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THE
CHURCH OF ENGLAND
MAGAZINE.

UNDER THE SUPERINTENDENCE
OF
Clergymen of the United Church of
ENGLAND AND IRELAND.

VOL. IV.
JANUARY TO JUNE.
1838.

LONDON:
JAMES BURNS, 17 PORTMAN STREET, PORTMAN SQUARE;
W. EDWARDS, 12 AVE-MARIA LANE.

CHURCH OF ENGLAND

MAGAZINE

Published by the Church of England

Church of England Magazine

LONDON :

PRINTED BY ROBSON, LEVEY, AND FRANKLYN,
48 St. Martin's Lane.

VOL. IV.

JANUARY TO DECEMBER

1828

TO THE

MEMBERS OF THE CHURCH OF ENGLAND

BY THE EDITOR

(Mr. Bowen)

P R E F A C E.

THE Editors of "THE CHURCH OF ENGLAND MAGAZINE" have little more to say, in bringing their Fourth Volume to a close, than that they are again deeply grateful to their numerous contributors, and other friends, who have, with so much kindness, aided them in their views. Supported, as they continue to be, by their respected brethren the parochial Clergy, the Editors cannot but press forward with unremitting vigour; and to God's blessing they humbly yet confidently commend their Work.

It will be seen that it is intended to supply an additional Half-sheet of matter in those months in which there are only four Saturdays, in order that, with the Supplement, each Part may contain Five complete Numbers.

17 Portman Street, June 1838.

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THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND,

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 85.

JANUARY 6, 1838.

PRICE 1½d.

THE RESPONSIBILITY OF CHRISTIANS TO
ATTEMPT THE CONVERSION OF THE
HEATHEN.

BY THE RIGHT REV. JOHN KAYE, D.D.

Lord Bishop of Lincoln.

No. I.

THE chief design of the Gospel dispensation, when viewed with reference to the mode of our justification before God, is to lay down this fundamental truth,—that neither by our obedience to the precepts of the moral law, nor by any efforts or exertions of our own, can we establish a claim to eternal life; but that our sole reliance must be placed on that which Christ has done and suffered for us. This is the principle upon which the whole scheme of salvation proposed in the New Testament proceeds; for it is explicitly declared that "there is none other name under heaven given among men whereby we must be saved," but only the name of our Lord Jesus Christ—words which communicate the knowledge, not simply of the means, but of the *only* means by which man can secure salvation.

As far, then, as the professors of Christianity are concerned (and the remark applies to all who possess the opportunity of acquainting themselves with its doctrines), such positive declarations of holy Scripture leave no room either for doubt or for inquiry. All the information which is necessary for the guidance of their own conduct is before them; and it must be their own fault if they rest their hopes on any other name than that of Jesus Christ, and therefore miss of the salvation which he has purchased for them.

But, however full and clear the knowledge which we possess respecting our own condition, it will not satisfy our restless curiosity. Not content with that which God has revealed, we proceed to inquire into that which he has thought fit to hide from us, and busy ourselves with conjectures respecting the future destinies of the heathen world. We reflect upon the multitudes of human beings who lived and died before the appearance of our blessed Lord on earth. We consider how large a portion of the globe is at this very moment peopled by inhabitants to whose ears the glad tidings of salvation have never been conveyed. Of the patriarchs indeed, before the giving of the law, and of many of the Jews in subsequent ages, it may be said, that they looked forward to Christ, and entertained some consolatory, though indistinct, conceptions of the deliverance which he was to procure for mankind. But even of the Jews, far the greater part appear to have expected in their promised Messiah only a temporal deliverer, and to have been as ignorant of his real character and office as the Gentile nations by whom they were surrounded. What, then, we proceed to ask ourselves, will be the final lot of these numerous generations of the sons of men? Must we interpret the words of Scripture so strictly as to include in one general sentence of condemnation all who have never heard the name of Christ? Must we suppose that the Almighty called into existence so many myriads of our fellow-creatures, merely that they might pass a few years upon earth, and then be consigned to endless perdition?

Inquiries like these have, it is probable, occasionally suggested themselves to the

minds of all who have seriously reflected upon the Christian scheme of redemption. The supposition that, out of the millions who have lived and died in utter ignorance of the Gospel, not a single individual will attain to eternal life, appears to contain in it something so harsh and rigorous, something so repugnant to our notions of the goodness, and even justice, of God, that we feel a strong disposition to embrace any solution of the difficulty which will enable us to escape from so afflicting, so appalling a conclusion. Many pious and excellent men have in consequence been inclined to indulge the hope, that the benefits of Christ's death will be extended even to those who have never heard his name pronounced; and that the heathen, though they cannot be saved* *by* the law which they profess, may nevertheless be saved *in* the law through the merits of the Redeemer, whose blood is declared in Scripture to be "a propitiation for the sins of the whole world" (1 John, ii. 2).

Nor are there wanting passages in the New Testament which tend in some degree to countenance this opinion. Our Saviour himself tells us, that what God will require of men will be proportioned to the advantages which he has conferred upon them (Luke, xii. 48); and St. Paul speaks in favourable terms of the condition of those among the Gentiles, who, "though they had not the law, yet did by nature the things contained in the law" (Rom. ii. 14). Both which passages imply that the heathen, however imperfect their good actions might be in themselves, might be accepted in the sight of God; an acceptance which they still could only obtain through the merits of Christ. But while, on the one hand, the supposition that the benefits of Christ's death extend even to those who have lived and died in ignorance of his name, tends to relieve the anxiety of the reflecting mind respecting the future destinies of the heathen world; on the other, an inference has been drawn from it which would, if well founded, create a doubt respecting the utility of missionary labours. If the above representation of the condition of the heathen world is correct, why, we are asked, is it necessary to make any extraordinary efforts for their conversion? If even in their present state they can obtain, through the merits of Christ, the pardon of their sins and acceptance with God, what additional advantage can they derive from becoming Christians? Why attempt to communicate to them the knowledge of a more perfect moral law than that under which they now live, and thereby at once increase their

responsibility, and render every transgression into which they fall less excusable?

It may be deemed, perhaps, a sufficient proof of the sophistical nature of this objection to remark, that its direct tendency is to convert the very reasoning on which we found our hopes, that the heathen will become partakers of Christ's kingdom in heaven, into an argument against attempting to bring them within the pale of his kingdom on earth. But the objection, in fact, is grounded upon a very inadequate conception of the ends and purposes of the Christian dispensation. The design of our Saviour's mission was not merely to effect the redemption of man, but also to provide the means of his sanctification; not merely to open to him the gates of everlasting life, but also to enable him to acquire such habits and dispositions as will fit him for the enjoyment of the happiness of heaven. With this view the Gospel proposes to us, not indeed a new, but a more perfect rule of life; a rule which, by shedding a clearer light over the nature and grounds of moral duty, tends at once to give a right direction to the operations of the moral principle, and to confirm it in its superiority over all the principles by which man is impelled to action. It is from the voice of the monitor within, that, independently of revelation, man becomes acquainted with the fact of his responsibility. The approbation or disapprobation which our conscience now pronounces upon all that we have done, or that we design to do, is manifestly intended to warn us of a stricter scrutiny which we must undergo, and of a more righteous judgment which will be pronounced upon us hereafter. The aim, therefore, of every system of morality must be so to enlighten and to inform the conscience, that its decisions may be in all respects conformable to those immutable laws which God has established in his government of the moral world. Yet how defective is the knowledge of those laws which man can acquire by the exertions of his unassisted reason! Here, then, it is that revelation comes to his aid; defines the boundaries which separate good from evil; and thus imparts to the decisions of conscience some portion of the unerring certainty of the Divine judgment.

From overlooking the plain distinction between the principle of conscience as it exists in itself, and its application in particular cases, some men have been led to deny its authority altogether. We see, they say, that actions which by one nation are regarded with feelings of disgust and abhorrence, are considered by another not only as innocent, but even laudable. Can we, then, safely commit ourselves to the guidance of a principle which is thus variable

*. See Burnet on the 13th Article; but the words in the Latin are *in lege aut scilicet*.

and uncertain in its decisions? If God intended us on all occasions to follow the dictates of conscience, surely he would have taken care that it should on all occasions speak the same language. But, as we have already remarked, the design with which the principle of conscience is implanted in our nature, is to remind us that we are accountable beings. Its office, to borrow the expression of the apostle (Rom. ii. 15), is to bear testimony; but the precise character of the testimony which it bears must depend upon the character of the moral law in which we have been instructed. The more perfect that law, the more accurately will the decisions of conscience correspond with the final sentence of the almighty Judge.

I shall conclude my remarks upon this subject, by applying to it an observation made by the most illustrious of my predecessors,* when treating of a different question: "The supposition that the benefits of Christ's death may extend even to the heathen, by no means implies that, with reference to their prospects in a future life, they stand on a footing equally advantageous with Christians. It is manifest, on the contrary, that the means which they possess of obtaining a correct knowledge of their duty, and thus perfecting their moral nature, must be comparatively scanty and inadequate." That knowledge can be derived from the Scriptures alone; and the necessary consequence is, that we are placed under the strictest obligation to omit no opportunity of bringing them out of their present state of ignorance and darkness into the glorious light of the Gospel.

JEWISH FESTIVAL ON NEW-YEAR'S DAY.†

THE first festival of the Jews is on new-year's day, the first day of the seventh month Tisri, which is about the month of September or October. Eight and twenty days before new-year's day, it is a custom in every synagogue for the chief rabbi, or one of the congregation who is looked upon as a man of integrity and piety, to blow a ram's horn, which is manufactured to a peculiar shape, of which, was I to give you a description, and the ceremonies attending it, it would fill a small volume; suffice it to say, the ram's horn is not to be blown until the rabbi has approved of it, according to rule. The foundation of blowing it, is in commemoration of Abraham offering his son Isaac upon the altar on Mount Moriah, when Abraham took the knife to slay his son, as in Gen. xxii. 10-13: "And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham; and he said, Here am I. And he said, Lay not thy hand upon the lad, neither do any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And

Abraham lifted up his eyes and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering instead of his son." "And God blessed Abraham, and said, I will multiply thy seed as the stars in heaven, and as the sand which is on the sea-shore; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice: and thy seed shall possess the land of promise for ever."

Therefore, in remembrance of the ram being caught in the thicket by his horns, this horn is blown in the synagogues. When God hears the sound of the ram's horn, they pray that he would have pity according to his promise, that all his seed should be saved; for every Jew prides himself as being a child of Abraham. The purport of the new-year's day is this: they keep it for two days in succession, according to the tabernacle notion, on the supposition that they have lost one day in their reckoning.

Now this is the firm belief of every Jew in the world: when a Jew is born, the angels of God, that is to say, two, one to preside over evil, and one over good deeds; each angel has got a measure, one for evil deeds, and one for good deeds; therefore whatever measure is full first, is the sign. So each presiding angel brings, in the course of the year, his account before God; then, on new-year's day, God decrees who shall live or who shall die the following year; for you will find as I proceed, that God may alter his decree, although either of the measures may be full. It is a rule among ninety-nine Jews out of every hundred, that if it should so happen, that any family contention, of any description, should exist at those times, they make friends, and even if any law-suit be pending among them, they stop all proceedings; as they ask, How can they expect God to forgive them, if they do not forgive one another? So that it frequently occurs, that law-suits are postponed, and that only, until the day of atonement is past.

They are taught by the rabbies to believe, that God delights for them to provide good food for their festivals, such as meat, fish, and wine; for they contend that the soul of man is holy, the property of God; and he being heavenly, and the body earthly, they compare the body to a tenement, in which the soul dwells; and as it is well known according to nature, every tenant, whether he be high or low, likes to dwell in a comfortable house, having every convenience, so, upon the same ground, by the Jews feeding their body well, keeping up their strength, they consider the soul delights in it. Ps. lxxii. 5, "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips."

I must not omit to inform my readers, that in this kingdom there are not synagogues enough to accommodate the whole body of the Jews, provided they were to congregate the year round, as they do on their set festivals; for it often occurs that seat-holders in the synagogue do not attend, except on these occasions; such as new-year's day—day of atonement—the feast of the tabernacle—passover—and pentecost; although, in many respects, the expenses to some private individuals for their seats, &c. &c., which I shall treat more largely upon hereafter, amount very frequently as high as forty and fifty pounds yearly; for it is a form amongst the seat-holders to be called up to have a portion of the Scriptures read to them on particular Sabbaths; and as their attendance is not regular, the secretary of the synagogue, when it comes to their rotation, apprises them of it by summons, that their presence is expected at the synagogue, under a certain fine for non-attendance. And according to the rules and regulations of the synagogue, it often happens that many of them reside at distances from their places of worship; so between the intermediate times of the year those that cannot afford to rent

* Butler's Analogy, part ii. c. 6.

† Abridged from "Ceremonies of the Jews," by Hyam Isaacs, a converted Jew. As the matter is very interesting, we hope our readers will make allowance for the extreme inaccuracy of the author's style.—Ep.

a seat, occupy those seats indiscriminately; therefore, as the Jews congregate on their particular festivals, such as passover, new-year's day, and the year of atonement, every travelling Jew, and distant householder makes it a point of conscience, if possible, to be present at their nearest synagogue on those particular times, when the Jews congregate in set places in different parts of the kingdom, such as London, Exeter, Bath, Bristol, Liverpool, Manchester, Plymouth, Falmouth, &c. &c.

I must not omit to mention this also, that as the greatest body of them cannot find accommodation in London, they have temporary places fitted up for service; and for this temporary accommodation, they pay a trifle, which just covers the expenses for the fitting up. Such as have it not in their power, have their sittings free of expense. It is delightful in the extreme to see the love and lenity that is manifested towards each other amongst the Jews, knowing that they cannot, or do not receive it from the world at large: being despised and rejected among all nations. Among the poor and rich, young and old, there is such brotherly love which no tongue can express, and which is more particularly manifested on new-year's day, under the idea that God is sitting on his judgment-seat to try every Jew; for on that day their doom is fixed by God; that is to say, who shall live, or who shall die, the following year, and in what manner they shall depart this life—those that shall die by fire, by water, by famine, by sword, or pestilence, &c. &c. On this day of the new year, children go to their parents, relations and friends, neighbours and acquaintances; they make a point to meet each other, and greet each other with this salutation, as it is customary in this season to hail each other with these words: "May you be inscribed for a happy year;" (which puts one in mind at a court of assizes, as prisoners when they are arraigned at the bar, generally the clerk of the arraigns says to the prisoners, "Will you be tried by your God and your country?") The prisoner generally says, "I will be tried by my God and country;" when it is the custom for the clerk of the arraigns to make this reply, "May God send you a happy deliverance.")

My dear readers, it is well known to each one who has the least spark of Christianity, if we do not persevere in the precepts laid down by our Saviour, the longer they live without repentance, the more sin will multiply upon us; but according to the Jewish precepts and law laid down in the Talmud, Megillah, Mishna, &c., no Jew can have more than one year's sin to answer for, or two years' at farthest; for this reason, that on the new-year's day God forgives every Jew his sins and trespasses, except those who are doomed to die the following year. So on that ground the reader will perceive that the Jew who is appointed to die, although God has doomed him to death, yet, let it be remembered, according to their idea, sentence is not finally passed upon them until the day of atonement; and even if he were not to depart this life within two or three days before the next new-year's day following, then at most he cannot have more than two years' sins to answer for. Every Jew prays within himself, "If I am doomed to die this year, may I die early, that my sins may not multiply upon me."

Let it be remarked, that the evening preceding the first day of Tisri, the Jews commence their reckoning, and calculate the times and seasons the same now as they did in days of old; viz. hours and watches. The day they reckon from sunrise to sunset, and divide it into twelve equal parts: the night from sunset to sunrise, and divide that also into equal parts, and call them the first, second, third, and fourth watches: the first watch from sunset to the third hour of the night; the second or middle watch, from the third hour to the sixth; the third watch or cock-crowing, from the sixth to the ninth; the fourth, or morning watch,

from the ninth hour to sunrise: as you will find in Gen. i. 5: "And God called the light day, and the darkness he called night, and the evening and the morning were the first day." Time is reckoned from evening to morning; for even at present times, one half-hour before the sun sets is reckoned for a day; so, on the same ground, a half-hour, or a quarter after the sun rises in the morning is reckoned for a day. For we read that Christ was three days in his grave; he was taken down from the cross at the ninth hour, and was buried before sunset, which, upon a fair calculation, from the time he was taken down from the cross, until the time he was put into the sepulchre, could not be long before sunset; still if only a quarter of an hour, or at farthest one hour, yet it is reckoned for a day. You read that on the third day Christ rose early in the morning, which is still reckoned for a day. At the present time every male child is circumcised on the eighth day; for instance, if a mother should give birth to a male child, we will say on a Monday ten minutes before the sun sets, then the child is circumcised on Monday the eighth day following; but if the child be brought forth ten minutes after sunset, then the child is circumcised on Tuesday the eighth day following.

Perhaps it may be said by the world at large, that the Jews are more nice than wise: I have oftentimes prayed to God, that those who call themselves Christians, would be as strict in the Gospel of Jesus Christ as the Jews are to the law. It must be remarked that the Jewish Sabbath commences on the Friday evening at sunset; now consider,—in the winter season, when the days are at the shortest period, the Sabbath commences at four o'clock, and remains so for about eight weeks; as the day lengthens, they rise an hour, until it comes to seven o'clock, the evening service commencing at sunset. The evening preceding the new-year's day, the Jews go to synagogue for Divine worship, and offer up a number of appropriate prayers of a liturgical kind. . . .

When the master of the house comes home from the synagogue, they are prepared for the festival supper. It is a custom which prevails among the Jews at the present day, the same as in the days of our Lord, that no Jew will sit down to meals with unwashed hands. Mark, vii. 1-3, "Then came together unto him the Pharisees and certain of the Scribes, which came from Jerusalem; and when they saw some of his disciples eat bread with defiled, that is to say, with unwashed hands, they found fault; for the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders." Having washed their hands, they say this prayer: "Blessed art thou, O Lord, our God, King of the universe! who hath sanctified us with thy commandments, and commanded us to wash our hands." Then they seat themselves round the table, and the master of the house says with an audible voice the sanctification for the new year. . . .

After the sanctification is performed, the master of the house breaks bread (which, observe, must be bread that has not been cut): he cuts it into halves and parts, distributes it in equal portions, not less than the size of an olive, to each of the family at table, and says a short prayer; but particularly on the two nights of the new year: also a piece of sweet apple is dipped in honey, and given to each, when this blessing is pronounced, "Blessed art thou, O Lord our God, King of the universe, Creator of the fruit of the tree!" And the following ejaculation is added, "Be it thy will, O Lord our God, and the God of our ancestors! to renew this year unto us with sweetness, like unto honey."

After supper the following prayer is used, and termed "Grace after meals."

Ps. cxxxvii. is first read; but on the Sabbath and holydays Ps. cxxvii. It is then the custom for the person who says grace, to begin thus: "Masters, we

will say grace." Then the company answer, "Blessed be the name of the Lord from henceforth and for evermore!" If there are ten or more present, he who says grace begins with, "We will bless our God, of whose gifts we have eaten." The others answer, "Blessed be our God, of whose gifts we have eaten, and through whose goodness we live." To which the first replies, "Blessed be our God, of whose gifts we have eaten, and through whose goodness we live." If but three eat at one table, he who says the grace begins with, "We will bless Him of whose gifts we have eaten." The other answers, "Blessed be He of whose gifts we have eaten, and through whose goodness we live." To which the first replies, "Blessed be He of whose gifts we have eaten, and through whose goodness we live. Blessed is he, and blessed his name." If but one or two persons are present, they begin thus, "Blessed art thou, O Lord our God, King of the universe! thou art he who doth feed all the world with kindness, with grace, with favour, and with mercy; who giveth food to every creature, and whose mercy endureth for ever; this, through his abundant goodness, hath never failed us; nor will it ever fail us, even to eternity, because of his great name; for he is the God who feedeth and sustaineth all, who dealeth beneficently with all, and who provideth food for all the creatures he hath created. Blessed art thou, O Lord! who feedeth all." . . .

In the morning of the day of the new year, the congregation assemble at six o'clock. The service generally lasts six hours. The forms and customs I shall mention in their proper place; but this I must not omit to mention at the commencement of this work. I have already observed that the ram's horn is blown in the synagogue morning and evening for twenty-eight days before new-year's day, generally after the service. At this period, there is no precise rules as to how many times it should be blown.

On the new-year's day there are regular rules to be attended to for blowing the horn, as the congregation do not break their fast until the ceremony is over. If I were to state the whole ceremony on this point, it would tire my readers, and not edify them, although there is a great stress laid upon it by the Jews. It must be observed, that the females are not reckoned of the congregation for a token. In the synagogue, the males and females are apart: the males worship in the body of the synagogue; and the females in the gallery, merely as spectators. In the gallery there is a kind of lattice-work before them, which prevents them seeing the male congregation distinctly. Although they are not considered any part of the congregation, they are not forbid joining in prayers; but with this injunction—their voice must not be heard in the synagogue. Many of the Christian world have gone so far as to say, that they have been given to understand, that it is an idea among the Jews that a female has no soul, which is a mistaken notion: this I shall explain in its due place. If a female says her prayers, neither good nor harm will result from it.* But remember, although the Jewesses are exempted from the congregational prayers, it is not so with their forms and customs. It must be said, to the credit of the Jewesses, that, in many respects, they adhere more strictly to the forms and customs than even the males.

I will mention a circumstance that occurs likewise on the morning of the new-year's day, which is called the feast of the trumpets. Numb. xxix. 1, "And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work; it is a day of blowing the trumpets unto you." And therefore immediately after the portion of the law and the prophets has been read, and the prayer said for the prosperity of the government under which they dwell, they blow the trumpet, which is

* This is the idea of the rabbies.

made of a ram's horn, saying the following grace: "Blessed art thou, O Lord our God, King of the universe! who hath sanctified us with his commandments, and commanded us to hear the sound of the trumpet. Blessed art thou, O Lord our God, King of the universe! that he hath let us live, and hath subsisted us, and hath let us arrive to this season."

This also I mention for the information of my readers, and likewise to shew the strictness and the adherence of the Jewesses to the customs. It must be understood, that in all towns in this kingdom, London excepted, the synagogues will accommodate the resident Jews; but the synagogues in London will not contain a tenth part of the females: therefore, as the Jewesses dare not break their fast in the morning of the new-year's day, unless they hear the sound of the trumpet, it is customary in different parts of the towns where Jews reside in a large body, that many of them open their houses for the accommodation of the Jewesses.

To those Jews who are able and thought worthy to blow the ram's horn, intimation is given, and in what place it is to be blown. No one, unless he is an eyewitness to the bustle of their going to the different places appointed for blowing the horn, can form an idea of it; for every female above the age of twelve becomes duty-bound to attend to hear the sound. For tradition requires the body of the Jews at large to make use of a trumpet made of a ram's horn; beseeching the Almighty to be propitious to them, in remembrance and through the merits of that great event, as mentioned in Numb. x. 10, "Also in the day of the gladness, and in your solemn days, and in the beginning of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings, that they may be to you for a memorial before your God: I am the Lord your God." Let it be observed, after the blowing of the trumpet in the synagogue, the congregation say, with a loud voice, the following verse: "Happy is the people that know the joyful sound! O Lord, in the light of thy countenance shall they walk!" Then commences the liturgy, by praying and beseeching the Almighty, that he would be pleased to have compassion on them, through his abundant mercies; and likewise on the sanctuary, and to build it quickly, and to make the glory thereof great, and to manifest the glory of his kingdom over us speedily; and to gather our dispersed from among the heathens, and to bring us together from the sides of the earth, and to conduct us unto his city of Zion with songs, and unto Jerusalem, the habitation of his sanctuary, with everlasting joy; and there we will perform unto him the offerings of our duty, the continual sacrifices according to their order, and the additional sacrifices of this day of memorial, we will perform and offer before him in love; according to that he hath written to us in his holy law, by the hand of his servant Moses, Numb. xxix. 1, saying, "And in the seventh month, on the first day of the month, ye shall have an holy convocation, ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall offer a burnt-offering for a sweet savour unto the Lord; one young bullock, one ram, and seven lambs of the first year, without blemish: and their meat-offering shall be of flour mingled with oil, three-tenth deals for a bullock, and two-tenth deals for a ram, and one-tenth deal for one lamb, throughout the seven lambs: and one kid of the goats for a sin-offering, to make an atonement for you: besides the burnt-offering of the month and his meat-offering, and the daily burnt-offering and his meat-offering, and their drink-offering, according to their manner, for a sweet savour, a sacrifice made by fire unto the Lord." . . .

On the morning of the second day of the feast, they go to synagogue at the same hour as on the first day; and after saying nearly the same prayer as the day

before, they take forth the law, and read a portion, which is from the first verse of the twenty-second chapter of Genesis to the end, which treats of Abraham offering his son Isaac; and of God blessing him and his seed for ever; and in his seed all nations of the earth should be blessed. And as this great event happened on this day (as our received traditions inform us), we therefore read the portion that makes mention thereof; praying and beseeching the Almighty, in remembrance, and through the merits of that great and memorable event, to be propitious unto and bless us, who are the seed which God had promised Abraham to bless and multiply; and which portion is read to five persons, called to the law for that purpose. They then read the Mophter, the same as on the previous day. The portion from the prophets is from the second verse of the thirty-first chapter of Jeremiah, to the end of the twentieth verse of the same. They then say the prayer for the prosperity of the government under which they dwell, and afterwards blow the trumpet, the same as on the first day, saying the same grace before and the verse after it.*

In the afternoon they go to synagogue, when the service is, in all respects, the same as on the first day.

These are two days of holy convocation, in which no servile work is to be done. "And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work." Therefore those days are observed with the utmost solemnity, chiefly in prayers and supplications to the Almighty; not doing any manner of work except what relates to the lighting, or touching fire, or dressing their victuals for the festival, which may lawfully be done.

In the evening they also go to synagogue. The service is the same as on any other of the common days of the week; and which concludes the festival.

Biography.

THE LIFE OF JOSEPH HALL, D.D.

Successively Bishop of Exeter and Norwich.

JOSEPH HALL, designated "the English Seneca," and by Sir H. Wotton "the Christian Seneca," was born in the parish of Ashby-de-la-Zouch, July 5th, 1574. His father was an officer of Henry, earl of Huntingdon, then president of the North; his mother, Winifride, of the Bambridge family, was a woman of the most sterling piety. Having from his earliest years been destined for holy orders, he was educated in the public school of Ashby; and at fifteen sent to Emmanuel College, Cambridge, of which he was chosen scholar and took the degree of B.A. in 1592.

Instead of being sent to the university, he was to have been placed under the tuition of a Mr. Pelset, the public preacher of Leicester; but his elder brother being at Cambridge, and seeing Mr. Nathaniel Gilby, a fellow of Emmanuel, who strongly opposed the notions of Joseph not being sent to college, when he returned home, urgently implored his father to alter this intention, declaring that he would rather that a certain portion of the land, which would be his by inheritance, should be sold, than that Joseph should not go to Emmanuel.

After a residence of two years at the university, he was about to be removed; but this was over-

* If the first or second day happens on the Sabbath, they do not blow the trumpet, as they reckon it labour, being forbid to do any servile work on the Sabbath.

ruled: to use his own words, "My two first years were necessarily chargeable above the proportion of my father's power, whose not very large cistern was to feed many pipes besides mine, for he had twelve children; his weariness of expense was wrought upon by the counsel of some unwise friends, who persuaded him to fasten me upon that school as master, whereof I was lately a scholar. Now was I fetched home with an heavy heart; and now, this second time, had my hopes been nipped in the blossom, had not God raised me up an unhop'd benefactor, Mr. Edmund Sleight, of Darly (whose pious memory I have cause to love and reverence), out of no other relation to me, save that he married my aunt; pitying my too apparent dejectedness, he voluntarily urged and solicited my father for my return to the university, and offered freely to contribute the one-half of my maintenance there, till I should attain to the degree of master of arts; which he no less freely and lovingly performed." His scholarship expired in three years after his entrance. The statutes allowed of but one fellow of a county. Mr. Hall consequently meditated retiring to Guernsey, having received an appointment in that island. The Earl of Huntingdon, however, prevailed on Mr. Gilby to resign his fellowship, by appointing him his domestic chaplain, and promising him preferment. A vacancy was thus made, which Mr. Hall was appointed to fill.* In 1596, he took the degree of M.A. He read also the rhetoric lecture in the schools for two years, with great credit. Thinking, however, it withdrew him too much from his theological studies, he relinquished it; and, taking holy orders, was a frequent preacher both before the Universities and in the neighbouring villages.

After a residence of six or seven years at college, "with such contentment as the rest of his life in vain strove to yield him," he was recommended by Dr. Chaderton, the master, to Chief-justice Popham for the mastership of the school lately founded by Mr. Peter Blundell at Tiverton, in Devonshire. He had accepted the appointment, and had just left the house of the chief-justice, when a letter was delivered to him in the street from Lady Drury, offering him the rectory of Halsted, near Bury St. Edmunds. This latter preferment he accepted, relinquishing Tiverton school. Thus settled in Suffolk, which he describes as a sweet and civil county, he commenced rebuilding the parsonage-house, now very much out of repair; and after two years married the daughter of Mr. George Winniff, of Bretenham, "a comely and modest gentlewoman;" for he "was weary," as he tells us, "of the uncouth solitariness of his life."† During part of

* On the day previous to the election, accounts reached Cambridge of the sudden death of the Earl of Huntingdon, before he had been able to provide for Mr. Gilby. Mr. Hall immediately went to the master of his college, and begged that Mr. Gilby might be restored to his fellowship; but this the statutes of the college would not allow.

† The bishop's account of this singular courtship is worthy of record:—"Walking from the church on Monday in the Whitsun week with a grave and reverend minister, Mr. Grandidge, I saw a comely, modest gentlewoman standing at the door of that house where we were invited to a wedding-dinner; and inquiring of that worthy friend, whether he knew her, 'Yes,' quoth he, 'I know her well; and have bespoken her for your wife.' When I further demanded an account of that answer, he told me she was the daughter of a gentleman whom he much respected, Mr.

his residence at Halsted, he was grievously annoyed by the busy interference of "a witty and bold atheist," one Mr. Lilly, who endeavoured by every vile method to impede his ministerial usefulness; but this wretched man going to London was there cut off by the plague. How excessively annoying the interference of such an individual must have been, and how much opposition he may have shewn, and how much injury he may have done, it is impossible here to state. It is difficult, in fact, to conceive of any more serious drawback to a minister's usefulness and individual comfort than the residence in his parish of a busy, self-satisfied unbeliever, whose delight it is to cast ridicule on all that is sacred, and to put hinderances in the way of the spiritual and temporal interests of the flock.

In 1605 Mr. Hall accompanied Sir Edmund Bacon to Spa, where he composed his *Second Century of Meditations*. He here became more acquainted with the true character of Romanism; and at Brussels entered into a conference with the Jesuit Coster. About a year and a half after, his patron, Sir Robert Drury, refusing to pay towards the living of Halsted about ten pounds a-year, a large sum in those times, Mr. Hall went to London to expostulate with him on the subject, having meanwhile been offered the preachiership of Bury St. Edmunds. While in London he was invited by the tutor of the Earl of Essex to preach before Prince Henry, the heir to the throne, at Richmond, who had been much pleased with his "*Meditations*." The prince, a religious young man, so much admired his just sermon, that he desired him to preach again before him, and afterwards appointed Mr. Hall one of his chaplains. Sir Robert Drury still refusing to give what Hall conceived to be justly his due, he resolved as soon as possible to leave Halsted, or, as it is generally called, Hawsted; and while he was thus troubled, Edward, lord Denny, afterwards earl of Norwich, presented him to the donative of Waltham Holy Cross, in Essex,* after which he took his degree of D.D.

In the second year of his chaplainship the prince sent for Dr. Hall, after his month of attendance was finished, and invited him to reside constantly at court, promising to obtain high Church preferment for him. But he was unwilling to leave his flock at Waltham, to whom he was devotedly attached. Meanwhile he was made a prebendary of the collegiate church of

Wolverhampton, which dignity, however, he held only till some property belonging to the prebend, and which had been fraudulently withheld, was recovered; when he resigned it in favour of another, who was to reside among "the great and long-neglected people."

On the 1st of January, 1613, Dr. Hall was called to the melancholy duty of preaching a farewell sermon to the household of the late Prince Henry, his kind patron and warm friend and admirer. That excellent, "sweet prince," as Dr. Hall termed him, "the second glory of the nation, the ornament of mankind, and hope of posterity," was removed from this earthly scene on the 6th November, 1612.

In 1616 Dr. Hall attended the embassy of Viscount Doncaster into France, as chaplain to the embassy. He became dangerously ill at Paris, and was obliged to return: during his absence the king had conferred upon him the deanery of Worcester. His opinions of foreign manners were far from favourable. He conceived that there was much danger likely to result from their contamination. This he publicly stated in a work, entitled "*Quo Vadis? a just Censure of Travel*," as it is commonly undertaken by the Gentlemen of our Nation." "I have now been twice abroad," he there remarks; "both times, as thinking myself worthy of nothing but neglect, I bent my eyes upon others, to see what they did, what they got. My inquiry found our spiritual loss so palpable, that now at last my heart could not choose but break forth to my hand, and tell my countrymen of the dangerous issue of their curiosity." Is there not reason to fear that there is some danger to be apprehended at the present day by the importation of foreign manners and customs into our country? Is there not reason to fear that the sanctity of the Sabbath in an especial manner will be more habitually violated by those who have been for years accustomed to the fearful desecration of the Lord's day upon the continent, when there is notoriously among many of our countrymen a growing disregard to the requirements of religion, and every inducement held forth to lead them to forget the principles which may have been inculcated upon them in their youth?

In the following year Dr. Hall accompanied the king into Scotland, where he was exceedingly well received. He bore his testimony to the learning and efficiency of the clergy in that part of the kingdom, and endeavoured to bring about the king's project of firmly uniting the Churches of England and Scotland. James returned to London, indeed, without having accomplished, what may be supposed to have been the principal object of his visit, the conformity of the Scottish communion to the worship and ritual of their English brethren. But a convocation of the clergy being holden at Perth, articles were drawn up, adopting, as canons of the Church, the propriety of kneeling at the sacrament of the Lord's supper; of administering the holy communion to the sick; of privately baptising infants in the case of dangerous illness; of confirmation; and the observance of Christmas, and other festivals. It is gratifying to know that Dr. Hall was satisfied with the state of feeling among the clergy at that period, as it has been the aim of many to represent them as very ignorant,

George Winniff, of Bretenham; that, out of an opinion he had of the fitness of that match for me, he had already treated with her father about it, whom he found very apt to entertain it, advising me not to neglect the opportunity; and not concealing the just praises of the modesty, piety, good disposition, and other virtues, that were lodged in that seemly presence, I listened to the motion as sent from God; and at last, upon due prosecution, happily prevailed, enjoying the comfortable society of that meet help for the space of forty-nine years."

* The year 1612 has usually been fixed on as that in which Mr. Hall was presented to Waltham; but Mr. Hone is of opinion, the ground of which he brings forward, that it must have been at an earlier period, probably 1606 or 1607. See *Life of Bishop Hall*, in the third volume of "*Lives of Eminent Christians*," by the Rev. Richard B. Hone, M.A., Vicar of Hales Owen, Shropshire. London, J. W. Parker, 1837.—These *Lives* will be read with peculiar interest and instruction. Many of the notes are very valuable; and the tone and spirit of the work are good. It is to be hoped that Mr. Hone will go on with successive volumes.

bigoted, and opposed to the saving doctrines of the Gospel.*

O.

[To be continued.]

THE PURPOSE OF CHRIST'S MANIFESTATION:

A Sermon,

By THE REV. S. E. DAY, M.A.,

Vicar of St. Philip and St. Jacob, Bristol.

1 JOHN, iii. 8.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil."

THE general idea which the Jews entertained of the Messiah, was that of a temporal conqueror and deliverer. Their minds, contracted by sensual enjoyments and earthly possessions, could not extend beyond the land which flowed with milk and honey. Hence they anxiously waited for the Messiah, in expectation that he would regain their lost authority, and restore the privileges they had been deprived of by the Roman power. But their ideas were delusive and unscriptural, and their hopes were proved utterly vain. Jesus Christ came, indeed, as a Prince; but his kingdom was not of this world. He appeared as a Redeemer; but his redemption was very different in its nature, and far more important, than deliverance from human tyranny would have been. He was, as prophecy foretold, to be a Conqueror; but his conquests were not to be marked with desolation and misery, or traced by slaughter and ruin: they were to be spiritual conquests, and developed alone in the freedom, the peace, the prosperity of mankind. The government was placed upon his shoulder, and the sword of victory and dominion wielded by his power, that we might recover privileges of infinitely higher value than any of an earthly kind, however precious; and enjoy a liberty of far greater consequence to us than any freedom from earthly bondage. "For this purpose was the Son of God manifested, that he might destroy the works of the devil." Thus, brethren, speaks the voice of inspiration, and therein discloses the designs of Christ's appearing, and the objects of his conquests. May the Holy Spirit of light and grace enlighten our minds and hearts, and enable us to discover and improve the truth contained in the text!

Let us meditate upon—

I. What is intended by the works of the devil;

II. How the Son of God destroys them; and

III. That the destruction of these works

* The various circumstances connected with the decisions of the clergy at that time, and a full account of what are termed the Articles of Perth, will be found in Bishop Russell's "History of the Church of Scotland."

was the end of Christ's manifestation upon earth.

I. *What* is intended by the "works of the devil." These works may all be comprised within the single term—*sin*. Sin comprehends the whole of those injurious and evil works which are styled the devil's, because they originated with him, and are still performed through his influence. Inflated with pride, he rebelled against his Sovereign; and, inflamed with the hatred of God his Sovereign's just and holy laws, he has ever since endeavoured to undermine his authority, and subvert his throne. Not content with the seduction of apostate angels, whom he involved with himself in misery and woe, he has too successfully exerted his utmost power to withdraw us from our allegiance to God, and make us enemies to him by wicked works.

Is it matter of surprise that an omnipotent Jehovah should ever have suffered the existence of such an enemy as the devil? Truly, brethren, we must freely acknowledge our inability herein to fathom the depths of God's designs, or at present fully to explain his ways to man; but our darkness is no argument against the rectitude of the Divine proceedings. That the permitted power of Satan is consistent with God's perfections of justice and goodness, is evident: had it not been so, his omnipotence would have prevented its existence. Of this we may be assured, the Judge of all the earth must do right; and what we know not now, we shall know hereafter. Great, however, as the influence of Satan may be, it is a highly consolatory and supporting consideration, that he cannot seduce man to evil without the consent of man's own will. He may tempt man to do iniquity; but his temptation cannot compel him to the commission of sin. No; the commission of sin must be the result of our own inclination—a voluntary act.

The works of the devil (which, in the passage I have read, appear to be intended) are those of which he is continually guilty, and continually soliciting man to commit. Whether *all* wickedness may be considered as the consequence of his immediate temptation and influence, is not now the question; nor shall I venture upon the decision. The part I purpose here to adopt is, to consider those works which, upon Scripture testimony, we are authorised to say proceed from Satan's solicitation, or which he tempts men to perform.

1. *Unbelief*, that fruitful source of all the works of darkness, is pre-eminently Satan's work—the grand sin he strives to draw us into; because, where unbelief prevails, he has the man at all times subservient to his evil designs. The firm belief of God's being,

and the persuasion that the description of his nature, and the revelation of his will, as contained in the Bible, is true, become a shield sufficient to repel the fiery darts of the wicked one; but the insinuation that God is such an one as ourselves—that he does not regard sin—that he is too merciful to execute his threatenings upon sinners,—when once admitted, exposes us defenceless to all attacks. Satan (well aware of this) attempts to shake and overthrow our belief of God's veracity; or he suggests doubts of the truth of revelation. This was the method adopted when he seduced our first parents: "Yea, hath God said, Ye shall not eat of every tree of the garden?" intending, by this question, to render the command doubtful; as if he had said, Surely it is not to be believed that the bountiful Father of all goodness could ever have enacted such a law, to deprive his creature of any comfort and delight. After this, he peremptorily denies the truth of the Divine threatening, and suggests that it was not only false, but designed to withhold them from peculiar happiness: "Ye shall not surely die; for God doth know that, in the day ye eat thereof, your eyes shall be opened."

The same device he still practises, and insinuates doubts in our minds of the veracity of God. To this father of lies may be traced up all the false reasonings of infidels, and the no less destructive suspicions of many professing Christians. His evil suggestions it is which so often embarrass the sincere believer, and which no less serve to dispel the fears and silence the convictions of ungodly sinners. How often is his argument of old repeated by the sensualist and voluptuary,—God is too good to punish us for this trifling gratification: he will not call us to strict, or any, account for following the dictates of our senses, or yielding to a little self-enjoyment. Are not these the means by which the many stifle the feelings of conscience, while engaged in the indulgence of sinful desires? Do they not thus reject the truth of God? Surely, if men did not disbelieve what God has said, they could neither pursue their sinful course with peace, nor, while the punishment of eternal woe is set before them, live in neglect of the great salvation of Christ.

2. *Pride* is another distinguishing work of Satan. This, indeed, appears to have been peculiarly *his* sin, and which stirred him up to rebel against God. Hereto he tempted Eve—"Ye shall be," said he, "as gods." Where once his temptation to pride succeeds, so powerfully is the mind inflated, that self is placed upon the throne of God; and, in opposition to his sacred will, our own wills are made the rule of our actions. Hence man's lofty ideas of his own dignity, and wisdom,

and virtue; so that he cannot submit his reason to Divine revelation, nor yield to the sacred doctrines of the Gospel. Hence he views himself as rich, and needing nothing, while poor, and blind, and miserable, and naked; and sacrifices to his own infantile knowledge, and burns incense to his own righteousness, and almost fancies God his debtor. Hence the righteousness of Christ, his grace, his atonement, are slighted and despised; and many dream of heaven as their future portion, because they are either not so bad as others, or have at times, when agreeable to their own inclinations, attended to the dictates of prudence and charity. Scarcely possible is it to follow the workings of pride through all the mazes of the heart, or even point out its various appearances in the life; but, however secret its influence, or extensive its operation, it may ever be known by its opposition to the humiliating doctrines of the Gospel, or its contrariety to the lowly situation becoming a creature and a sinner. Pride casts contempt upon the Gospel; renders man ungrateful to, and causes him to act as though he were independent of, God: it makes him self-righteous, self-conceited, and self-sufficient.

3. *Presumption* may be specified as another work of Satan, though closely united with unbelief and pride. To the commission of this sin Satan too easily prevailed with our first parents, though foiled in his effort when, with the same temptation, he attacked the Son of God. Presumption is discovered in the often undisturbed manner with which sinners pursue their ungodly ways, and promise themselves that all will be well with them at last. It encourages vain hopes of unconditional mercy, which compose the stupified conscience, while the way of opposition to the Divine commands is pursued; and flatters with safety, though the path of duty is rejected.

4. *The love of this present evil world*, which influences mankind to worship and serve the creature more than the Creator, and cleave to the world instead of to God, may be also considered as an effect of Satan's delusion. Satan is emphatically styled the god of this world; and this not only because he too generally prevails in the hearts of the men of this world, but also because his dominion is supported by *the things* of this world. By this means he drew aside Eve and Adam; and in the same way he assailed the purity and virtue of the Redeemer. When he had shewn to him the kingdoms of the world and their glory, he promised to give him all these things, if he would fall down and worship him. Jesus withstood the tempter; but to what an extent is Satan worshipped by man for the sake of worldly gain and pleasure! How readily, to

procure riches, honours, and pleasures, are human honesty, virtue, time, and powers sacrificed upon his altar! If there be a prospect of what may be deemed sufficient profit, then how little is religion and the soul thought of! Insensible to his immortal and spiritual interests, and the gracious exhortations and entreaties of infinite wisdom, man, for the sake of the world, acts again the part of Judas, and betrays his Saviour: he drowns the voice of reason, and, in the spirit of those of old, cries, "Great is Diana of the Ephesians!" or, like Ananias and Sapphira, he hesitates not to lie to the Holy Ghost, or to act with insincerity and hypocrisy.

5. *Errors, deceit, slander, and hatred* appear peculiarly to be the result of his operation in the heart. Satan is said to blind the mind of unbelievers, "lest the light of the glorious Gospel should shine into them." The antichrist is said to come "after the working of Satan, with lying wonders." It is by his devices and wiles he frequently obtains his advantage; and no art is more effective than his transformation of himself into an angel of light, or giving to error the specious gloss of truth. Hence the apostle St. Paul feared lest the Corinthians, "by any means, as the serpent beguiled Eve through his subtlety, should be corrupted from the simplicity that is in Christ." Satan filled the heart of Ananias to lie to the Holy Ghost; he put it into the heart of Judas to betray his Master; his temptations seduced Peter from maintaining his confident avowal, and caused him, with oaths and curses, to deny that Saviour whom he solemnly declared he never would deny. He is represented as a liar, and the father of it,—as a murderer from the beginning, in whom is no truth, and of whom was Cain, that slew his brother. He is spoken of as the adversary, the accuser of the brethren,—as a roaring lion, seeking whom he may devour; and can we forbear to notice his image, where we discern the features of envy, hatred, malice, and uncharitableness, and hear the voice of fraud and slander. The members of the children of disobedience, in whom Satan is declared to work, are fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness; anger, wrath, malice, blasphemy, and filthy communication. He that hateth his brother, we are assured, is a murderer and Satan's child, who was a murderer from the beginning, and who through enmity strives to promote our destruction.

In short, St. John declares, "he who committeth sin is of the devil;" and therefore every work which tends to subdue the reigning influence of the law of God in our hearts—which opposes the merciful designs of Di-

vine wisdom and grace, and continues us in bondage to Satan—may be traced to his influence and temptation.

Let us then consider—

II. *How* the design Christ proposed by his manifestation in the flesh was fulfilled.

Our text states the design to have been to "destroy the works of the devil." The word *destroy* signifies (in the original), to loose or dissolve; and has reference to the miserable state of bondage to which man is subject, by means of his corrupt nature being enslaved by the prince of darkness; and in which bondage Satan retains him by ensnaring devices and diabolical influence. Sin is the chain whereby we are tied and bound. This is the result of Satan's temptation, and is said to be loosed or dissolved by the Lord Jesus Christ.

This end appears to be effected by what Christ hath done for, and is engaged to do in, his people. Experience, indeed, clearly proves that the works of Satan are not fully destroyed; for we see, we feel them every where, and have to lament continually their extensive and fatal influence. But Jesus, the mighty Conqueror, hath given Satan's power the death-wound; and though there are remains of life and energy with him, yet is the wound mortal; and this grand enemy must at length be bereft of his control over the redeemed of the Lord. Christ died for sin. "He was made sin for us, though he knew no sin, that we might be made the righteousness of God in him." He has freed his people from the curse of the law, and blotted out the handwriting which was against them. He has reconciled us to God; and by this work he has destroyed the grand means by which Satan's usurpation was maintained. This remedy for guilt delivers us from despair; and the peace which was made between heaven and earth encourages our hope, and emboldens us to draw nigh to that God who is able to bruise Satan under our feet. "By death," says the Scripture, "he destroyed death, and him that had the power of death, that is the devil."

But this truth is discovered more clearly in the rich provision which Christ has made for the destruction of sin, and the renewal of a divine nature in us. "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works;" and again, "He gave himself for his Church, that he might sanctify and cleanse it by the washing of water by the word; that it should be holy, and without blemish." The Holy Spirit, who came in consequence of Christ's obedience unto death, when, in his influence, he enters

the soul, agreeably to the Divine promise, renews and conforms the person to the holy will of God. Then the enmity to the Divine law is slain,—the works of Satan are remembered and beheld with godly sorrow and sincere abhorrence,—and the works of God are enjoyed and delighted in. Through the energetic operation of the Holy Spirit inclining him to will and to do according to the Divine pleasure, the renewed person works out his own salvation. Taught effectually by Divine grace to deny all ungodliness and every worldly lust, he aims to live righteously and soberly and godly in this present world. He then tastes the wormwood and the gall of sin, and his soul loathes both its remembrance and indulgence. He longs to be holy, as God is holy. With watchfulness and prayer, constant diligence, and humble dependence upon Divine sufficiency, he opposes the working of corruption and temptation of Satan. In this way he proceeds from strength to strength—from conquering to conquer; until, through the Saviour, he is brought off more than conqueror, and Satan is bruised under his feet. In general this victory is a gradual work, effected by the dissolution of one link after another, until the whole chain of sin is broken in pieces, and Satan's works destroyed; and all our success arises from the efficacy of the blood, righteousness, and grace of Christ. It is his atonement which purifies the conscience from sin's defiling influence; it is his grace which subdues the heart to the obedience of himself; it is his Holy Spirit who causes the soul to delight in the Divine commands, and perfect holiness in the fear of the Lord.

III. That this destruction of the works of Satan was the *design* of Christ's manifestation, appears from the express testimony of Scripture.

Not only is it asserted in the text, but in various other passages of Scripture, a few of which I will adduce. The first is that consolatory promise made to Adam and Eve immediately after their fall: "The seed of the woman shall bruise the serpent's head." Another may be obtained from the epistle to the Hebrews (ii. 14): "Forasmuch as the children were partakers of flesh and blood, he also himself took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage." The same truth is in a different manner delivered by St. Paul, in his epistle to the Romans: "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20). The same point is also established by all those Scriptures which promise holiness, or

a victory over sin, through the obedience of our Lord Jesus Christ. The end proposed by *all* the Redeemer did and suffered was man's redemption from Satan's bondage. This deliverance, however, is not yet visibly complete. It is finished by the work of Christ, and in the designs of infinite wisdom and love; but it will only be known by us as finished and discovered in its fulness, when, at the last great day, Christ shall be revealed from heaven. Then the mystery of iniquity, which is now permitted to operate, will be taken out of the way, and that wicked one, with all his servants, shall be consumed with the spirit of Christ's mouth, and be destroyed with the brightness of his coming. Then, according to the Revelation of St. John, "the great dragon shall be cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; and in heaven shall be heard a loud voice, saying, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ." Then shall victory be the universal shout, and thanksgiving be ascribed unto God, who gave it through Christ. And what a glorious season will this be! how devoutly now to be wished for, and how productive of everlasting joy when it arrives! Oh, may each one of us share in the glories of this conquest, receive the crown of righteousness, and reign with Christ for ever.

1. Can we then, brethren, here forbear to reflect upon his awful state who is still employed in Satan's service, and, under his tyranny, performing his works! Pride and ignorance may be offended with the degrading idea this reflection conveys. Affected with notions of human dignity and virtue, man opposes the representation of his natural condition, and disclaims the stated influence of Satan over him. Could this scriptural charge be as easily disproved as denied, it would indeed be well; but God knows us better than we know ourselves; and experience (that faithful witness) declares man to be exactly what a God of truth represents him. Not only does the Divine word testify, that in his natural state he serves Satan, is conformed to his image, and imitates his example,—but his own conscience, his conversation, his life, may be appealed to for those evil dispositions, words, and actions, which prove his natural likeness to the prince of darkness. "We ourselves," says St. Paul (speaking of believers, who were translated from the kingdom of Satan into the kingdom of God's dear Son), like the rest of mankind, "were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Who,

then, can claim exemption from this natural depravity? 'Tis useless to deny it,—'tis wisdom to acknowledge, and seek deliverance. While in a state of disobedience, man is under the influence of Satan, who worketh in such. While neglecting Christ, he is blinded by the god of this world; while rejecting the truth, he is in the snare of the devil, taken captive by him at his will; while committing sin with the bent of his inclination and the affections of his heart, he is of the devil, and his child;—and while he continues in this awful state of alienation from God, and enmity to his will, he is exposed to that tremendous doom which will be inflicted upon Satan and his angels. They, brethren, are reserved in everlasting chains, under darkness, unto the judgment of the great day; and whosoever shall be found at that season with Satan's mark—a polluted heart, a mind of enmity, a darkened understanding, a rebellious will—must hear and experience the full and dreadful power of that sentence, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." But let us turn from this awful subject; and may God turn our hearts to know and enjoy

2. The blessedness of those who are rescued from Satan's bondage, and brought into the liberty of the children of God. This is our second observation. And how blessed indeed are such! Already are they passed from death unto life, delivered from avenging wrath, reconciled unto God, and freed from all condemnation, through that gracious Redeemer who made peace for us through his blood, who appeased the demands of Divine justice by his sacrifice of himself, and who died, the just for the unjust, to bring us to God;—already are they rescued from Satan's usurped dominion by the Lord Jesus Christ, who gave the death-wound to his empire, when he spoiled principalities and powers, and made a show of them openly, triumphing over them in his cross;—already are their affections raised to heaven, their minds delivered from the darkness of condemning error, and their souls secured from the reigning influence of sin, through Him who brought down heaven to their hearts, revealed his grace within them, and caused the seed of holiness not only to be sown, but to remain in them;—already hath the Saviour made them partakers of a divine nature, and changed them into his image, by his Spirit;—already do they rejoice in his salvation, and hunger and thirst after greater degrees of holiness; and soon shall they enjoy complete redemption. Their bodies, which must return to dust, shall be raised like unto his glorious body; the veil which conceals their God and Father shall be rent

asunder, and they shall behold his glory, bear his image in perfection, and enjoy his beatific presence for ever. Happy indeed are ye, O Christians, who are working the works of God! Contemplate your end; a little while longer, and He that cometh will come, and his reward shall be with him. Until then, wait in patience, and faith, and expectation, "looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ;" and "be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." And, brethren, consider—

3. What gratitude and praise are due to the Redeemer, who has bruised the serpent's head, and has undertaken fully to save his people from his tyranny. How should your supreme affection and devout reverence be directed to him who hath thus loved you; who for your sakes submitted to misery and death; who, that he might destroy that tyranny which held you in captivity, endured the cross; who, that he might effectually deliver you from the hand of all your spiritual enemies, lives to intercede for you, watches over you continually, and keeps you, by his mighty power, through faith unto salvation. O, live in grateful dependence upon him, devoted to his service, concerned in all things to approve yourselves as his people, and adorn his holy religion. If your Saviour was manifested, that he might destroy the works of the devil, take heed that you are watchful against Satan's devices. Remember he bare your sins in his own body; that you, being dead to sin, should live unto righteousness. In the hour of temptation draw nigh to him for strength, and he will surely draw nigh to you; and you shall be more than conqueror, through him that hath loved you. And be encouraged by the reflection, that the time approaches when every vestige of Satanic influence shall be done away, and Satan and his children be confined to their own place, where alone any of his works will be found. Well may the Christian exult in contemplating the completion of this blessed prospect, and, in the language of one of our most solemn services, pray, "Accomplish, O Lord, the number of thine elect, and hasten thy kingdom."

AN ADDRESS

*Delivered at the laying of the first stone of Trinity Church
in the Parish of St. Bride's, Oct. 3d, 1837,*

By THE REV. THOMAS DALE, M.A.

*Vicar.**

My Lord Mayor, Ladies, and Gentlemen,—The solemnity which has this day been honoured with your presence, and in which your lordship has taken so prominent a part, must be, both in its character and in its consequences, an object of the deepest interest to every pious and reflecting mind. On this spot it is designed to rear an edifice, in which eleven hundred souls will be enabled to unite in prayer, according to the forms of our scriptural and apostolic Church; in which eleven hundred souls will be enabled to hear the preaching of that Gospel which alone bringeth salvation. The consequences of such a ministry, and of such united prayer, can only be completely developed by one who should lift up the veil of death, and penetrate the secrets of eternity. To do this is not for such as we; but we may at least look on that which is immediate and palpable; we may contemplate the practical results which may be expected by this great city from an undertaking like that in which we are now engaged; and in them alone I am persuaded will be found sufficient proof, that you, my lord, appearing among us in your magisterial character, and for such a purpose, have only thrown additional lustre on the dignity of your high office, and gratified what I am sure is the wish nearest to your heart—the promotion of the best interests of your fellow-citizens.

I need not, my lord, remind you—I need not, I am sure, remind this company,—that Christianity, as taught by the Church established in these realms is eminently a social benefit. I need not remind you, that by enforcing the sanctions, it supersedes the penalties of law; that it establishes social order on the broad and sure basis of religious principle; that it tempers those inequalities of condition which, for wise purposes, are permitted to exist among mankind, by precepts of mutual forbearance and benevolence; and that it places loyalty to the appointed sovereign, and obedience to all constituted authorities, on the high vantage-ground of primary obligation to God. As little need I remind you of the beneficial influence which it exercises over families; how it awakens the vigilance of the parent, and calls forth the duty of the child; how it knits together the offspring of the same parents, in a tie of friendship more close by far than that of brotherhood; and how, in neighbourhoods where families who act upon such principles are located, those who dwell around them may read a living and perpetual homily in the example which they display of all that is pure, honest, just, lovely, and of good report. Never has it been affirmed, my lord, that the churchman, whose profession should coincide with his practice, and who should embody in his daily conduct the spirit of his weekly prayers, would be—could be, other than a good neighbour, a good subject, a good citizen, and a good man.

In coming hither, therefore, for the purpose which has obtained for us the honour of your presence on this occasion, your lordship has been performing the highest and the most pleasing duty of a Christian magistrate. For it will not be denied, that the prevention of crime is far preferable to the infliction of penalty; and that there is no path to the prevention

of crime so sure, so safe, and so speedy, as the promotion of the knowledge of pure and undefiled religion.

While, however, my lord, no exception can be taken to the general application of these principles, an objection may, perhaps, be brought against this individual case. It may be said—it has been said—that within the limits of your lordship's jurisdiction, the places of worship are already more in number than the necessities of the inhabitants require; that those around me of the hundreds and the thousands who cannot be accommodated in their own parochial edifices have only to go to a distance to some of those sanctuaries in a comparatively deserted neighbourhood, which exhibit what has been termed “a beggarly account of empty pews.” But, my lord, those who argue thus can know little of human nature, and still less of the principles of the Church of England. We hold, my lord, that he who is put in trust with souls, is the minister, not of a congregation, but of a parish; and if, from circumstances peculiar to great commercial cities, it is impracticable to pervade, with his week-day ministrations, the whole of his appointed field of labour, still, my lord, I say (and I think I may appeal to many here around for proof of what I assert), that the parochial minister is at all times, in the hour of sickness and distress, the friend and adviser of every parishioner who shall require his good offices, whatever may have been the conduct of that man, and whatever may be his creed. In proof of this, I have only to state, what must be a startling and striking, no less than a lamentable fact, that in the cases of sickness which it has been my lot to visit, more than one-half have been persons who were never accustomed to attend the worship of God in any Christian sanctuary whatsoever.

The principle of the Church of England, my lord, is this:—that every parishioner should have a right in his own parochial minister; and surely it is equally her principle, that every parishioner should have a right in his own parochial edifice. And they, my lord, know little of human nature who do not feel, that when the flame of true religion has been kindled in the heart, it requires to be nursed by careful superintendence, and by frequent visitation; and consequently, those who have been thus awakened to a sense of their best interests, cannot be expected to go to a distant church, where they no longer hear the familiar voice of one whom they know to be their friend. Still less can it be expected of the free-born Englishman, that he should go and seek that accommodation as a stranger, or as an intruder, which his country—his country, that ought to be the spiritual mother of all her children—which his country *has* provided for him, or *should have provided for him*, in a local habitation and a parochial home.

I could indeed, my lord, did time permit, bring before you, and before this company, statistical details which would prove to demonstration the necessity of another church in this populous neighbourhood. These, however, I shall reserve for another place, and for another occasion. Let it suffice now to state, that when the “church-going bell” shall echo for the first time in yonder rising tower, there will be (if the state of the neighbourhood continues what it now is), there will be within sound of that bell, at least two thousand souls—two thousand immortal souls,—men, women, and children, who are dwelling in utter estrangement from the ordinances of public worship, and, I fear it may too often be said, with as little sense of the restraints of Christian morality and piety, as though they had been born in some remote and barbaric clime, in which the pure light of the day-spring from on high hath never dawned. Is it wonderful, then, my lord, that in such a vicinity practices should abound which the statesman would reprobate as injurious to society, no less than the Christian as detrimental to the interests of the soul?

* The above Address forms part of the Appendix to two Sermons, preached by Mr. Dale, in aid of the Trinity Church endowment fund. 5vo, Richardson, 1837. We are anxious to direct the notice of our readers to these Sermons, in the hope that the perusal may induce many of them seriously to reflect on the obligation which is laid on every member of the Established Church, to promote, as far as is in his power, more extensive church-accommodation throughout the land. The sermons are not applicable merely to the parish of St. Bride's, Fleet Street: they deserve a very wide circulation.

It is well known that the very proximity of a church acts as a check upon open vice and immorality. How much more, then, the purposes for which a church is used? They who shall be drawn by degrees to mingle in the sacred services of this place will obviously be drawn away from those pursuits, and from those associations, the tendency of which is to convert our choicest blessings into a curse, and to make the very Sabbath an opportunity of sin. For I am sure, my lord, I shall need no argument beyond your own magisterial experience, when I say that Sabbath-breaking and intemperance are the two main-springs which supply that deep and black flood of vice and misery which rolls through this great metropolis, overflowing our hospitals, inundating our prisons, and gorging our graves.

During the six days of his honest labour, my lord, the man of the working classes—the operative, as he is popularly termed—is employed as usefully to society, ay, and as honourably too, as though, like your lordship, he bore the sword of justice, or led forth to battle the armies of the state, or “wielded at will the fate and fortunes of mighty empires.” But it is when the rest of the Sabbath brings with it the license for iniquity, that those seeds of bitterness are sown, by which, as they spring up into a harvest of crime and curse, children are estranged from parents, and parents alienated from children; the peace of families ruined; the charities of kindred violated; the interests of the community betrayed; the extreme penalty of the violated law incurred; and, last and worst, the soul’s “eternal jewel” consigned beyond recall to the common enemy of God and man.

If, therefore, my lord, we can draw together in this place a congregation out of those who have hitherto been living without hope and without God in the world, then I would appeal to your lordship as a Christian man and a Christian magistrate,—I would appeal to the goodly company here assembled, of whatever elements it may be composed,—whether we do not thus confer a benefit upon the state itself,—a benefit which entitles us to the hearty and liberal co-operation of all those who have been taught, whether by experience or by observation, that the interests of true religion are mixed up with the prosperity and the greatness of the country; and that it is “righteousness which exalteth a nation,” while “sin is a reproach to any people.”

That co-operation, my lord,—I acknowledge it with gratitude to God and man,—has in this case indeed been liberally given. Public companies and private individuals have vied with each other in contributing to this good work. The part which your lordship has taken speaks for itself; for which, and for the sentiments which you have expressed,—so congenial, I am persuaded, with the feelings of all around you,—I beg to tender you my best thanks, in the name of the parish which I, as its minister, however inadequately, represent; persuaded as I am that you will enjoy the best reward in the consciousness of having done or intended to do good. And, my lord, it is a source to me of peculiar satisfaction, connected as I officially am, and have long been, with this great city, that, in acknowledging your lordship’s kindness, it becomes my duty also to commemorate the most zealous and effective services of him who preceded your lordship in the high and responsible office, and to whom we owe it, that we are in possession of the very site on which this church is to be raised. He, my lord, who obtained this splendid gift from the distinguished body* of which he is a member, was one of whom we may now say, what in a short time many voices will acclaim concerning your lordship, that he reflected fresh honour on his important office by the manner in which he discharged it; and to you, I will venture to repeat the words once addressed to him, that in your

approaching honourable retirement from official toils, that part of your professional duty on which you will not reflect with the least satisfaction is that which you have now so kindly come hither to perform; for “the work is great; the palace is not for man, but for the Lord God.”

The site for the church having been thus happily obtained, the necessary funds have been supplied from various resources. Her majesty’s commissioners, as it has been already stated by your lordship, have devoted one thousand pounds to the erection of this church. The same sum has been obtained from the Metropolitan Church-Building Fund, so ably administered under the advice of our venerated diocesan; in mentioning which, it is but right to state, that thus has been paid back to this your city two-fold the contribution which was made for this holy purpose from its corporate funds. The remainder, my lord,—upwards of two thousand pounds, has been raised, within a very small amount, by the voluntary subscriptions of the parishioners and their friends; among whom I am especially bound to commemorate the worshipful Company of Cutlers, from whom we have received a donation of one hundred pounds, the Right Honourable Lord Calthorpe, who has been a benefactor to the same amount, with all the corporate bodies* who occupy premises in the parish. Thus, my lord, the funds have been raised to erect a temple to the honour of God; and I am sure I shall but give utterance to the sentiments of all present, when I pray that those who have so generously and so piously contributed, may be spared to behold the success of their own good work; and that, from the sight of immorality repressed, virtue encouraged, religion extended, and (which will always be the consequence) happiness diffused, they may obtain an abundant recompense in the conviction that their labour has not been in vain in the Lord.

I shall now only detain you, my lord, to observe, that under the peculiar circumstances of this church (the body of which being left entirely open, will be let partly in sittings at a nominal price, or remain altogether free), a considerable period must necessarily elapse—if ever that time shall arrive—before it will provide a sufficient fund for the support of a resident minister. On this account it is considered that the good work will be incomplete, unless some provision is made for an endowment. Here, again, I rejoice to say, the appeal to Christian benevolence has not been in vain. A benevolent person, altogether unconnected with the parish, and who will be known only as “A Friend to the Poor,” has placed at my disposal, for the purpose of the endowment, the munificent sum of two hundred pounds. One hundred and fifty pounds are contributed by two members of the congregation, who are not parishioners indeed, but who reside in two of those extra-parochial places which constitute the great anomaly of our ecclesiastical system. It is my pleasing duty also to announce to you, ladies and gentlemen, that our chief magistrate (exhausted as his charitable fund may well be, by the many calls that are made upon him of a private and public character) has this day presented the endowment fund with a donation of twenty-five pounds; an example which I announce thus publicly, because I am persuaded that it will not find applauders only, but imitators; and that the adoption of his example is the manner in which his lordship would be best pleased that any should express their gratitude.

We will not limit our call, however, to those who are endowed with ample means. On the ensuing Sabbath, at the doors, we shall be willing to receive even the smallest offerings; for we know by experience, that the pittance of the orphan, and the mite of the widow, as they mingle with the silver and the gold,

* The Goldsmiths’ Company.

* The Hand-in-Hand, Albion, and Hope Insurance Offices, and the City of London Gas Company.

carry with them the blessing of the Lord. "A man is accepted according to that he hath, and not to that he hath not." And for you who have come together on this occasion to glorify God,—for you, we need express no other desire, than that each of you, having done according to the measure of the ability which God hath given him, may have this soothing reflection in the hour of adversity, and this approving witness in the day of judgment, that "he hath done what he could," and that he did it for the love of Christ, and of the souls which Christ hath died to save.

The Cabinet.

SANCTIFIED AFFLICTION.—The school of sanctified afflictions is the best place to learn contentment in. I say sanctified; for naturally, like restive horses, we go the worse for the beating, if God bless not afflictions unto us.—*Fuller.*

THE PARABLES.—While we thankfully receive the general instructions of our Lord, and strive, in dependence upon Divine grace, to regulate our conduct thereby, let us learn to set a special value on the excellent and impressive illustrations which his parables afford. Let us peruse them frequently, seriously, and attentively. Let us diligently compare them with the observations which he himself makes upon them, and also with the general tenour of his doctrine. But above all, let us frequently implore a right understanding of them by the teaching of his Holy Spirit; that they may be conducive to the important end of making us "wise unto salvation through faith which is in Christ Jesus." This object they are admirably calculated to promote under the direction of that Spirit, and cannot therefore be too highly valued, in connexion with fervent prayer for his illuminating grace. Let us, in the next place, admire and endeavour to imitate the wisdom of our Lord, not only in making natural objects subservient to spiritual instruction, but in a guarded and cautious intimation of spiritual truths to those whose minds are not prepared for a full and copious development of them. This is a direction which is perhaps of equal importance both to the minister of the word and to the private Christian. To the former it is often a matter of no small moment, that he should conciliate the minds of his hearers in every way that is consistent with strict fidelity in the discharge of his ministerial functions; declaring indeed to the sinner the awful danger to which he is exposed; but at the same time endeavouring to win him over to Christ by persuasive and affectionate arguments, such as may reach his understanding, and, under the Divine blessing, find their way to his inmost heart—rather than abruptly attacking his strongest prejudices, and needlessly irritating the worst passions of the soul. It may be truly said of our Saviour, that in delivering instruction to his followers, he "drew them with cords of a man, with bands of love;" and that in every successive stage of that instruction, he "spoke the word unto them as they were able to bear it." To the private Christian it is also highly important that he should follow the example of his divine Master, in having respect to times and seasons, and especially to the particular circle in which he is placed. Never, indeed, should he be ashamed of his Master, or afraid to bear testimony to the importance of vital godliness: but he needs, and should therefore diligently seek, much wisdom from above, to enable him so to speak, and so to time his observations, that he may not indiscreetly injure instead of promoting the cause of his God and Saviour, and the interests of those whose salvation he has at heart. Finally, in contemplating the parables of our Lord, let us seek and pray that we may know more of our Lord himself. From him those heavenly instructions proceed; concerning him they frequently treat; and while they

direct our attention to his character, his purposes, his kingdom, and his everlasting glory, they commend him to our reverence, our admiration, our gratitude, and our love, as "made of God," unto those who believe in his name, "wisdom, and righteousness, and sanctification, and redemption." At the same time, they no less clearly inform us, that if we reject him as our Saviour, and trust to any thing instead of him for our acceptance with God, and our admission to future glory, he will reject us in the day when he shall come to judge the world in righteousness, and will appoint us our portion in the dismal regions of eternal death.—*From Discourses on the Parables of our Lord, by the Rev. James Knight.*

FORGIVENESS.—How great is the contrast between that forgiveness to which we lay claim from God towards us, and our temper towards others! God, we expect, will forgive us great offences—offences many times repeated; and will forgive them freely, liberally, and from the heart. But we are offended at our neighbour, perhaps, for the merest trifles, and for an injury only once offered; and we are but half reconciled when we seem to forgive. Even an uncertain humour, an ambiguous word, or a suspected look, will inflame our anger; and hardly any persuasion will induce us for a long time to relent.—*H. Thornton.*

Poetry.

HYMN ON THE EPIPHANY.

(For the Church of England Magazine.)

Lo! in the east a guiding star!
The astonish'd Magi from afar
Their precious off'rings bring,
To celebrate the Saviour's birth:
Good-will to men, and peace on earth,
The joyful angels sing.

Who hath believ'd the truth divine,
Behold your God! arise and shine!
Gentiles, your Saviour bless;
The Lord of lords, the King of kings,
Descends with healing in his wings,
The Sun of righteousness!

Sing, O ye heavens! let earth rejoice;
The Saviour comes; lift up your voice!
The mighty Prince of peace!
A Child is born, a Son is given,
The everlasting One from heaven,
Whose reign shall never cease!

ELIZABETH ANNE.

SACRAMENTAL HYMN.

(For the Church of England Magazine.)

LORD, when before thy throne we meet,
Thy goodness to adore,
From heaven, the eternal mercy-seat,
On us thy blessing pour,
And make our inmost souls to be
An habitation meet for thee.

The body for our ransom giv'n,
The blood in mercy shed,
With this immortal food from heav'n,
Lord, let our souls be fed;
And as we round thy table kneel
Help us thy quick'ning grace to feel.

Be thou, O Holy Spirit ! nigh ;
 Accept the humble prayer,
 The contrite soul's repentant sigh,
 The sinner's heart-felt tear ;
 And let our adoration rise
 As fragrant incense to the skies.

If of thy heavenly grace one beam
 Still in our bosom shine,
 O kindle it into a flame
 Of grace and truth divine ;
 And bid each earthly passion flee,
 That would withhold our hearts from thee.

And when our eyes shall close in death,
 And dust returns to dust,
 Then let the last expiring breath
 Be breathed in humble trust ;
 And bear the longing soul away
 To realms of everlasting day.

T. G. N.

"IT IS WELL!"

BELOVED, "it is well!"
 God's ways are always right ;
 And love is o'er them all,
 Though far above our sight.
 Beloved, "it is well!"
 Though deep and sore the smart,
 He wounds who skills to bind
 And heal the broken heart.

Beloved, "it is well!"
 Though sorrow clouds our way,
 'Twill make the joy more dear
 That ushers in the day.

Beloved, "it is well!"
 The path that Jesus trod,
 Though rough and dark it be,
 Leads home to heaven and God.

BISHOP DOANE.

Miscellaneous.

WORSHIP OF THE VIRGIN.—If my reader will accompany me to Florence, a city in Tuscany, which seems to be more particularly under the protection of the Virgin, he will find that the extravagant adoration paid to the Virgin Mary in that city does not come short of the pattern which has been exhibited, and which tends to stamp the character of the Romish worship in the present day. In the Church of St. Mary of Impruneta, near Florence, there is a miraculous picture of the Virgin, which is highly esteemed throughout all Tuscany. Under the apprehension of any extraordinary danger, this picture is carried in solemn procession through the streets of Florence, accompanied by the prince, the nobility, the magistracy, and the clergy. To establish the miraculous power of this picture in procuring relief on different occasions in cases of imminent danger, various acts and records are produced to prove the several benefits which have been obtained through the intervention of this all-powerful picture. In one of these records testimony is borne to a miraculous cessation of a pestilence in Florence, after a three days' procession of the picture in question. An inscription, set up in the church about a century ago, has the following words: "There is no one who can

be saved, O most holy Virgin, but through thee; there is no one from whom we can obtain mercy but through thee. Mary opens her bosom of mercy to all, so that the whole universe receives out of her fulness; the captive, redemption; the sick, health; the afflicted, comfort; the sinner, pardon; the just, grace; the angels, joy; the whole Trinity, glory." Such are the divine honours and blasphemous addresses ascribed to the Virgin at this day by the members of the Church of Rome in the city of Florence; of whom St. Paul would have said, as he did of the inhabitants of Athens, "Ye men of Florence, I perceive that in all things ye are too superstitious." But what would the apostle have said had he entered the Nicholini chapel in Florence, in which there is a dome beautifully painted in fresco, having for its subject the coronation of the Virgin Mary? In the centre of the piece the Virgin is seated; whilst on one side stands a venerable old man, intended to represent our heavenly Father; on the other, a young man, the intended representative of our Saviour; both of whom are engaged in placing a crown on the head of the Virgin Mary; whilst the third person in the Trinity, under his emblem of the Dove, is hovering over the scene. This picture never fails to be shewn to the traveller with no small degree of ostentation, as a sublime representation of the honour due to the Virgin. St. Paul, it is most probable, would have found no other difference between the idolatrous worship paid to the great Diana at Ephesus, and that paid to the Virgin Mary at Florence, except that the former was paid to an imaginary heathen goddess, the latter to a deified mortal woman. But in both cases the honour due to the one true God is invaded; and the command delivered by our Saviour, that the Lord our God only should be worshipped, is equally broken, though in a somewhat different way.—*Daubeny's Protestant Companion.*

THE WILD ASS.—The wild ass, or para, celebrated by Job, is generally understood to be the onager, an animal which is to this day highly prized in Persia and the deserts of Tartary, as being fitter for the saddle than the finest breed of horses. It has nothing of the dulness or stupidity of the common ass; is extremely beautiful; and, when properly trained, is docile and tractable in no common degree. It was this more valuable kind of ass that Saul was in search of when he was chosen by the prophet to discharge the duties of royalty. "Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? whose house I have made the wilderness, and the barren sand his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing" (Job, xxxix. 5-8).—*Russell's History of Palestine.*

TO CORRESPONDENTS.

We must beg our poetical friends to grant themselves and us a little respite. We weekly receive as many verses as would almost on the average fill half a Number of the Magazine. We must add, that it is utterly impossible for us to return those which we are unable to insert.

We had written the above lines when the enclosure of "A Churchman" reached us. He will see in them a sufficient reason why we decline his offer.

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LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY
 ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE

Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 86.

JANUARY 13, 1838.

PRICE 1½d.

THE RESPONSIBILITY OF CHRISTIANS TO ATTEMPT THE CONVERSION OF THE HEATHEN.

BY THE RIGHT REV. JOHN KAYE, D.D.
Lord Bishop of Lincoln.

No. II.

THOUGH the opinion respecting the future destinies of the heathen world, which I have endeavoured to vindicate from the consequences unfairly charged upon it, has received the sanction of many learned and pious men, it would perhaps have been better if all had imitated the discreet forbearance of our own Church, nor entered into the discussion of a question which the Scriptures have left undetermined. For, however it may suit the purposes of sceptical writers to misrepresent the opinions entertained by the framers of our Articles, it is certain that they have pronounced no decision upon this interesting subject. One of the ablest advocates of infidelity in modern times has, indeed, affirmed the doctrine of our Church to be, "not only that no heathen, however virtuous, can escape an endless state of the most exquisite misery, but also, that every one who presumes to maintain that any pagan can possibly be saved, is himself exposed to the penalty of eternal perdition."* But in what passage of our Articles is such a doctrine contained? The Church, it is true, condemns the presumption of all who affirm that man can, by a simple obedience to those principles and rules of conduct which he has derived either from the light of nature, or from the particu-

lar moral law in which he has been bred, without any reference to the name of Christ, procure for himself eternal life. But its object in pronouncing this condemnation was to strike at the root of that doctrine, which is the foundation of the worst errors of the Church of Rome, the doctrine of human merit; and not to decide upon the future destinies of the heathen. Them it leaves, where they may be safely left, to the mercy and to the justice of God, who, the apostle tells us, "will accept the actions of men according to what they have, not according to what they have not" (2 Cor. viii. 12).

If we examine more closely the train of reasoning which the framers of our Articles pursued upon this question, it will appear to have been somewhat of the following kind:—Men are born in a state of alienation from God, in consequence of the transgression of their first parents, and are of themselves unable to please him. From this state of enmity they have been relieved by the death of Christ, so that they who are baptised into his name and believe in him, are no longer under condemnation, but are placed in the capacity of performing works acceptable in the sight of God, and of attaining unto everlasting life. Since, then, the good actions even of Christians are so imperfect, that they are only accepted through the merits of Christ; can we venture to ascribe a greater degree of efficacy to heathen virtue? Can we venture to ascribe to it such perfection as will fit it to endure the Divine scrutiny, or establish for its possessor a title to an eternal reward? Such a sup-

* Hume's History of England, Edward VI. A.D. 1551.

* Hey's Lectures, b. iv. art. xiii. sect. 1.

position would imply, not only that the Gospel confers no advantage upon those by whom it is embraced, but that it even places them in a worse condition than the Gentiles who have never heard the name of Christ. We pronounce, therefore, all heathen virtues faulty and defective in themselves, and incapable of enduring the severity of God's judgment; and we condemn that presumption, which, when the Scripture hath set out unto us only the name of Jesus Christ whereby men must be saved, would substitute in the place of that holy name the performances of weak and sinful men. But we should ourselves be guilty of presumption as great as that which we condemn, were we to say that, because the heathen cannot obtain salvation through their own unassisted efforts, they will therefore be eternally excluded from the mercy of God. Far, then, from meriting the imputations of dogmatism and intolerance which have been cast upon them, the framers of our Articles appear to have exercised upon this question the same temper and moderation which marked every other step of their progress. Whether, however, we imitate their discreet forbearance, or adopt the more decided language of those who affirm that the Gentiles, who have never heard the name of Christ, will nevertheless be partakers in the benefits derived from his death; in either case, a mere comparison of the moral condition of the heathen and of the Christian world sufficiently proves that it is our bounden duty to diffuse, as far as lies in our power, the knowledge of the Gospel throughout the earth. But when to this consideration we add the positive injunctions of Scripture, no further doubt can remain as to the course which is prescribed to all the professors of Christianity, but especially to those who have taken upon them the ministerial office. The command to go and teach all nations was neither confined to the persons of the apostles, nor to the times in which they lived. We who have succeeded them as labourers in the Lord's vineyard are bound, according to our several opportunities, to enlarge its limits, till at length the promise made by our blessed Lord to his Church shall be fulfilled, and the glad tidings of salvation be conveyed to the remotest corners of the globe. The extension of Christ's kingdom is an object of which we can never be allowed to lose sight. Though he has not called us personally to undertake the office of converting the heathen—though he has assigned us the easier duty of upholding his dominion amidst a people who have, through a long series of ages, acknowledged themselves his subjects; we ought, on this very account, to feel an increased solicitude for the welfare,

an increased desire to promote the success of those to whom our common Master has allotted a severer, a more perilous service—the task of encountering the adversary of mankind in regions over which he has hitherto ruled with undisputed authority, and of breaking the chains of vice and superstition by which he has succeeded in holding the miserable inhabitants captive.

I cannot but think that, as a people, we have not felt that lively interest in the conversion of the heathen world, which either its own importance, or a just sense of gratitude for the national blessings conferred upon us, ought to have inspired.

Let us carry our thoughts back for a moment to the period of our blessed Saviour's appearance upon earth, and consider what was then the situation of this country; a subject of meditation not unsuitable for the present festival of the Church. Sunk in the grossest ignorance and superstition, the worshipper of deities whom he hoped to propitiate by shedding the blood of human victims, the ancient Briton could boast no higher place in the scale of civilisation than the islander of the Pacific Ocean in the present day. Had the eloquent writer, from whom we have received the earliest account of the state of our country, been told that a time would arrive when the descendants of the despised barbarians whom he beheld, would become a great and powerful nation; that their fleets would cover the seas, their enterprising industry leave no corner of the globe unexplored; and their dominion be extended over countries of which, when he wrote, the existence was not even suspected;—had the Roman conqueror, when he first set foot upon the shores of our island, been told that such would be its future fortunes, he might have been excused for receiving with an incredulous smile a prediction which appeared so far to transcend the utmost limits of probability. Yet the time has arrived when we see every part of the above description fully realised, and when our national greatness will bear a comparison with that of Rome in the plenitude of her power. But while we exult in the distinguished rank which we hold among the nations of the earth, does it never occur to us to inquire whether this envied distinction has not been conferred for some particular end? If we look back to the history of the ancient empires, we shall find that each in its season of prosperity was made subservient to the accomplishment of some great plan which the Almighty had devised in his secret counsels. While the Roman generals marched on from conquest to conquest, and thought only of increasing their country's power and glory, their victo-

ries served, under the controlling hand of Providence, to pave the way for the easier introduction of Christianity into the different provinces which they subdued. Can we, then, suppose that God has raised this kingdom to its present pitch of maritime greatness for the mere purpose of advancing the interests of commerce, and facilitating the exchange of commodities between distant countries? Shall we not rather conclude, that our power was given us for a nobler end,—to be made the instrument of improving the moral and spiritual condition of our fellow-creatures, and diffusing the light of revelation throughout the world?

If such, then, are the purposes for which our national prosperity has been conferred, let us ask ourselves whether we have faithfully endeavoured to accomplish them? Let us compare the exertions which we have hitherto made, and the good we have effected, with the means placed in our hands. The result of such a comparison would, I fear, afford but slender ground for self-congratulation. But I would gladly encourage the belief, that our past indifference and insensibility have been succeeded by a better spirit, and that a sincere desire to communicate the blessings of true religion to the heathen world now pervades every class of the community.

THE FRENCH REVOLUTION.*

Among the papers of M. de la Harpe, whose conversion has been related in a former Number, was found the following account of a remarkable prophecy concerning the horrors that awaited unhappy France. By some it was regarded as a fictitious prediction. However this may be, to use the words of Mr. Crichton, in his *Converts from Infidelity*, and from whose work this translation is taken—"without entering into the controversy of its reality, or attaching any importance to it as a biographical document, it may be considered worthy of insertion, as a striking picture of that flippant and impious levity which then prevailed so universally in the literary circles of Paris."

It appears to me as if it were but yesterday, and it was nevertheless in the beginning of 1783—we were at the table of a brother academician, who was of the highest rank, and a man of talents. The company was numerous, and of all kinds; courtiers, advocates, academicians, &c. We had been, as usual, luxuriously entertained. The wines of Malvoisie and Constance, added to the natural gaiety of good company that kind of social freedom which sometimes stretches beyond proper decorum. In short, we were in a state to allow of any thing that would produce mirth. Chamfort had been reading some of his impious and libertine tales; and the fine ladies had heard them without once making use of their fans. A deluge of pleasantries on religion then succeeded. The conversation afterwards took a more serious turn;

and the most ardent admiration was expressed of the revolution which Voltaire had produced; and they all said that it formed the brightest ray of his glory. "He has given the tone to his age, and has contrived to be read in the hall as well as in the drawing-room." One of the company told us, chuckling with laughter, that his hair-dresser had said, while powdering him, "Look ye, sir, though I be but a poor journeyman barber, I have no more religion than another man." It was concluded that the revolution would soon be consummated, and that it was absolutely necessary for superstition and fanaticism to give place to philosophy. The probability of this epoch was then calculated, and which of the present company would live to see the reign of reason. The elder part lamented they could not flatter themselves with such hopes, while the younger rejoiced to think that they should witness it. The Academy, above all, was congratulated for having prepared the grand work, and been the stronghold, the centre, and moving principle of liberty of thought.

One only of the guests had not shared in the delights of this conversation; he had even ventured, in a quiet way, to let fall a few pleasantries on our noble enthusiasm. It was Cazotte, an amiable and ingenious man, but unfortunately infatuated with the reveries of the illuminati. He renewed the conversation, and in a very serious tone, "Gentlemen," said he, "be assured you will see this grand and sublime revolution. You know that I am something of a prophet, and I say again, that you will all see it." He was answered in one chorus, "it is not necessary to be a great conjuror to foresee that." "True, but perhaps it may be necessary to be something more for what I am now going to tell you. Have you any idea of what will result from this revolution? what will be the immediate consequences? what will happen to every one of you now present?" "Oh," said Condorcet, with his silly and saturnine laugh, "let us know all about it,—a philosopher can have no objection to meet a prophet." "You, M. Condorcet, will expire on the pavement of a dungeon; you will die by the poison which you will have taken to escape from the hands of the executioner;—the poison which the happy state of that period will render it absolutely necessary that you should carry always about with you."

At first this excited great astonishment; but it was soon recollected that Cazotte was in the habit of dreaming while he was awake; and the laugh was as loud as ever. "M. Cazotte, the tale you have just told us is not so pleasant as your own pretty romance: but what has put this dungeon, this poison, and these hangmen in your head? What connexion can these have with philosophy and the reign of reason?" "Precisely that which I am telling you. It will be in the name of philosophy, of humanity and liberty; it will be under the reign of reason, that what I have foretold will happen to you. For it will then indeed be the reign of reason, as she will then have temples erected to her: nay, throughout all France, there will be no other places of worship but the temples of reason." "In faith," said Chamfort, with his sarcastic smile, "you will never be one of the priests in these temples." "I hope not; but you, M. Chamfort, you will be well worthy of that distinction; for you will cut your veins with twenty-two strokes of a razor, and yet you will survive for some months." They all stared at him, and again burst into laughter. "You, M. Vicq-d'Azyr, you will not open your veins yourself; but you will cause them to be opened six times in one day, during a paroxysm of the gout, to make the surer work; and you will die during the night. As for you, M. Nicolai, you will die on the scaffold; and you M. Bailly; and you M. Malesherbes—"

"Oh heavens!" said Roucher, "it appears his

* See Constable's Miscellany.

vengeance is levelled solely against the Academy: he has just made a most horrible execution of the whole of it. Now tell me my fate, in the name of mercy." "You too will die upon the scaffold." "Oh!" it was universally exclaimed, "he has sworn to exterminate us all." "No, it is not I who have sworn it." "What then, are we to be subjugated by the Turks or the Tartars?" "By no means; I have told you, that you will then be governed by reason and philosophy alone. Those who will treat you thus will all be philosophers—will have continually in their mouths the same phrases that you have been uttering for the last hour—will repeat all your maxims—and quote, as you have done, the verses of Diderot and Voltaire." "Oh! the man is out of his senses!" they whispered each other; for during the whole conversation his features never underwent the least change. "Oh, no!" said another, "don't you perceive that he is laughing at us; and, you know, he always blends the marvellous with his pleasantries." "Yes," said Chamfort, "but his marvels are never enlivened with gaiety. He always looks as if he were going to be hanged. But, when, Mr. Prophet, will all this happen?" "Before six years pass, all that I have told you shall be accomplished."

"Here, indeed, we have abundance of miracles," said M. de la Harpe, who now spoke; "but do you set me down for nothing?" "You will yourself be a miracle, as extraordinary as any I have related: you will then be a Christian!" Great exclamations followed this. "Ah!" replied Chamfort, "all my fears are vanished; if we are not doomed to perish until La Harpe becomes Christian, we shall all be immortal."

"As for us women," said the Duchess of Grammont, "it is very fortunate that we are considered as nothing in these revolutions; not that we are to have no concern in them, but that in such cases it is understood they will leave us to ourselves; and our sex"—"Your sex, ladies, will then be no defence or guarantee to you; and whether you interfere or not, you will be treated precisely as the rest, without any difference whatever." "But what does all this mean, M. Cazotte? you are surely preaching to us about the end of the world?" "I know no more of that, my lady duchess, than yourself; but this I know, that you will be conducted to the scaffold, with many other ladies, in the cart of the executioner, and with your hands tied behind your back." "I hope, good sir, that, in that case, I shall at least be allowed a coach hung with black." "No, madam; and ladies of higher rank than you will be drawn in a cart to execution, and with their hands tied like yours." "Ladies of higher rank! what, do you mean princesses of the blood?" "Greater still, madam."

Here a very sensible emotion was excited throughout the company; the master of the house wore a very grave and solemn aspect; they began to discover they had carried their pleasantry rather too far: Madame de Grammont wishing to disperse the cloud that seemed to be approaching, took no notice of this last answer, but contented herself with saying, in a sprightly tone, "You see he will not even leave me a confessor." "No, madam, neither you nor any other person will be allowed that consolation. The last victim who, as the greatest of all favours, will be permitted to have a confessor on the scaffold, will be —." Here he paused for a moment. "And who then," they cried, is the happy mortal that will be indulged with this special and ghostly prerogative?" "Yes, the only prerogative that will then be left him—it will be the king of France!"

The master of the house here rose abruptly, and the whole company were actuated by the same impulse. He advanced towards M. Cazotte, and said to him in an earnest and impressive tone, "My dear

M. Cazotte, we have had enough of these melancholy conceits; you have carried them too far, even to the exposing of yourself and the company in which you are." Cazotte made no answer, and was preparing to retire, when Madame de Grammont, who still wished, if possible, to banish serious impressions, and restore good humour and gaiety among them, advanced towards him, and said, "My good prophet, you have been so kind as to tell us all our fortunes, but you have said nothing respecting your own." After a few minutes' silence, and with his eyes fixed on the ground, "Madam," he replied, "have you read the siege of Jerusalem, as related by Josephus?" "To be sure I have; and who has not? But you may suppose, if you please, that I know nothing about it." "Then you must know, madam, that, during the siege, a man for seven successive days went round the ramparts of that city, in sight of the besiegers and the besieged, crying continually, in a loud and inauspicious voice, Woe to Jerusalem! and on the seventh day he cried, Woe to Jerusalem, and to myself! and at that very moment, a huge stone, thrown by the machines of the enemy, struck him, and dashed him to pieces." After this reply, M. Cazotte made his bow and retired.

Here M. La Harpe's note of this singular convivial meeting breaks off. How literally Cazotte's prophecies, whether real or pretended, were accomplished, every reader knows who is acquainted with the horrors of the French Revolution.

Biography.

THE LIFE OF BISHOP HALL.

[Continued from No. LXXXV.]

Soon after the commencement of the seventeenth century the most violent controversies agitated the Low Countries, respecting some of those doctrinal points, chiefly with reference to the divine decrees on which Calvinists and Arminians differ. In order to allay, if possible, these unhappy disputes, the tendency of which was most detrimental to true religion, the states of the united provinces resolved to call together a national synod at Dort; and, at the same time, requested the aid of foreign princes to send a number of divines to attend it for the purpose of giving advice. In 1618, King James selected Dr. Carleton, bishop of Llandaff; Dr. Hall; Dr. Davenant, Margaret professor at Cambridge; and Dr. Ward, master of Sidney College, to proceed to the continent, and to be present at the synod. After remaining there for about two months, Dr. Hall was compelled to leave from bad health. "The unquietness of the nights in those garrison towns," to use his own language, "working upon the tender disposition of my body, brought me to such weakness through want of rest, that it began to disable me from attending the synod." Before his departure, however, he preached a Latin sermon to the synod, from Eccles. vii. 16, in which he endeavoured, as much as possible, to allay the violence of controversy. "What have we to do," said he, "with the disgraceful titles of remonstrants and contra-remonstrants, Calvinists and Arminians? We are Christians, let us be like-minded; we are *one* body, let us be of *one* mind." He returned to the Hague, in the hope that quiet and rest might recruit his strength; but finding himself becoming weaker,

he resolved to return home. He passed through Dort, where the president, and others of the synod, took a solemn leave of him. He was also visited by the deputies of the states; and a gold medal was afterwards presented to him, containing a representation of the synod, which he generally wore suspended by a riband from his neck.

Though his own views were unquestionably Calvinistic, his moderation may be gathered from his "*Via Media*,"* written soon after. It had been well for the cause of sound religion had all the deputies assembled at the synod breathed the same Christian spirit. No one can defend the proceedings of the synod. Persecution, under any circumstances, is bad; for it is diametrically opposed to the principles and precepts of the Gospel; its malignity and heinousness are infinitely increased when its object is to punish others for maintaining those views which they firmly believe to be in accordance with God's revealed word. The Church of Rome is not the only Church that must plead guilty in this particular.

Dr. Hall was offered the bishopric of Gloucester in 1624, and earnestly pressed to accept it; but he resolutely declined. On the 29th of January, 1625, he preached a thanksgiving sermon before the king at Whitehall, on the cessation of the plague in London. In 1627, he was raised to the see of Exeter, and consecrated December 3d, holding, at the same time, the rectory of St. Brook, in Cornwall, *in commendam*.

But though thus raised in rank, he does not seem to have gained an increase of happiness. On entering on this new sphere of labour he met with very much to dispirit and to annoy him. "I entered upon that place," he says, "not without much prejudice and suspicion on some hands; for some who sat at the stern of the Church had me in great jealousy for too much favour of puritanism. I soon had intelligence who were set over me for spies: my ways were curiously observed and scanned." For a time matters went on very smoothly; but at length opposition was shewn to his plans for the more effectual instruction of his diocese, by those who were culpably negligent in the discharge of their parochial duties. "Some persons of note in the clergy, finding me ever ready to encourage those whom I found conscionably forward and painful in their places, and willingly giving way to orthodox and peaceable lectures, in several parts of my diocese, opened their mouths against me, both obliquely in the pulpits, and directly at the court, complaining of my too much indulgence to persons disaffected, and my too much liberty of frequent lectures within my charge. The billows went so high, that I was three several times upon my knees to his majesty to answer these great criminations; and what contestation I had with some great lords concerning these particulars, it would be too long to report: only this, under how dark a cloud I was hereupon, I was so sensible, that I plainly told the Lord Archbishop of Canterbury [Laud], that rather than I would be obnoxious to these slanderous tongues of his misinformers, I would cast off my rochet. I knew I went

right ways, and would not endure to live under undeserved suspicions."

The archbishop was vehemently opposed to puritanism. He watched, with the most scrupulous alarm, every innovation which appeared in the most remote degree to favour its growth. A society was formed for the endowment of preacher-ships in various dark and destitute parishes; but by Archbishop Laud's interference its promoters were called into the Star-chamber, and compelled to abandon their plan. Bishop Hall was, moreover, grieved while he held the see of Exeter by the revival of the "*Book of Sports*," with additions, and which was patronised by Laud. Many of the clergy were opposed to the circulation of the work, and were consequently deprived of their livings, though no instance of such removal took place in the diocese of Exeter. It is painful to reflect that such open desecration of the Lord's-day should have been countenanced by the highest authority in the land; and that even those who held the highest offices in the Church should have sanctioned such a desecration. The Sabbath, indeed, was made for man, for the refreshment of his body, and also for the refreshment of his soul; and any laxity as to its observance as a day of holy rest consecrated to the service of Jehovah, is a lamentable evidence of the non-existence of vitality of religion in the soul. It is necessary to consider this in reference to the present subject, because this same *Book of Sports* is not unfrequently appealed to by the ungodly at the present day as a proof that the law of the land at least, whatever the law of God may do, permits, nay, even recommends, recreations, the tendency of which is to dissipate all serious thoughts, and to render the Sabbath void as a gracious means for religious improvement.

Bishop Hall is not the only prelate against whom the charge of a leaning to puritanism has been brought, because he was more than usually active and energetic in his high and holy calling, and because he was a staunch defender of the doctrines of the Established Church as set forth in its articles, liturgy, and homilies. At the time he filled the see of Exeter there was unquestionably no small departure from the simplicity of the Gospel in many of those who filled places of high rank and trust in the Church; and it can scarcely excite wonder that he was regarded with no very favourable eye, that spies were employed to watch his proceedings, and, if possible, bring such an accusation against him as might afford a plea for removing him from his office, and supplying his place with a prelate who would be more subservient to the pleasure of the primate.

Though the good bishop, however, was looked upon as a puritan, and not over-much attached to the Episcopal Church, yet, at the very commencement of those troubles which ended in the great rebellion, he wrote most energetically in defence of episcopacy. His treatises on the subject were: 1. "*Episcopacie by divine right asserted*" (London, 1640, 4to). The treatise, dedicated to the king, was occasioned by Graham, bishop of Orkney, renouncing his episcopal function before the whole body of the clergy assembled at Edinburgh, and craving pardon for having accepted it, as if by so doing he had committed some heinous offence; "an uncouth act," as the bishop terms it,

* *Via Media*, the way of peace in the five busy articles, commonly known by the name of Arminian, wherein is laid forth so fair an accommodation of the different opinions as may content both parts, and procure happy accord.

"more than enough to inflame any dutiful son of the Church." This treatise commences in the following strong and energetic language:—"Good God! what is this that I have lived to hear? that a bishop, in a Christian assembly, should renounce his episcopal function, and cry mercy for his now abandoned calling? Brother that was (whoever you be), I must have leave awhile to contest seriously with you: the act was yours—the concernment the whole Church's; you could not think so foul a deed could escape unpunished. The world never heard of such a penance; you cannot blame us if we receive it both with wonder and expostulation, and tell you it had been much better to have been unborn than to live to give so heinous a scandal to God's Church, and so deep a wound to his holy truth and ordinance. If Tweed that runs betwixt us were an ocean, it could not either drown, or wash off, our interest or your offence: however you may be applauded for the time by some ignorant and partial abettor, wiser posterity shall blush for you, and censure you too justly for some kind of apostasy. . . . How weary should I be of this rochet if you can shew me that episcopacy is less than Divine institution." Surely such forcible language is an index of the true state of the bishop's view with respect to episcopacy. He published, 2dly, "An humble Remonstrance to the High Court of Parliament, by a dutiful Son of the Church" (London, 1640, 4to), in behalf of the liturgy and episcopacy. To this Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurstow, jointly wrote an answer, under the name of "Smectymnus," composed of the initials of their own; which they called, "An Answer to a book intituled, 'An humble Remonstrance:' in which the original of Liturgy and Episcopacy is discussed; and queries propounded concerning both," &c. (London, 1641, 4to). Whereupon Bishop Hall wrote, 3. "A Defence of the 'Humble Remonstrance,' against the frivolous and false exceptions of 'Smectymnus:' wherein the right of Liturgy and Episcopacy is clearly vindicated from the vain cavils and challenges of the Answerers," &c. (London, 1641). Smectymnus replying in "A Vindication of the 'Answer to the Humble Remonstrance' from the unjust imputations of frivolousness and falsehood: wherein the cause of the Liturgy and Episcopacy is further debated" (London, 1641, 4to). Bishop Hall concluded the dispute with, 4. "A short Answer to the tedious 'Vindication' of Smectymnus, by the Author of the 'Humble Remonstrance'" (London, 1641, 4to).

In November 1641, Bishop Hall was translated to the see of Norwich. O.

[To be continued.]

THE CHURCH OF ENGLAND AND THE CHURCH OF ROME COMPARED WITH THE GOSPEL OF CHRIST.

By the Rev. Henry Wintle, M.A.

Rector of Matson, Gloucestershire.

If we analyse the Gospel of Christ, and attempt to develop its aim and tendency, we shall find it to be, to give right apprehensions of the nature and attributes

of God; to hold forth to sinful man a sure mode of reconciliation to his Maker; and to teach the way of advancing his soul to the highest perfection of its nature. The Church which cherishes these principles cannot be erroneous; the Church which counteracts them cannot be a true one.

The Church of England, knowing the darkness and inefficiency of unassisted human nature, readily assents to the assertion, "that we must be all taught of God." So mysterious in nature, and so surpassing all finite intellect, is this eternal Being, that to attempt the knowledge of him is a dangerous essay for the feeble brain of man. This Zophar indicated to his friend Job in the question, "Canst thou by searching find out the Almighty?" To know him may be life, and to mention his name may be joy; but our soundest knowledge is, that naturally we know him not as he is; and our safest eloquence concerning him is silence. With this view our Church attempts not to portray him and his attributes but according to the revealed word of God. In accordance with that, she teaches that he is the only God, "who in the beginning created the heavens and the earth;" "who formed the worlds visible and invisible;" and that it is "he who upholdeth all things by the word of his power." We are continually under his providence and inspection: "he compasseth our path and our lying down, and is acquainted with all our ways:" he observes all our actions: so that we may say, "Verily there is a reward for the righteous; verily he is a God that judgeth the earth." We are to "worship him in the beauty of holiness." Our Church, like the prophet of old, laughs to scorn the idea of including Omnipotence in an image made by man. She abhors the pagan mode of worship by idols: she justly also discards the carnal mode of Jewish worship; being convinced that "it is not possible that the blood of bulls and of goats should take away sins." She teaches her children "to renounce such idols and vanities, and to serve the living God."

A second characteristic of the Gospel of Christ is—to hold forth to sinful man a sure mode of reconciliation to his Maker. That sin is an indignity done to God, and therefore deserving of punishment, very naturally entered into the sense of all mankind. To appease the anger of a justly offended Deity constituted an essential part of pagan as well as Jewish worship. The purpose of their adoration was correct, but their mode of application was erroneous and defective. In this respect our Church scrupulously adheres to this truth—"that sin cannot be expiated by any service man can do." Yet how hopeless must be the case of sinners of every generation, if "they had not been taught of God." The heathen wandered blindly amidst the errors and filth of their polytheism; and the Jews, though blessed with the principles of a true religion, are to this day employed in a false profession of it. The mystery of the reconciliation of sinners to God is the proper character of the Christian religion. Our Church builds the hopes of her followers upon this foundation, this surest character of a true religion. She teaches how God can shew his justice in punishing sin, and yet be so merciful as to pardon the sinner. The justice of God demanded some compensation for his broken law, and an adequate recompense for the dishonour done to him. With this truth in view, sinful man must have at once seen the hopelessness of his case, and the necessity of a Mediator. "Yet to whom should he flee for help?" In the love of God alone originated the redemption of man. He appointed his own Son to undertake the work; yet the Son himself, being immortal, could not undergo the penalties of the law without becoming incarnate. He assumed our nature, and thus "he that knew no sin was made sin for us, that we might be made the righteousness of God in him."

It is thus the great Ruler of the world received

ample satisfaction for sin. He can now declare the righteousness of his Son, and so become "the justifier of him who believeth in Jesus;" and the redemption of man is made to consist with the attributes of God. This deep and mysterious method human reason could never have discovered, had not God in his mercy revealed it. And even now, with all the strong light thrown upon it, our finite capacities cannot develop, but may gratefully admire, this wonderful mystery. "It has pleased God to represent the relations which the second person in the Trinity bears to the first, under the analogy of that of a Son to a Father; yet we must not think that this analogy holds in every respect, or that every circumstance of human paternity and filiation is applicable to the divine. It is impossible for God himself to reveal these things to such kinds of being as we are, in any other way than by accommodating himself to our conceptions, and using such terms as bear some analogy to things known and understood by us. The Father is first in our conception of God; and therefore when we speak of the Almighty, or the eternal God, (and the reason is the same for the only God,) we primarily and principally mean the Father, tacitly including the other two persons."

The Church of England, in strict consonance with holy Scripture, teaches "that we are counted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings" (Article 11). As true members of that Church, and as true Christians, we believe that the eternal Word was made man, and underwent internal sufferings in mind, as well as external sufferings in body, for the sins of man. We cannot indeed describe—we cannot truly conceive, what those sufferings were which produced such agony, mental as well as bodily; but we are assured they were commensurate with the heinousness of sin, and adequate to the indignation of Almighty wrath. By the merits of such endurance, Christ hath a right to grant pardon, give grace, and confer eternal life on all "who believe in him." Not our own works and deservings; then, but our *faith* in Christ, fits us for redemption; and this faith must necessarily include in it hope, love, repentance, and obedience. It is also a constituent part of our faith, that we offer up all worship to God through him, since "he is the one Mediator between God and man."

A third character I pointed out as belonging to a true Christian Church was—that it taught the way of advancing our souls to the highest perfection of their natures. By many of the heathen philosophers precepts of morality were eloquently displayed, and enforced with much cogency of argument. In the books of the Old Testament the doctrines of purity and humility were also fully laid open. But it was reserved for the teaching of the New Testament, or the Gospel of Christ, to sublime and elevate the best feelings of our nature. Every virtue that can adorn the man, or grace the Christian, was there accurately defined, and its necessity and beauty strongly illustrated by the striking example of its blessed Author. It is from this divine source that the stream of pure doctrine is made by our Church to flow down upon all her children. She assures them, that "without holiness no man shall see the Lord." The hopes of God's mercy and pardon are held out to their faith, but that faith must be evidenced in their lives. Their lives must be suitable to the holy precepts of the Gospel.

The greatest obstacle to the purity and truth of the Christian life is pride. The axe is laid to the root of this, when we are taught that we are sinful dust and ashes. The Gospel evinces the nakedness and misery of human nature since divested of its primitive righteousness. It cherishes in every true Christian this lowly sense of unworthiness. The example of our Saviour, in whom were united divine and human per-

fections, but who debased himself to the form of a servant, instructs us to be thus meek and lowly—"Learn of me, for I am meek and lowly."

When we are thus humbled, we shall see the absolute necessity of becoming new creatures; and our fervent and continued prayer will be, "Create in me a clean heart, O God! and renew a right spirit within me." Without this new and better heart, we can never lead new and better lives. Yet vain will be the attempt to renew our hearts by our own power. He who at first made the heart can alone renew it. The operation of his grace, through the medium of his Holy Spirit, is the only way of moulding our hearts to a conformity with his will. To him, therefore, must we pray, and on his grace we must rely. It is then that we not only read the letter, but enter into the spirit of every Gospel precept. Aided by this grace the Christian sees the necessity of purifying the thoughts of the heart, as well as keeping correct the actions and habits of the outer man. He then sees how the wandering eye, and the wanton wish, may be deemed as criminal as the actual deed. It is by this all-powerful influence also that he is able to forgive injuries, and to love even his enemies. This principle of love shews itself to be a true principle of holiness. For what men do from a principle of love, they do with delight; and what men delight in they will be sure to do. It is thus that he who truly loves his God will be sure to obey him; and he who loves his neighbour as himself will never do him an injury. The love of God and our neighbour is a doctrine no where to be met with but in holy Scripture.

It is by these means that our souls may be advanced to the highest perfection of their natures. It is by this way that our Church would conduct her followers into the temple of holiness. It is thus the purity of their lives is made to harmonise with her pure and Gospel teaching. Their hearts and lives are under the constant influence of the spirit of true religion. Sustained by the same Holy Spirit which so wonderfully upheld the apostles, they are animated to a like zeal in the service of the same divine Master. The proofs of their faith are manifested in the holy firmness of their lives, tempered with humility. A conviction of their own weakness is made in them a source of enduring strength; they become exalted through a true humility; and the faith which raises their views from earth to heaven purifies their souls, and elevates them to the highest perfection of their natures.

In thus delineating the character of our true Church, a subject for the exercise of our thoughts has been afforded both easy and pleasant. It is with pain to our Christian feelings that we have now to prove the Romish Church by the same mode of essay, because we cannot but prove that she is anti-Christian.

In portraying the Church of England, we drew, as one of its correct and prominent features, that "we must be all taught of God." Now, it is well known, that the Church of Rome has studied to keep her members in ignorance by debarring them the use of the holy Bible. This, we read, was the general and universal practice, until a better spirit was excited by those who protested against this practice. The holy Scriptures, being the revelation of the whole will of God, were intended to teach men the mystery of godliness, and to direct them in the path of life. It is no mean argument for the fallacy of the Church of Rome, therefore, that she strove "to hide this light by putting it under a bushel." The use of it was confined by her to the priests, and forbidden to the great body of the people, till the Reformation made her more liberal, and the perusal of the Bible was permitted upon the allowance of the confessor.

Our Church, in unison with the Bible doctrine, teaches that God should be worshipped in a pure and spiritual manner. "God is a spirit, and they who

worship him must worship him in spirit and in truth." But what are we to think of the purity and truth of that Church which permits and directs the knee to be bowed, and adoration to be made, before an image made by man? In vain does it attempt to palliate such impiety, by pleading, that the image is set up, not for worshipping, but for exciting the senses and the imagination. However men of higher faculties might avoid the impiety, it constitutes a snare to the generality and vulgar, who will be ready to think that God is like to the image they fall down before. This form of adoration is, however, contrary both to the Divine essence and command. What would you, as Englishmen, think, if the lowest of earthly creation, a toad or a worm, were to be set forth as the image of your king; and that your civil reverence was ordered to be paid thereto? As English Christians, you must be sensible that a greater indignity is done to the Divine nature, by worshipping God under the form of an image. The essence of God is incomprehensible and invisible to us. "He hath no shape or figure." Such image-worship is contrary to the Divine precept, that "no graven image, nor the likeness, should be made to be worshipped." The Church of Rome has, indeed, omitted this precept in her version of the decalogue; but she has failed of her purpose, for the Bible furnishes us with other and ample testimony to God's displeasure at this kind of worship. By the mouth of the evangelical prophet Isaiah he hath said, "My glory will I not give to another; neither my praise to graven images." The Church which does this cannot be a true Christian Church.

In another point of view we shall perceive the erroneous teaching of the Church of Rome, viz., in shewing to sinful man the mode of reconciliation to his Maker. When the sinner conceives the wish to break from his sins, and to enter upon a life of holiness, ample encouragement is afforded him by the certainty that his sins may be forgiven, and heavenly aid supplied for his future struggles. Such assurance is held out in the Gospel by the blood of Christ, and the assistance of his Holy Spirit. It is to this the obnoxious sinner is directed by our Church to apply. This she points out to him as the only mode of returning to God and happiness. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." But how does the Church of Rome derogate from this office of Christ, by associating with him in such work created beings, saints, angels, and the Virgin Mary! Shall we, for whom he suffered, rob him so sacrilegiously of his honour, and bestow it on those who are our fellow-servants?

Again, we read in the Gospel of truth, that the expiation of sin was fully and alone made by the sacrifice of that Lamb of God "who became sin for us, and bare our sins in his own body." What indignity, then, does the Church of Rome offer to this suffering love, when she sets the merits and works of men on an equality with the blood of Jesus? It is a favourite doctrine with this misguided Church, that the inherent holiness of good men is a thing of its own nature so perfect, that, upon the account of it, God is bound to esteem them just, and to justify them. Our better teaching asserts, "that should the Lord mark iniquities, no one could stand before him." We believe that he is pleased with the inward reformation he sees in good men in whom his grace dwells; we believe that he approves and accepts their sincerity: still, there is such an imperfection in it, that his acceptance of it must be deemed an act of mercy and grace. The very best of men must acknowledge himself a sinner; and, would he be saved, he must cast himself at the foot of the cross, and say, "God be merciful to me, a miserable sinner." Such is Christian penitence, such is Gospel faith. Of what a different texture from this is the *confession* used by the Church of Rome, which is

the act of disburdening the conscience to a priest, and the doing of which is termed a *satisfaction*! The true notion of religion is, that it is a system of many truths, which are of such efficacy, that, if we receive them into our minds, and are governed by them, they will, through grace, rectify our thoughts and purify our natures. By making us like God here, they will put us in a sure way to enjoy him eternally hereafter. Sorrow for past sins, and all reflections upon them, are enjoined us as means to make the sense of them penetrate so deep into our minds, as to free us from all those bad habits that sin leaves in us, and from those evil inclinations that are in our nature. If we set up, therefore, a sorrowing for sin as a *merchandise* with God—by so many acts of one kind to take off the acts of another—the true design of our sorrow is turned into a mere trafficking. And, however priests may gain by this, religion will certainly lose in its main design, which is planting a new nature in us, and the making us become like God. True Gospel repentance imports a renovation of the inner man, and a purity of life. No repentance, then, can be esteemed true, but as we perceive it has purified the heart, and changed the course of life. This touchstone will prove the fallacy of Romish confession and absolution; for there the priest, having enjoined the penance, without waiting for proof of obedience, lays his hand on the head, and pronounces absolution! These deformities in the Romish Church manifestly indicate its discordance with the spirit and truth of the Christian religion, and derogate from the honour due to Jesus, the "only Mediator of the new covenant."

We come now to the third character of a true Church—that it teaches the way of advancing our souls to the highest perfection of their natures. We have already seen how erroneous, in one instance, for this purpose, is the teaching of the Church of Rome. The penance enjoined to her sinning followers tends only to nourish the life of sin in them, when they see a trade set up with which they can buy themselves off from the wrath of God. The Gospel of Christ unites the soul of man to God by the graces of faith, hope, and charity. But how is the purity of Christian faith debased by Romish image-worship and idolatry of saints! How is the Christian's hope of future blessedness damped by the Romish doctrine of purgatory! And how does their hatred and opposition to all who differ from them counteract the charity of the Gospel! In the teaching of holy Paul, charity is shewn to be a principle of love to God and good-will to men. "It suffereth long, and is kind; it envieth not, vaunteth not itself, is not puffed up." It is a grace which is never lost, but goes with us into another world, and is exercised there. It cannot be that heaven-born feeling which St. Paul taught, that would expose a fellow-mortal to horrid tortures and death by burning. Such is not the way to perfect, but to debase, human nature.

Whenever impositions are placed more than are allowed by the Gospel of Christ, Christian liberty is infringed, and a grievous yoke is attempted to be laid. It is this sore burden of the Romish Church which we refuse to bear, and on account of which our wise forefathers withdrew from her communion. We believe that "holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation" (Art. 6).

The Church which would make additions to what is in holy Scripture must be erroneous, and is tyrannical in exacting belief and obedience thereto. We believe that God is "to be worshipped in spirit and in truth;" but we cannot agree with the Church of Rome in worshipping him by images and sensible figures. We believe that Christ is the Mediator between God and

man; but we cannot accede to the Romish doctrine of intercession of saints, angels, &c. We believe baptism and the Lord's supper to be true sacraments of the new covenant—these were appointed by Christ himself, and have an outward visible sign, and an inward spiritual grace. Confirmation, penance, extreme unction, matrimony, and ordination, which in the Roman Church are termed sacraments, partake not of a like nature, and cannot be viewed in the same light as baptism and the Lord's supper. Apostolical ceremonies some of them are, but not one of them was ordained by Christ himself, as a means of grace, or a pledge to assure us thereof.

It is not without pain that we have traced the errors of a Church professing itself to be Christian. It is with sorrow that we read of temples, at first raised to worship God in spirit and in truth, become the habitations of idols and graven images, whereby God is provoked to jealousy. We trust, however, there is sufficient reason for holding up for avoidance the errors of a Church which hath not only "fallen from her first love" and purity, but hath, in essential points, corrupted our holy faith.

CHRISTIAN FELLOWSHIP:

A Sermon,

BY THE REV. R. P. BLAKE, M.A.

Curate of Stoke, near Guildford.

1 JOHN, i. 6, 7.

"If we say that we have fellowship with him and walk in darkness, we lie and do not the truth: but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

THE message we are charged to deliver to you is that of the Gospel of the Son of God. It is a rich provision of mercy for otherwise condemned persons; it is a method of bringing out from a guilty world, by the power of the Holy Spirit, a company of immortal beings to hold a blessed communion with each other and with God—a company of sinners rescued and called to be saints, advancing in godliness, and heirs of eternal glory.

The message is by many despised; by some misunderstood; and by comparatively few (though, taken together, they are a multitude which no man can number) it is received in faith, and with thankfulness. To warn and invite sinners to listen to this gracious message; to prevent misunderstanding thereof; to build up believers in their most holy faith, are the objects of the Christian ministry: and in this way I would endeavour now, by the blessing of God, to exercise it.

Our Saviour appointed the Lord's supper as a special remembrance of the only way of salvation, and as a means of communion and an effectual channel of grace among them that believe. To that sacrament such of you as are religiously and devoutly disposed are invited this day. In the text, then, it appears to me, that while our thoughts are directed to the most proper object of contemplation—the great sacrifice we commemo-

rate—and we are reminded of our privileges in Christian communion—we are, at the same time, warned against expecting to enjoy them, or even to share the salvation which is in Christ, except in the exercise of that true and lively "faith which worketh by love," and is manifested by godliness.

That which is mentioned last in the text I propose to bring first before you, for it is the foundation of the Christian's hope, and should be the very frequent subject of his thoughts—the atonement by Christ. "The blood of Jesus Christ his Son cleanseth us from all sin." I would endeavour to impress you with a sense of the value and importance of this statement, chiefly by a reference to Scripture, the sure and unfailing testimony of truth.

First, I would point out how dreadful a thing is sin, from which the blood of Jesus cleanses those that believe in him.

If we inquire what is sin? the Bible answers, "all unrighteousness is sin"—"sin is the transgression of the law." Whose law? The law of God. It is the disobeying, the insulting the good Being who made us, who loved us, and sent his Son to save us. How black and horrid is the guilt of this, though sinners little think so! But is it asked, What is the consequence of sin? The Bible tells us it is just what we might have expected from its very wickedness. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." "Cursed is every one that continueth not in all things written in the book of the law to do them;"—"the wages of sin is death;"—"the wicked shall be turned into hell, and all the people that forget God."

All this renders it so sad to know the prevalence of sin; its commonness, as testified both by Scripture and by conscience and experience, that "all have sinned and come short of the glory of God;" that "there is none righteous, no, not one;" that "by one man's disobedience many were made sinners, and that so death passed upon all men." I do not recite these texts to give you any comfort in sin from the fact that all are sinners, because that can never afford you a hope of escape; but I recite them to induce each to look into his own heart; to remind such as already know it of what has been, if it be not now, their state; and to convince any who are puffed up with vain and false estimation of themselves, of their share in the general condemnation. To forget God is sin; to live in carelessness of our souls is sin; to be high in our own esteem, and proud of our freedom from gross vice, is sin. Sin, in some form or other, hath polluted every one of us, because we were "born in sin;" and the consequence is, that by nature we are "children of wrath."

It is concerning this dreadful evil, so guilty in itself, and therefore so terrible in its consequences, that the gracious message from God is given: "The blood of Jesus Christ his Son cleanseth us from all sin." To speak of being "cleansed" from sin, and that by "blood," is evidently figurative; but the figure is very expressive, and refers to a literal transaction, and that one upon which alone our expectations of pardon and eternal life can rightly be founded. The atonement made by our Saviour for sin is plainly spoken of. His blood cleanseth; "the blood of Jesus Christ his Son;" the Son of God. The very Being against whom we had so awfully offended, devised and wonderfully executes the plan for our salvation. The Father sent the Son to save sinners; the Son—although the Word, who in the beginning was with God, and was God—became man, born of the Virgin Mary; and the Scripture further informs us, nay, he himself testified, that he came to "give his flesh for the life of the world"—he came to die "for the ungodly;" in which death, bearing the righteous vengeance due to sin, he delivered from the wrath to come all them that believe in him.

We may apply to any who, in faith, will plead the blood of Christ, the words of the prophet in the fullest sense: "Though your sins be as scarlet, yet shall they be white as snow; though they be red like crimson, they shall be as wool." But, beloved brethren, if you be indeed spiritually enlightened, and have already felt the blessing of a trust in the sacrifice of Jesus, you will praise the name of the Lord, not only that it is sufficient for the depth even of your transgressions before you knew the Saviour and believed on him, but even now (notwithstanding your habitual struggle against it), knowing the daily power of sin within you, you will be abundantly thankful that you may every day plead the blood of Christ, and that it is sufficient, thus pleaded in faith, to blot out the guilt of those sins you daily mourn and daily strive against.

Who, then, can fully express the wonders of this blessed plan of the grace of God in Christ? What can more fully honour the most perfect holiness, and secure its daily and diligent practice? And yet what is better suited to raise the humblest penitent from the depths of despair; to bring him who is most deeply sensible of his guilt and pollution to a blessed sense of pardon, constraining him henceforth to love and serve the Lord his God? Listen to the manner in which the apostle John, rapt by the Spirit of prophecy, records the glowing language of the heavenly host, and of the ransomed saints in light, touching this amazing mercy, which, alas! so many sinners of mankind put from

them with cold neglect: "And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

Such is the fellowship of the state of glory, a fellowship of eternal praise in recounting the wonders of redeeming love; and in passing through this vale of tears, it is indeed a blessing to have even the shadow thereof, even a foretaste of this blessed communion. Yet such is the privilege of Christians. In the text St. John testifies that they who are cleansed from sin by the blood of Jesus have also "fellowship one with another." This is one glorious purchase of that blessed ransom; this is that "communion of saints" in which we profess to believe. And who can estimate its worth? They only can form some notion of it who have already, in a measure, understood it by experience. And what a motive is there here, therefore, Christians, urging you to use every means of attaining its enjoyment! "We have fellowship one with another."

For the origin and for the bond of this fellowship we must look to a still more glorious particular of the communion of saints, recorded in the third verse of this chapter—"and truly our fellowship is with the Father, and with his Son Jesus Christ." This is indeed the source of all the blessedness of the communion of Christians one with another. There is among sinners, nay, there may be among evil angels, a sort of communion in wicked works; but it is one of misery: apart from God, without reconciliation to him, without his blessing, there can be no happiness; and union in sin, if such it can be called, will but increase its evil, and aggravate its awful result. But Christians are no longer, as they were, "enemies to God," afar off from him; they are no more "strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Herein, then, first behold their gracious privilege, and their bond of union—"they have fellowship one with another," for they are subjects of one kingdom, and loyal subjects, too; their King is their God, their interest is his; and therefore they have *one* aim—to glorify Him "whose they are, and whom they" delight to

"serve"—esteeming his service perfect freedom, and rejoicing as heirs together of the kingdom of heaven, an inheritance undefiled. They are subjects of one King. But yet closer is the bond,—they are children of one family; God is their Father, their reconciled Father in Christ Jesus; Christ himself is their elder Brother, and the Captain of their salvation, "of whom the whole family in heaven and earth is named;" and as "he that loveth him that begat loveth them also that are begotten of him," and as Christians have received through grace "the spirit of adoption, whereby they cry, Abba, Father," they regard all who love our Lord Jesus Christ in sincerity, and are thus manifestly led by the Spirit of God, as peculiarly brethren, to whom their hearts are bound in love; and as they have one common title, that of "children of God," such is their blessed prospect. "The Spirit," saith St. Paul, "beareth witness with our spirit, that we are children of God; and if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Once, again; take a figure expressive, if possible, of a more intimate unity,—Christians are members of one body,—"as the body is one, and hath many members," saith Paul to the Corinthians, "so also is Christ;" and, addressing them in Christian faith and charity as believers, he adds, "now ye are the body of Christ, and members in particular." And if this union with their blessed and glorious Head be herein testified for their encouragement and comfort, and for the assurance given thereby of his special love and care for the members of his mystical body, how remarkably it sets forth their fellowship one with another! Where faith and love are in lively exercise, Christian sympathy will abound; as it is said, "if one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." And how closely in all respects are Christians made like one to another, St. Paul testifies: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." O, how great are these privileges viewed in connexion with that deliverance from sin on which they are founded! and would Christians but more prize and cultivate them here, what blessing would they enjoy, and what a happy realising, as far as the present state affords opportunity, of the glories of the heavenly communion!

Can any thing, then, be more important than seriously to consider the evidences

of a real cleansing from sin, and of a share in the privileges of true fellowship with Christians? Were we not aware of the fact from other portions of Scripture, the text would plainly shew us, that it is but too possible to deceive others and ourselves concerning it: "If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light," then is it that "we have fellowship with one another," and the personal assurance that "the blood of Jesus Christ, his Son, cleanseth us from all sin." The words evidently refer to the previous verse, "God is light, and in him is no darkness at all;" and though the language be figurative, it affords most plain tokens whereby to try ourselves. Darkness implies ignorance: the professing to be Christians, to have fellowship with Christ, and yet knowing nothing profitably of the way of salvation, nothing of the real state of our own hearts, nothing of the hope set before us in the Gospel, nothing of the road to everlasting life,—this is to walk in darkness. I speak not of ignorance of human learning; this, though it be, properly employed, the handmaid of Christian knowledge, is too often abused; and a man may know the way to heaven, and walk in the light, and have fellowship with God, with little or none of it: but I speak of ignorance of the Gospel of Christ; and now that the means of instruction are abounding, ignorance of this must be more or less wilful. Darkness may be taken to imply, also, a state of sin; as it is said, "he that hateth his brother is in darkness; and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." Deeds of sin may be called, as indeed they often are, deeds of darkness; and they are called so, not alone, or perhaps chiefly, because of this awful and perverse blindness implied, but as implying their hateful nature and unfitness to bear the light of day.

Who are they, on the other hand, that walk in the light? Those who have been enlightened by the Holy Spirit of God, according to his word. This light is humiliating, for it shews their condition by nature; but it is reviving, for it displays the way of their deliverance; and it is directing, for it guides them unto all holiness and happiness. "To 'walk in the light,' is to know and receive 'the truth as it is in Jesus,'" and it is also to live according thereto: "They that sleep, sleep in the night, and they that are drunken are drunken in the night; but let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation." Christian love, too, is an evidence, a necessary evidence, of being in a state of light: "He

that loveth his brother abideth in the light, and there is none occasion of slumbering in him"—he sees his road, and walks therein. And, finally; to walk in the light implies a constant pursuit of holiness, as our best interest and happiness, an activity and diligence in every good word and work.

Let me, then, in brief application of these words, remind you, in the first place, of the importance of an examination, seriously and frequently, of your real state and condition in this respect. What evidence have we of being truly Christians? of having fellowship with the children of God? Do we walk in the light? what know we? what do we? where are we? where shall we be? Deceive not yourselves on points of so much consequence: eternity is at stake. Profession is not all; it may exist (and that in its most plausible form, at the table of the Lord) without religion, and then it is a solemn lie, a mockery of God. And does not the question of evidence affect all, even the sincere? What do you, beloved brethren, compared with what you feel you ought to do? Are you walking fully in the light, using diligently and thankfully the means afforded you of glorifying God, and advancing in conformity to the image of his dear Son? Such inquiries should be devoutly made with the view to increased fervency in prayer and watchful diligence, and with the desire for the more lively enjoyment of Christian privileges and fellowship with the saints. And are there any who, in the consciousness of abused blessings, feel their guilt so deeply that they fear it never can be pardoned? I would not lessen their sense of sin, or the depth of their repentance; I would rather encourage both: but I would point them to the gracious language of the conclusion of the text. Let them not cast away their hope in despair; but let them look to Jesus in penitent faith, and they will find the promise never failing—"Him that cometh unto me I will in nowise cast out," and the truth confirmed in their own experience, that "His blood cleanseth from all sin."

How blessed is that holy institution of God's appointment, wherein, at his table, he invites us, believing, to behold Christ crucified for us; displays our guilt—his love—mercy found through faith in him! A heart hardened in sin abuses this sacred rite, and mocks God by the awful hypocrisy. Folly and mad delight in evil avoid it, fearing a check to sin, and the awakening of an uneasy conscience. Mistaken conscientiousness, on the other hand, fears, perhaps, to use that very means the Lord hath appointed to strengthen the weak in faith, as well as to build up still more stedfastly and rejoice the

hearts of the strong. But humble penitence receives it, faith receives it, hope and love receive it; and find, with the sign, the inward and spiritual grace.

But, on another ground, let us, lastly, regard the beauty and value of this holy sacrament. It is that of the "communion"—communion is the very subject of the text; it is what it especially calls on me to exhort you to bless God for and to cultivate. "Behold how good and pleasant a thing it is, brethren, to dwell together in unity;" and, Christians, ye are brethren. Do you live in the remembrance of it? Can the world have made you forget it, or in any measure act as if this were so? Go to your heavenly Father's feast, and be united there. Go, see the love with which Jesus loved you, and surely you will, you must, love one another; and if it be real love you feel, you will prove it too; and the savour of this spiritual banquet will remain and influence your thoughts, your words, your works; you will be bound to each other. But will even this be all? No; your love will be expansive: you would have your Father's table, your Father's kingdom, filled; you will endeavour to bring in others, yea, to compel them, with a holy violence, to come in and share your salvation.

Would you, then, that love should abound in you, and that your interest in the Saviour should be more deeply felt? Herein, believing, you may expect the grace thereunto; for "the bread which we break, is it not the COMMUNION of the BODY of Christ? the cup which we bless, is it not the COMMUNION of the BLOOD of Christ?" To the believing penitent, even as to this holy table, I may apply that passage of Scripture which I would chiefly desire to leave on your minds, as a general and most gracious invitation to seek pardon and peace in Christ our Lord: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely!"

THE LAY READER.*

Soon after my entrance upon clerical duties in the state of North Carolina, I was informed of an isolated settlement, at a considerable distance from the place of my residence. Its original elements were emigrants from New England—a father and his five sons, who, with their wives and little children, had, about thirty years before, become sojourners in the heart of one of the deepest Carolinian solitudes. They purchased a tract of wild swamp-encircled land. This they subjected to cultivation, and by unremitting industry rendered adequate to their subsistence and comfort. The sons, and the sons' sons, had, in their

* From the Dublin Christian Gleaner.

turn, become the fathers of families; so that the population of this singular spot comprised five generations. They were described as constituting a peaceful and virtuous community, with a government purely patriarchal. Secluded from the privileges of public worship, it was said that a sense of religion, influencing the heart and conduct, had been preserved by stately assembling on the Sabbath, and reading the Scriptures, with the liturgy of the Church of England. The pious ancestor of the colony, whose years now surpassed fourscore, had, at their removal to this hermitage, established his eldest son in the office of lay reader. This simple ministration, aided by holy example, had so shared the blessing of Heaven, that all the members of this miniature commonwealth held fast the faith and hope of the Gospel.

I was desirous of visiting this peculiar people, and of ascertaining whether such fruits might derive nutriment from so simple a root. A journey into that section of the country afforded me an opportunity. I resolved to be the witness of their Sunday devotions; and, with the earliest dawn of that consecrated day, I left the house of a friend, where I had lodged, and who furnished the requisite directions for my solitary and circuitous route. The brightness and heat of summer began to glow oppressively ere I turned from the haunts of men, and plunged into the recesses of the forest. Towering amidst shades which almost excluded the light of heaven, rose the majestic pines, the glory and the wealth of North Carolina. Some, like the palms, princes of the east, reared a proud column of fifty feet ere the branches shot forth their heavenward conc. With their dark verdure mingled the pale and beautiful efflorescence of the wild poplar, like the light interlacing of sculpture in some ancient awe-inspiring temple; while thousands of birds, from those dark cool arches, poured their anthems of praise to the Divine Architect.

The sun was high in the heavens when I arrived at the morass, the bulwark thrown by nature around this little city of the desert. Alighting, I led my horse over the rude bridges of logs which surmounted the pools and ravines, until our footing rested upon firm earth. Soon an expanse of arable land became visible, and wreaths of smoke came lightly curling through the trees. Then a cluster of cottages cheered the eye. They were so contiguous, that the blast of a horn, or even the call of a shrill voice, might convene all their inhabitants. To the central and largest building I directed my steps. Approaching the open window, I heard a distinct manly voice pronouncing the solemn invocation—"By thine agony and bloody sweat—by thy cross and passion—by thy precious death and burial—by thy glorious resurrection and ascension—and by the coming of the Holy Ghost." Response arose fully and devoutly in the deep accents of manhood, and the softer tones of the mother and her children.

Standing motionless, that I might not disturb the worshippers, I had a fair view of the lay reader. He was a man of six feet in height, muscular and well-proportioned, with a head beautifully symmetrical, from whose crown time had begun to shred the luxuriance of its raven locks. Unconscious of the presence of a visitor, he supposed that no eye regarded

him save that of his God. Kneeling around him were "brethren according to the flesh"—a numerous and attentive congregation. At his right hand was the patriarch, tall, somewhat emaciated, yet not bowed with years—his white hair combed smoothly over his temples, and slightly curling on his neck. Gathered near him were his children and his children's children. His blood was in the veins of almost every worshipper. Mingling with forms that evinced the ravages of time and toil, were the bright locks of youth, and the rosy brow of childhood, bowed low in supplication. Involuntarily my heart said, "Shall not this be a family in heaven?" In the closing aspirations, "O Lamb of God, that takest away the sins of the world, have mercy upon us!" the voice of the patriarch was heard with strong and affecting emphasis. After a pause of silent devotion, all arose from their knees, and I entered the circle.

"I am a minister of the Gospel of Jesus Christ. I come to bless you in the name of the Lord." The ancient patriarch, grasping my hand, gazed on me with intense earnestness. A welcome, such as words have never uttered, was written on his brow. "Thirty and two years has my dwelling been in this forest. Hitherto no man of God hath visited us. Praised be his name, who hath put it into thy heart to seek out these few sheep in the wilderness. Secluded as we are from the privilege of worshipping God in his temple, we thus assemble every Sabbath to read his holy book, and to pray unto him in the words of our liturgy. Thus have we been preserved from 'forgetting the Lord who bought us, and lightly esteeming the Rock of our salvation.'" The exercises of that day are indelibly engraven on my memory. Are they not written in the record of the Most High? Surely, a blessing entered into my own soul, as I beheld the faith and strengthened the hope of those true-hearted and devout disciples. Like him, whose slumbers at Bethel were visited by the white-winged company of heaven, I was constrained to say, "Surely the Lord is in this place, and I knew it not!" At the request of the patriarch I administered the ordinance of baptism. It was received with affecting demonstrations of solemnity and gratitude. The sacred services were protracted until the setting of the sun. Still they seemed reluctant to depart. It was to them a high and rare festival. When about to separate, the venerable patriarch introduced me to all his posterity. Each seemed anxious to press my hand, and even the children expressed, by affectionate glances, their reverence and love for him who ministered at the altar of God. "The Almighty," said the ancient man, "hath smiled on these babes born in the desert. I came hither with my sons and their companions, and their blessed mother, who has gone to her rest. God hath given us families as a flock. We earn our bread with toil and in patience. For the intervals of labour we have a school, where our little ones gain the rudiments of knowledge. Our only books of instruction are the Bible and Prayer-Book." At a signal, they rose and sang, when about departing to their separate abodes, "Glory to God in the highest, and on earth peace and good-will towards men." Never by the pomp of measured melody was my spirit so stirred within me, as when that rustic

yet tuneful choir, surrounding the white-haired father of them all, breathed out, in their forest sanctuary, "Thou that takest away the sins of the world, have mercy upon us!"

The following morning I called on every family, and was delighted with the domestic order, economy, and concord, that prevailed. Careful improvement of time, and moderated desires, seemed uniformly to produce among them the fruits of a blameless life and conversation. They conducted me to their school. Its teacher was a grand-daughter of the lay-reader. She possessed a sweet countenance and gentle manners, and, with characteristic simplicity, employed herself at the spinning-wheel when absorbed in the labours of instruction. Most of her pupils read intelligibly, and replied with readiness to questions from Scripture history. Writing and arithmetic were well exemplified by the elder ones; but those works of science, with which our libraries are so lavishly supplied, had not found their way to this retreat. But among the learners were visible, what does not always distinguish better-endowed seminaries, docility, subordination, and profound attention to every precept and illustration. Habits of application, and a desire for knowledge, were infused into all. So trained up were they in industry, that even the boys, in the intervals of their lessons, were busily engaged in the knitting of stockings for winter. To the simple monitions which I addressed to them they reverently listened; and, ere they received the parting blessing, arose, and repeated a few passages from the inspired volume, and lifted up their accordant voices, chanting, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people."

Whatever I beheld in this singular spot served to awaken curiosity, or to interest feeling. All my inquiries were satisfied with the utmost frankness. Evidently there was nothing which required concealment. The heartless theories of fashion, with their subterfuges and vices, had not penetrated to this hermetically sealed abode. The patriarch, at his entrance upon his territory, had divided it into six equal portions, reserving one for himself, and bestowing another upon each of his sons. As the children of the colony advanced to maturity, they, with scarcely an exception, contracted marriages among each other, striking root, like the branches of the banian, around their parent tree. The domicile of every family was originally a rude cabin of logs, serving simply the purpose of shelter. In front of this a house of larger dimensions was commenced, and so constructed, that the ancient abode might become the kitchen when the whole was completed. To the occupation of building they attended as they were able to command time and materials. Several abodes were at that time in different stages of progress, making the lines of gradation between the rude cottage and what they called the "framed house." When finished, though devoid of architectural elegance, they exhibited capabilities of comfort equal to the sober expectations of a primitive people. A field for corn, and a garden abounding with vegetables, were appendages to each habitation. Cows grazed quietly around, and sheep dotted, like snow-flakes, the distant green pastures. The softer sex participated in the business of horticulture,

and, when necessary, in the labours of harvest; thus obtaining that vigour and muscular energy which distinguish the peasantry of Europe from their sisters of the nobility and gentry.

Each household produced, or manufactured within its own domain, most of the materials which were essential to its comfort; and for such articles as their plantations could not supply, or their ingenuity construct, the pitch-pine was their medium of purchase.

Shall I be forgiven for such minuteness of detail? So strongly did this simple and interesting people excite my affectionate solicitude, that not even their slightest concerns seemed unworthy of attention. By merchants of the distant town, who were in habits of traffic with them, I was afterwards informed that they were distinguished for integrity and uprightness, and that the simple affirmation of these "Bible-and-Liturgy-men," as they were styled, possessed the sacredness of an oath. The lay-reader remarked to me that he had never known among his people a single instance of either intemperance or profanity. "Our young men have no temptations, and the old set an uniformly sober example; still I cannot but think our freedom from vice is chiefly owing to a sense of religious obligation, cherished by God's blessing upon our humble worship." "Are there no quarrels or strifes among you?" "For what should we contend? We have no prospect of wealth, nor motive of ambition. We are too busy to dispute about words. Are not these the sources of most of the 'wars and fightings' among mankind? Besides, we are all of one blood. Seldom does any variance arise which the force of brotherhood may not quell: strict obedience is early taught in families. Children who learn thoroughly the Bible-lessons, to honour and obey their parents, are not apt to be contentious in society, or irreverent to their Father in heaven. Laws so simple would be inefficient in a mixed and turbulent community. Neither could they be effectual here, without the aid of that Gospel which speaketh peace, and prayer for His assistance, who 'turneth the hearts of the disobedient to the wisdom of the just.'" Is it surprising that I should take my leave of the pious patriarch and his posterity with an overflowing heart? that I should earnestly desire another opportunity of visiting this isolated domain?

(To be continued.)

The Cabinet.

FEMALE PIETY.—A woman's virtues must be genuine. They are to expand, not in the sunshine, but in the shade; and therefore they need some vital principle to supply the place of foreign excitement. Religion is this influence—this germ of every grace, this sap which finds its way through every fibre, and emits the fairest blossoms without the aid of artificial heat. The pious woman courts retirement. She seeks not the inertness of quietism, but the calmness and regularity of domestic duty. And though she may sometimes be called to less congenial scenes—and she will neither refuse the summons, nor shew a peevish reluctance to obey it—yet her taste is home; for there she feels she is most useful, most happy, and has most communion with her God. And it is the domesticating tendency of religion that especially prepossesses men in its favour, and makes them, even if indifferent to it themselves, desire it at least in

their nearest female connexions. They can securely confide in one who is under its sober influence, and whose duties and pleasures lie within the same sphere. They feel no jealousy of a sentiment, which, however intense, interferes with no legitimate affection; but which makes a woman more tender, more considerate, and more sympathising, than the most ardent passion of romance would do, or the most studied polish of the world. But her piety must be sterling. It must be no latent form of a still restless ambition, that has exchanged the glitter of fashion for the tinsel of profession; that still finds its pleasure in a crowd; and, weary of the turmoil of the world, seeks some new and more exciting stimulus. This may indeed pass current for piety; and as it borrows from religion its lustre, so does it often recompense it with the tarnish of its faults. But that sentiment is ever suspicious that leads woman from home, rather than to it; that prefers extraneous to domestic duty; that takes her to the *conversazione* rather than to her chamber; to her confidante rather than to God. On the contrary, what more beautiful picture is there than that of the religious and retiring woman, who is struggling perhaps with domestic trial, and standing perhaps alone in sentiment and in duty? Her path is one of difficulty; but she neither makes her trials a theme of gossiping complaints, nor avails herself of the faults of others to excite pity for herself. And if want of congeniality in those most near to her is her sore burden—if even opposition is the appointed exercise of her faith—she neither seeks notoriety by the cry of persecution, nor looks to the applause of others as a compensation for her trials at home.—*Mrs. John Sandford.*

"THESE ALL DIED IN FAITH."—Behold here the secret of dying! Bad men die reluctantly; life is extorted from them as if by main force. The believer dies willingly; his will is sweetly submitted to his Father's will: he makes it a religious act to die. Just as Jesus himself commended his human soul to his Father, saying, "Father, into thy hands I commend my spirit" (Luke, xxiii. 46), so his believing disciple commends his soul to Jesus, and through him to the Father. Here, I repeat, is the secret how to die happily. To those who know not that secret, it is a fearful thing to die. It is a serious matter for any; but to the worldly-minded and ungodly, if not past feeling, to die must be, as one of the heathen philosophers confessed it, "of all formidable things the most formidable." Only mention a neighbour's death in a gay circle: lo! you have thrown a gloom over the whole assembly—all are evidently sorry that the topic was introduced. The ancient Romans would not mention death in plain words if they could avoid it, but only by circumlocution and implication. The heathens at this day in like manner shun all conversation on death, as most repugnant to their feelings; they account it the height of cruelty to speak of the probability of a sick man's death, even to his relatives. Even serious Christians are often in bondage through fear of death. It is such a venture; a mistake may be so fatal; to go before God is so awful; judgment will bring to light such secrets, that many think, How can I die? Yet you all must. Be persuaded, give your soul to Jesus now; do it again from day to day; and then, when your dying day is come, again approach the Saviour and say, "Lord, I hear thee calling for my spirit—in the hand of death I recognise thy hand of love; thou askest for my soul; take it, for it is thine; do with it as thou wilt: I have given it to thee to be washed in thy blood and sanctified by thy Spirit."—*Rev. J. Hambleton.*

THE LORD'S DAY.—He, and he only, is the safe and happy man who truly calls the Sabbath a delight. If we do so, we may entertain a comfortable hope, that we are in a state of preparation for the everlasting Sabbath of the blest. In the mansions of our Father, prayer, and praise, and holy contemplation, and the

society of glorified spirits, and the presence of the great God, and the performance of his good pleasure, and the ministration of mercy, throughout worlds and systems unknown and undiscovered, shall constitute the happiness of those admitted to that heavenly rest. Now each returning Sabbath affords a shadow of these good things to come. But it is not by the best possible employment of one day in seven, that we can be fitted for the happiness of the blessed. The Lord's day must become the heaven of this present life, or it will never be the foretaste of a better life to come. Our Sunday thoughts, and words, and works, must diffuse a sweet but powerful influence through all our other days. Like a fountain of living water, they must flow through every portion of our conduct. Like that mystical stream which attended the Israelites through the wilderness, they must never desert us till we reach the Canaan above.—*Bishop Jebb.*

Poetry.

PLEAD THOU MY CAUSE.*

"We have an advocate with the Father, Jesus Christ the righteous."—1 John, ii. 1.

PLEAD thou, O plead my cause;
Each self-excusing plea
My trembling soul withdraws,
And flies to thee.

Where justice rears her throne,
Ah! who, save thee alone,
May stand? O spotless One,
Plead thou my cause!

Ah! plead not aught of mine
Before thine altar thrown;
Fragments, when all was thine—
All, all thine own.

Thou seest the stains they bear,
O since each tear, each prayer,
Hath need of pardon there,
Plead thou my cause!

With lips, that dying breathed
Blessings for words of scorn;
With brow, where I had wreathed
The piercing thorn;

With breast, to whose pure tide
He did the weapon guide,
Who hath no hope beside,
Plead thou my cause!

Plead, when the tempter's art,
To each fond hope of mine,
Denies this faithless heart
Can e'er be thine.

If slander whisper, too,
The sins I never knew,
Thou, who could'st urge the true,
Plead thou my cause!

O plead my cause!
Plead thine within my breast,
Till there thy peaceful dove
Shall build her nest.

* From Hymns appended to a small volume of "Prayers for Young Persons." By the author of "Prayers for Children." London, Hatchard, 1837.—This is a very excellent manual. The tone is in strict accordance with scriptural truth. We feel convinced that it will be an important help to youthful devotion.—Ed.

Thou know'st this will—how frail;
 Thou know'st, though language fail,
 My conflict in this vale—
 Plead thou my cause!

SECOND SUNDAY AFTER EPIPHANY.

INCARNATE Word, who, wont to dwell
 In lowly shape and cottage cell,
 Didst not refuse a guest to be
 At Cana's poor festivity:

Oh, when our soul from care is free,
 Then, Saviour, may we think on thee;
 And, seated at the festal board,
 In fancy's eye behold the Lord.

Then may we seem, in fancy's ear,
 Thy manna-dropping tongue to hear,
 And think,—even now, thy searching gaze
 Each secret of our soul surveys!

So may such joy, chastised and pure,
 Beyond the bounds of earth endure;
 Nor pleasure in the wounded mind
 Shall leave a rankling sting behind.

BISHOP HEBER.

THE CHURCH OF OUR FATHERS.*

HALF-SCREEN'D by its trees, in the Sabbath's calm
 smile,

The church of our fathers, how meekly it stands!
 O villagers, gaze on the old hallow'd pile—
 It was dear to their hearts, it was rais'd by their
 hands.

Who loves not the ground where they worshipp'd
 their God?

Who loves not the place where their ashes repose?
 Dear even the daisy that blooms on the sod,
 For dear is the dust out of which it arose!

Then say, shall the temple our forefathers built,
 Which the storms of long ages have batter'd in vain,
 Abandon'd by us from supineness or guilt—
 O say, shall it fall by the rash and profane?

No! perish the impious hand that would take
 One shred from its altar, one stone from its tow'rs!
 The pure blood of martyrs hath flow'd for its sake,
 And its fall—if it fall—shall be redden'd with ours!

R. S.

Miscellaneous.

LITURGIES.—Four reasons why extemporaneous prayer in the congregation could not have been the practice of antiquity. 1. Because throughout primitive biography, although eulogies are bestowed abundantly on the talent of individual Fathers as preachers and authors, no mention is ever made of their ability in extemporaneous prayer. 2. Because no clear instance of extemporaneous prayer in the congregation is recorded. 3. Because no notice occurs throughout the writers of antiquity of any diversity in this respect among different Churches, so that one Church should have a liturgy, and another be abandoned to the discretion of the minister. 4. Because no opposition is mentioned to set forms in any part of the world.—*Bemet.*

* From the Churchman.

THE MOTH. "Which are crushed before the moth," Job, iv. 19.—It is probable that this means a moth-worm, which is one state of the creature alluded to. It is first enclosed in an egg, from whence it issues a worm, and after a time becomes a complete insect or moth. The following extracts from Niebuhr may throw light on this passage, that man is crushed by so feeble a thing as a worm. "A disease very common in Yemen is the attack of the guinea-worm, or the *Vena medinensis*, as it is called by the physicians of Europe. This disease is supposed to be occasioned by the use of the putrid waters which people are obliged to drink in several parts of Yemen; and for this reason the Arabians always pass water, with the nature of which they are unacquainted, through a linen cloth before drinking it. When one unfortunately swallows any of the eggs of this insect, no immediate consequence follows; but, after a considerable time, the worm begins to shew itself through the skin. Our physician, Mr. Cramer, was, within a few days of his death, attacked by five of these worms at once, although this was more than five months after we had left Arabia. In the Isle of Karek I saw a French officer named Le Page, who, after a long and difficult journey, performed on foot and in an Indian dress, between Pondicherry and Surat, through the heart of India, was busy extracting a worm out of his body. He supposed that he had got it by drinking bad water in the country of the Mahrattas. This disorder is not dangerous, if the person affected can extract the worm without breaking it. With this view it is rolled on a small bit of wood as it comes out of the skin. It is slender as a thread, and two or three feet long. It gives no pain nor trouble as it makes its way out of the body, unless what may be occasioned by the care which must be taken of it for some weeks. If unluckily it be broken, it then returns into the body, and the most disagreeable consequences ensue—palsy, a gangrene, and sometimes death.—*Scripture Elucidations.*

STUDY OF HEBREW.—The knowledge of the original language of the Old Testament is a branch of study highly requisite for those who would "rightly divide the word of truth." When we bear in mind that the law and the prophets form so great and valuable a portion of the Scriptures, which are written for our learning,—that upon the right interpretation of that part of holy writ depend many most important doctrines,—that the idiom of the Hebrew language so frequently modifies the phraseology employed in the New Testament, imparting to the language a meaning unknown to the Greeks themselves; we cannot but lament that the study of Hebrew literature, in earlier times so general throughout our Church, should since have fallen into so much neglect. We trust that a brighter day has begun to dawn; and we may hope that the time is not far distant when such an acquaintance with the original language of the Old Testament as will at least enable the student to understand the criticisms which he meets with upon passages of the Hebrew Scriptures, will be regarded as an essential preparation for the work of the ministry.—*Visitation Sermon, by Rev. T. Chevallier.*

Portfolios for preserving the separate Numbers are prepared, price 2s. 6d. Those which are genuine have the Publishers' address on the label.

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 87.

JANUARY 20, 1838.

PRICE 1½d.

CENSORIOUSNESS.

THERE is a fault, unhappily, common even amongst professing Christians, which not only offends against the love that ought to be borne by one towards his brother, but actually tends to break the links which connect civil society. I allude to the unseemly practice of censoriously blaming the character and conduct of others. Peace and good-will are frequently thus destroyed, friends are separated, and a scandal is raised even against religion itself.

The spirit and precepts of the Gospel are decidedly opposed to such a fault. The servants of Christ are to consider themselves united by the most endearing ties: they are followers of the same Lord, they are members of the same body; and therefore a kindly sympathy is to pervade them all. If one member suffer, all the members should suffer with it; if one member be honoured, all the members should rejoice with it. They are to bear one another's burdens, and so to fulfil the law of Christ; and even if any individual evidently commits a sin, his brethren are not to constitute themselves severe judges of his fault; but rather, with affectionate forbearance, to restore him in the spirit of meekness; considering themselves, that if they had been subjected to the same temptation, they would, it is likely, have equally sinned. It would exhibit the Gospel in a very lovely light if its power were seen transforming men's minds; so that they who had been heretofore "hateful and hating one another" were now one in Christian fellowship and forbearing kindness. It would be again said, of old, "See how these Christians love!"

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and doubtless many might thus, under God's blessing, be won over to the faith. They would see that there is a reality in religion, a practical effect, which must flow from some efficient cause, even the mighty power of Him who is the "author of peace and lover of concord."

But there are multitudes who act as if no obligation of the kind I have referred to were laid upon them. They delight in discovering the unfavourable side of another's character; they impute unworthy motives to him; they retail, often with exaggeration, any story they may have heard to his prejudice; and then take credit to themselves, sometimes for penetration, sometimes for superior excellence; as if they were far above him whom they have ventured to assail. For this is often done under the disguise of a jealous concern for religion; and the words of scandal are uttered with an affected lamentation, that *the cause* should have been so injured.

Now all this is in direct opposition to the precepts of our Saviour: "Judge not, that ye be not judged;" "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." And accordingly we find that those individuals who have most closely trodden in the steps of Christ have been very reluctant to offend against this law of brotherly kindness. A very remarkable example of Christian forbearance in this respect once came under my personal knowledge, which I may be permitted to mention. A lamentable instance had occurred of the cor-

ruption of the human heart, in the fall of an individual, who had made a long profession of religion, into open sin. Acts of immorality were brought to light as having been repeatedly committed, which made it needful that his brethren should cease to have any intercourse with him. Very many, of course, were ready to assail him, and to hold up his character and his profession also to reproach. I happened to be conversing on the subject with an eminent and revered clergyman, who is now a saint in heaven, who was as remarkable for his penetration as honoured for his meekness; and he confessed to me that for eleven years he had seen enough in the fallen man's temper to lead him to fear that his heart was not-right with God; but, added he, "*I never breathed my thoughts about him to any living being, no, not even to the wife of my bosom.*" And I may add, that that beloved individual could never be moved to any thing resembling indignation, except by an attempt to censure others. It could only be an attempt in *his* presence; for a censorious remark was sure to meet from him a prompt and effectual check. Let this be taken as a pattern for Christians in general to follow.

The fault of which I am speaking arises from a heart unhumbled with a proper sense of its own sinfulness. He who has felt that in himself dwelleth no good thing; who knows that he is a transgressor saved by grace; who has experienced how hard it is to combat the remaining powers of the "old man" within him; who finds that his best deeds are imperfect, his holiest desires alloyed with evil,—such a man will see too much to lament in himself to be very ready to censure others; he will be penetrated with a too lively feeling of the immense debt forgiven him by his Lord to be very harsh upon his fellow-servant. He is sensible that it is only the mercy of God, and not any innate virtue, which has restrained himself from the grossest breach of the divine commandments: it is the Lord that makes him to differ from others, and he has nothing which he has not received. Where, therefore, a censorious spirit is seen, it is an unhumbled spirit; and consequently there can be but little of that high attainment, that perpetual childlike dependence upon the Lord's help, that tenderness of heart, that self-abasement, that glowing love, which especially characterises him who has advanced the farthest in the ways of godliness. It is one of the surest marks of that lukewarm state which our Lord so pointedly reprehends.

Let, then, any approach to this sin be promptly checked; let it be our prayer to God, both that he would set a watch upon our mouth and keep the door of our lips, and that he would preserve us from nurturing

unkind thoughts against any in our hearts. We must have a constant eye upon our own infirmity, recollecting how frequently we have ourselves yielded to temptation, and sensible that our own strength is perfectly inefficient to keep us from still greater departures from God: and if we maintain a close communion with Christ, we shall drink in too much of his mild and gracious spirit to find any pleasure in remarking on the falls of those who profess to be his servants. We shall be jealous of his honour, and feel only grief if he is wounded in the house of his friends.

A tender forbearance towards an erring brother may very well consist with a perfect detestation of sin. It does not follow, because we make allowance for the frailty of our common nature, that we are to think that frailty innocent. In fact, we may hence have the clearest apprehension of it. He that endeavours to bind up a wound is far better aware of the danger and extent of it than he that at a distance mocks at the sufferings of the wounded man; and thus our blessed Lord exhibited in his own conduct, in the closest union, a holy hatred of sin, which could be expiated only by his death, and a kind pity for the transgressors, in whose behalf he even prayed while they were murdering him, that that offence might be forgiven. We must follow his example in this respect. While, from a knowledge of what sin has done to us, we seek to view it with a perfect hatred, let us, with forbearing love, not presume to judge our brother; to his own Master he must stand or fall. Let us not be ready to find fault; let us mark the extenuating circumstances in his case; let us seek to rule our tongue, which is so ready to speak evil; and let every professing Christian strive not merely to be free from censoriousness himself, but to give no countenance to it in others. I.

DESCRIPTION OF JERUSALEM.*

ABOUT the year 705, Jerusalem and its holy places were visited by Arculfus, from whose report Adamnan composed a narrative, which was received with considerable approbation. He describes the temple on Mount Calvary with some minuteness, mentioning its twelve pillars and eight gates; but his attention was more particularly attracted by relics, those objects which all Jerusalem flocked to handle and to kiss with the greatest reverence. He saw the cup used at the last supper,—the sponge on which the vinegar was poured,—the lance which pierced the side of our Lord,—the cloth in which he was wrapped,—also another cloth, woven by the Virgin Mary, whereon were represented the figures of the Saviour and of the twelve apostles. Eighty years later, Willibald, a Saxon, undertook the same journey, influenced by similar motives. From his infancy he had been dis-

* From "Palestine," by the Rev. Michael Russell, LL.D. The present paper describes only the approach to Jerusalem: the description of the city itself will be given in a future Number.

tinguished by a sage and pious disposition; and on emerging from boyhood, he was seized with an anxious desire to "try the unknown ways of peregrination, to pass over the huge wastes of ocean to the ends of the earth." To this erratic propensity he owed all the fame which a place in the Romish calendar and the authorship of an indifferent book can confer. In Jerusalem he saw all that Arculfus saw, and nothing more; but he had previously visited the tomb of the seven sleepers, and the cave in which St. John wrote the Apocalypse.

Bernard proceeded to Palestine in the year 878. He travelled first in Egypt, and from thence made his way across the Desert, the heat of which recalled vividly to his imagination the sloping hills of Campania when covered with snow. At Alexandria he was subjected to tribute by the avaricious governor, who paid no regard to the written orders of the sultan. The treatment which he received at Cairo was still more distressing: he was thrown into prison, and, in this extremity, he asked counsel of God, whereupon it was miraculously revealed to him, that thirteen denarii, such as he had presented to the other Mussulman, would produce here an equally favourable result. The celestial origin of this advice was proved by its complete success. The pilgrim was not only liberated, but obtained letters from the propitiated ruler, which saved him from all farther exaction.

The crusades threw open the holy places to the eyes of all Europe; and accordingly, so long as a Christian king swayed the sceptre in the capital of Judea, the merit of individual pilgrimage was greatly diminished. But no sooner had the warlike Saracens recovered possession of Jerusalem, than the wonted difficulty and danger returned; and, as might be expected, the interest attached to the sacred buildings, which the eyes of rank were no longer worthy to behold, revived in greater vigour than formerly.

In 1331 William de Bouldesell adventured on an expedition into Arabia and Palestine, of which some account has been published. In the monastery of St. Catherine, at the base of Mount Sinai, he was hospitably received by the monks, who shewed him the bones of their patron reposing in a tomb, which, however, they appear not to have treated with much respect. By means of hard beating, we are told, they brought out from these remains of mortality a small portion of blood, which they presented to the pilgrim, as a gift of singular value. A circumstance which particularly astonished this man of easy faith, would probably have produced no surprise in a less believing mind: the blood, it seems, "had not the appearance of real blood, but rather of some thick oily substance;" nevertheless, the miracle was regarded by him as one of the greatest that had ever been witnessed in this world.

A hundred years afterwards, Bertrandon de la Broquiere sailed from Venice to Jaffa, where, according to the statistics of contrite pilgrims, the "pardons of the Holy Land begin." At Jerusalem he found the Christians reduced to a state of the most cruel thralldom. Such of them as engaged in trade were locked up in their shops every night by the Saracens, who opened the doors in the morning at such an hour as seemed to them the most proper or convenient. At Damascus they were treated with equal severity: the first two persons whom he met with in this city knocked him down; an injury which he dared not resent, for fear of immediately losing his life. About thirty years before the period of his visit, the destroying arms of Timur had laid a large portion of the Syrian capital in ruins, though the population had again increased to nearly one hundred thousand. During his stay he witnessed the arrival of a caravan consisting of more than three thousand camels. Its entry employed two days and two nights; the Koran, wrapped in silk, being carried in front on the back of a camel richly adorned with the same costly material.

This part of the procession was surrounded by a number of persons brandishing naked swords, and playing on all sorts of musical instruments. The governor, with all the inhabitants, went out to meet the holy cavalcade, and to do homage to the sacred ensign, which at once proclaimed their faith, and announced the object of a pious mission, thus successfully concluded. Broquiere found the greatest respect paid to every one who had performed the pilgrimage to Mecca, and was gravely assured, by an eminent moulah, that no such person could ever incur the hazard of everlasting damnation.

We merely mention the names of Breidenbach of Mentz, and of Martin Baumgarten, who, in the beginning of the sixteenth century, achieved a journey into the Holy Land. The latter of these, while passing through Egypt, was most barbarously treated by the Saracen boys, who pelted him with dirt, brickbats, stones, and rotten fruit. At Hebron he was shewn the field "where it is said, or at least guessed, that Adam was made;" but the reddish earth of which it is composed is now used in the manufacture of prayer-beads. The work of Bartholemeo Georgewitz, who travelled in the same century, gives a melancholy account of the miseries endured by such Christians as were carried into slavery by the Turks in those evil days. The armies of that nation were followed by slave-dealers supplied with chains, by means of which fifty or sixty were bound in a row together, leaving only so much room between as might allow them to walk. The hands were manacled during the day, and at night the feet also. The sufferings inflicted upon men of rank, and those belonging to the learned professions, were beyond description; extending, not only to the lowest labours of the field, but even to the work of oxen, being sometimes yoked like these animals in the plough. Separated from home by great rivers and arms of the sea, it was extremely difficult for those who were sent into Asia to effect their escape; whence, in many cases, the horrors of captivity had no other limits than those of the natural life. No wonder that Bartholemeo recommends to every one visiting those parts, to make his will, "like one going, not to the earthly, but to the heavenly Jerusalem."

Laurence Aldersey, who set out from London in 1581, was the first Protestant who encountered the perils of a voyage to Syria. In the Levant, a Turkish galley hove in sight, and caused great alarm. The master, "being a wise fellow, began 'to devise how to escape the danger; but while both he and all of us were in our dumps, God sent us a merry gale of wind." As they approached Candia, a violent storm came on; and the mariners began to reproach the Englishman as the cause, "and said I was no good Christian, and wished I were in the midst of the sea; saying that they and the ship were the worse for me." He replied, "I think myself the worst creature in the world, and do you consider yourselves also." These remonstrances were followed by a long sermon, the tenour of which was, "that they were not all good Christians, else it were not possible for them to have such weather." A gentleman on board informed Aldersey that the suspicious respecting him originated in his refusal to join in the prayers to the Virgin Mary; a charge which he parried by remarking, that "they who prayed to so many go a wrong way to work." The friars, resolving to bring the matter to an issue, sent round the image of our lady to kiss. On its approach, the good Protestant endeavoured to avoid it by going another way; but the bearer "fetched his course about," and presented it. The proffered salutation being then positively rejected, the affair might have become serious, had not two of the more respectable monks interceded in his behalf, and enforced a more charitable procedure.

Of the people of Cyprus he remarks, that they "be very rude, and like beasts, and no better: they eat

their meat sitting upon the ground, with their legs across like tailors." On the 8th of August they arrived at Joppa, but did not till the next day receive permission to land from the great pasha, "who sat upon a hill to see us sent away." Aldersey had mounted before the rest, which greatly displeased his highness, who sent a servant to pull him from the saddle and beat him; "whereupon I made a long leg, saying, Grand mercy, Seigneur." This timely submission seems to have secured forgiveness; and, accordingly, "being horsed upon little asses," they commenced their journey towards Jerusalem. Rama he describes as so "ruinated, that he took it to be rather a heap of stones than a town;" finding no house to receive them, but such a one as they were compelled to enter by creeping upon their knees. The party were exposed to the usual violence and extortion of the Arabs; "they that should have rescued us stood still, and durst do nothing, which was to our cost." On reaching the holy city they knelt down and gave thanks; after which they were obliged to enter the gate on foot, no Christian at that period being allowed to appear within the walls mounted. The superior of the convent received the pilgrims courteously into his humble establishment, where, Aldersey tells us, "they were dieted of free cost, and fared reasonable well."

Palestine is usually approached either from the sea at the port of Jaffa, the ancient Joppa, or from Egypt by way of the intervening desert. In both cases the principal object is to obtain a safe and easy route to the capital, which, even at the present hour, cannot be reached without much danger, unless under the special protection of the native authorities. The power of Mohammed Ali, it is true, extends almost to the very walls of Gaza; and wherever his government is acknowledged, no violence can be committed with impunity on European travellers. But the Syrian pashas, equally deficient in inclination and vigour, still permit the grossest extortion, and sometimes connive at the most savage atrocities. Besides, there is a class of lawless Arabs, who scour the borders of the wilderness, holding at defiance all the restrictions which a civilised people impose or respect. Sir Frederick Henniker, who followed the unwonted track which leads from Mount Sinai to the southern shore of the Dead Sea, narrowly escaped with his life, after having been severely wounded, and repeatedly robbed, by one of the most savage hordes of Bedouins.

At a short distance from this celebrated port the pilgrim enters the plain of Sharon, celebrated in Scripture for its beautiful roses. The monk Neret informs us, that in his time it was covered with tulips, the variety of whose colours formed a lovely parterre. At present, the eye of the traveller is delighted with a profusion of roses, white and red, the narcissus, the white and orange lily, the carnation, and a highly fragrant species of everlasting flower. This plain stretches along the coast, from Gaza in the south to Mount Carmel on the north, being bounded towards the east by the hills of Judea and Samaria. The whole of it is not upon the same level; it consists of four platforms, separated from each other by a wall of naked stones. The soil is composed of very fine sand, which, though mixed with gravel, appears extremely fertile; but, owing to the desolating spirit of Mohammedan despotism, nothing is seen in some of the richest fields except thistles and withered grass. Here and there, indeed, are scanty plantations of cotton, with a few patches of doura, barley, and wheat. The villages, which are commonly surrounded with olive-trees and sycamores, are for the most part in ruins; exhibiting a melancholy proof, that, under a bad government, even the bounty of Heaven ceases to be a blessing.

The path by which the hilly barrier is penetrated is difficult, and in some places dangerous. But, before you reach it, turning towards the east, you perceive

Rama, or Ramla, the ancient Arimathæa, distinguished by its charming situation, and well known as the residence of a Christian community. The convent, it is true, had been plundered five years before it was visited by Chateaubriand; and it was not without the most urgent solicitation that the friars were permitted to repair their building; as if it were a maxim among the Turks, who by their domination continue to afflict and disgrace the finest parts of Palestine, that the progress of ruin and decay should never be arrested. Volney tells us, that when he was at Ramla, a commander resided there in a serai, the walls and floors of which were on the point of tumbling down. The Frenchman asked one of the inferior officers why his master did not at least pay some attention to his own apartment. The reply was, "If another shall obtain his place next year, who will repay the expense?"

A ride of two hours (from Ramla) brings the traveller to the verge of the mountains, when the road opens through a rugged ravine, and is formed in the dry channel of a torrent. A scene of affecting solitude and desolation surrounds his steps as he pursues his journey, in what is so simply described in the Gospel as the "hill-country of Judea." Before him opens the Vale of St. Jeremiah; and in the same direction, on the top of a rock, appears in the distance an ancient fortress called the Castle of the Maccabees. It is conjectured that the author of the Lamentations was born in the village which still retains his name, amidst these sombre mountains: so much is certain, at least, that the melancholy of this desolate scene appears to pervade the compositions of the prophet of sorrows. This was the pastoral country into which the mother of the Redeemer came to salute her cousin Elizabeth.

The traveller towards Zion soon arrives at the brook where the youthful David picked up the five smooth stones, with one of which he slew the gigantic Goliath. He pursues his way through a dreary region to the summit of an elevated hill, after which he proceeds across a naked plain strewn with loose stones. All at once, at the extremity of this plain, he perceives a line of Gothic walls flanked with square towers, and the tops of a few buildings peeping above them;—he beholds Jerusalem, once the joy of the whole earth!

Biography.

THE LIFE OF THE REV. JOHN SARGENT.*

JOHN SARGENT, the eldest son of John Sargent, Esq. of Lavington, in Sussex, and Charlotte his wife, was born Oct. 8, 1780. He was educated at Eton; and was there remarkable amongst his contemporaries for uniting a decided superiority in the manly sports of the play-ground with high classical attainments. From Eton he removed to King's College, Cambridge, where, through God's blessing, the Rev. C. Simeon was made the instrument of first leading him to serious views of religion. Under his guidance, and that of the late Rev. Thomas Lloyd, he was gradually nurtured and strengthened in the ways of God. For both of them he preserved, through life, a reverend affection, maintaining with the one an unbroken friendship, and cherishing a grateful veneration for the memory of the other. He quitted Cambridge in the

* See "Journals and Letters of the Rev. Henry Martyn," edited by the Rev. S. Wilberforce, rector of Brightstone. 2 vols. 8vo. Seeley and Burnside, 1837. These are volumes of remarkable interest, to which we shall take various opportunities of directing our readers' attention, and of recommending their perusal, especially to those who are preparing for missionary labour. At present, we extract some parts of the account given in the introduction of Mr. Sargent, Martyn's biographer.—Ed.

year 1802, and, entering at the Temple, set out in that path which appeared to be marked out for him by the providence of God.

As the heir of the family estate, and its future representative in his native county, it was the desire of those to whose wishes he deemed it a duty to yield, that he should follow the profession of the law. His own heart longed for a more entire dedication of his powers to the Redeemer's work than was possible in a course of life mainly conversant with earthly things. Yet having judged, upon mature reflection, that such was at the time his duty, in the true spirit of Christian submission, he set himself resolutely to its performance. It was not, indeed, without many painful struggles that he arrived at this conclusion.

The bent of his soul towards the sacred profession was peculiarly strong. How far was he bound to listen in it for a "call from God?" How far to submit these holy desires to the wishes of parental authority? He weighed the apparently conflicting claims of duty, and acted without hesitation upon his matured conviction. In a letter written at this time to an intimate friend, he thus describes what had been passing in his mind. "I do not wonder at your wishing that I had chosen decidedly to enter the Church. But what could I do? Could I indeed have been *assured* that it was God's will that I should serve him as a minister, were it to preach to the wild Indians, *nothing* should stand in the way. But I thought Mr. Simeon's observations just: 'You are *certain* that you are acting according to your duty in obeying the wishes of your father.' Whereas I could not say so in the other case. What painful fluctuations of mind I have suffered upon this occasion, is not to be described; under pain of body, or loss of friends, we clearly see that resignation is our duty; but here I was tossed about for a long time without being able to satisfy myself upon a point of such importance what was my duty. Yet, under this disquietude, I committed my way unto the Lord, and I have not a doubt but that he will be with me, and somehow or other make me in some little degree instrumental in promoting his glory. Indeed, you have no idea what I have felt. No one who has not been in a similar situation can form any notion of it. My decision will, I trust, be approved of by my heavenly Father. My one desire has been, if my heart has not deceived me, to do his will, and to devote myself entirely to his honour and glory. I shall be happy, wherever I am, if I can assure myself that I am serving him in the way which he ordained me to walk in. Do not forget, I beseech you, to pray for me, that the love of Jesus may attend me, and his right hand lead me through the perils of the profession I am entering. When I look at the corruption and weakness of my own heart, I tremble; when I behold the power and willingness to save all to the uttermost who come to him, which is in Jesus, I rejoice."

Worldly business undertaken in this spirit, and conducted on these principles, was not likely to endanger the spirituality of his soul. The ungenial atmosphere which hangs over the seats of legal strife, and the bustling scenes of earthly business, could inflict little injury on him who had such a talisman within. The state of mind evinced by his letters at

this time justifies a record of this date in the journal of Henry Martyn: "Sargent seems to be outstripping us all."

At no very distant period, however, it pleased God, who had thus tried the submissive faith of his servant, by calling upon him to give up those desires which were the strongest in his soul, to open to him the path which he longed to tread. The objections of those to whose wishes he thought it a duty to yield, were removed by altered circumstances; he quitted that profession upon which, in obedience to their desires, he had entered, and prepared himself for undertaking that holy office to which his own inclinations had always been so strongly directed. In the years 1805 and 1806 he was successively ordained deacon and priest. He entered upon his ministry with the cure of Graffham, in Sussex; which, with the small contiguous parish of Lavington, formed to the end the scene of his ministerial labours. Here, with patient perseverance, he continued for years "to do the work of an evangelist" amongst those whom God had committed to him. His whole heart was given up to that ministry wherewith he had been entrusted. His lot was cast amongst the ignorant and unpolished. Nor were there wanting peculiar ministerial trials in this secluded situation. There was a false spirit of religion prevalent amongst his people, which was, through the whole of his ministry, a source of continual rebuke and suffering to his godly soul. Antinomian on principle and in practice, they withstood continually the word of life, perverted unstable souls, and, with all the insolence of spiritual pride, continually wounded his naturally sensitive heart.

He gives the following account of this section of his flock. "Some few are fanatical disciples of Huntingdon: they came to hear me the first time I preached; whether they will continue, I cannot say. The preacher amongst them, who makes my shoes, upon being asked his opinion of me, said, 'that he thought I should be enabled to declare the truth;' that is, he thinks me a *promising* young man. One of them the other day, speaking of Mr. —, the curate, said, he had no particular fault to find with the man, but he did not think him quite 'free in the liberty.' Upon my desiring an explanation of that expression, he simplified the assertion by affirming that he was rather 'in bondage,' rather 'under the yoke.' They have a jargon and cant of their own; to be ignorant of which, in their estimation, is to be carnally minded and unregenerate. God alone can enable me to be useful, either to these deluded people or the other part of my flock. I am sensible that the grace of our Saviour can alone give that singleness of heart and spirituality of mind, which characterises his people at all times. I should wish to be more sensible of my weakness in myself, and of my strength in Jesus."

Such was the character of the flock to which the great Head of the Church confined those labours, for which human wisdom would have selected a very different sphere. And such, in its general features, it continued through a period of twenty-five years which he spent amongst them. He was, indeed, cheered by witnessing amongst his people many individual instances of altered conduct and renewed affections; but his discouragements were never intermitted; the care-

less sinfulness of some, and the delusive profession of others, were always a burden to his soul; still they were the object of his unwearied solicitude. The health of different members of his family took him often from home for a season, and led to the exercise of his ministry in more populous and instructed places. In these he was always courted and admired; and yet, from these more inviting occupations, he returned always readily and cheerfully to his own appointed task—neither envying the charge of others, nor slumbering in his own. To know that such a man continued with such effects the unintermitted labours of a holy life, may give encouragement to many who are pressed down with the apparent fruitlessness of their ministerial work. It displays most strikingly the submissive activity which is the true frame for Christian usefulness; as far apart from slothfulness as from that bustling love of action, which will scarcely suffer good to be effected by another's efforts.

The same sound and sober habit of mind was evinced in the whole complexion of his ministerial character. Deep and reverend was his affection for that branch of Christ's Church from which in infancy he had received the sacred mystery of baptism, and with whose holy orders he was now invested. There was a marked difference on this point between his judgment and feelings and those of some whose ardent piety he most highly esteemed, and with whom he was constantly connected in active efforts for the spread of God's word and kingdom. Never, in this age of various and unbounded religious excitement, was he led astray from the path of Christian sobriety; and this sobriety of judgment was seen in his whole system of practical divinity. Whilst, on the one hand, the eminent spirituality of his soul kept him at the greatest distance from a formal regard to the externals of religion, he was equally free from a slight or irreverend estimation of any of those outward observances which have been appointed or sanctioned as the means of good to Christ's Church. The foundation of this habit of mind was laid in that deep humility which formed so striking a feature in his ministerial character. Closely allied with this was his patience as a minister of Christ. Day after day would he visit the sick-bed of his poorest cottager, and continue, in spite of dulness of intellect and coldness of heart, to watch for any opening—by which he might win souls to Christ; year after year, with undiminished energy, did he patiently preach to his little flock the glad tidings of salvation, and without ceasing were his prayers poured out to God for them.

Great, too, was his ministerial tenderness: his holy condemnation of sin was never mingled with any of the harshness of invective. When compelled to wield the sword of the Spirit for the conviction of sinners, it was "even weeping" that he taught them what it was "to be the enemies of the cross of Christ." He could scarcely speak of the concerns of immortal souls without tears. None ever came to heal the wounds of souls who possessed a softer touch, a more exquisite sensibility of spirit; he was the chosen comforter of sorrow, the "son of consolation" to wounded hearts. Though he always spoke out in condemning sin, though he dared not hide the holiness of God under a meretricious representation of his mercy, yet it was

his especial delight to be, in his Master's hands, the means of gently kindling to a flame the smoking flax, or raising tenderly the bruised reed. Indeed, it might have been said, that this was the peculiar feature of his ministerial character, if there had not been another in which all the rest seemed to be merged. The grace of God had wrought, in an unusual degree, within his soul that which was the distinguishing character of Herbert's "Pastor." "Holiness to the Lord" was imprinted upon all his conduct: he could not bear sin; he viewed it with holy indignation; its struggles in himself, and its frequent prevalence in his people, were the causes of his deepest sorrow. All attempts to make light of its defilement, to lower down the standard of God to the debased conceptions of fallen man, excited within him a vehement indignation and a holy zeal for God, which might have been deemed, by those who witnessed them alone, as almost incompatible with that deep and abiding tenderness which had been breathed over his soul. It was, indeed, the union of these two qualities which distinguished his ministerial character. But let it not be supposed that the habitual holiness of his soul was shewn in gloom or moroseness. There was in him a heartiness of affection, which ministered to the purest happiness. There was the gaiety of a mind too much refined to be ever boisterous; too manly to be ever frivolous; too entirely given up to God to be ever unseasonably mirthful; a perpetual spring of holy, guileless gaiety, gladdening and purifying the hearts of all those to whom God, in his mercy, had given him as a companion in this world of sorrows. Like most others of quick feelings, his temper was naturally hasty. Every succeeding year brought it under more entire control. By God's grace it was kept entirely free from asperity, while it possessed, in a large measure, the frank and sparkling quality which was its appropriate charm. The largest liberality was the natural overflow of his generous soul. He had *nothing* for himself.

It must not be supposed that this child of God passed through life without receiving at his Father's hands those "loving corrections" of which all are partakers. The same temper which ministered in ordinary seasons to unusual happiness, rendered him also peculiarly alive to the bitterness of the cup of affliction. He knew, indeed, too well the hand which smote him to yield to hopeless or repining sorrow. But while he justified God for all his dealings, the iron entered oftentimes into his soul. "A pilgrim," he says, in a letter to a friend in 1805, "will always long most for his journey's end when the inns and road are bad and uncomfortable. Besides, even temporal good is much endeared to us by a short suspension of it; so that God, by his providence, makes us enjoy it more, and, at the same time, be less riveted to it. Such a paradox is the Christian life! Affliction comes not from the dust, but from His hand, who would not send it were it not necessary, but chastens us in mercy." In this spirit did he always receive the chastening of the Lord. He came out of the furnace evidently refined by its fires. Affliction lent wings to the strong desires of his soul, with which they soared to greater heights of communing with God. It pleased God [in 1829] to take from him his

eldest son—a son endeared to his heart by every peculiarity of character, and every circumstance of education. He had never exchanged a father's care for the instruction of any other teacher; and between such a pupil, and such a preceptor, the task had grown insensibly into a delight. He had entered upon life at the University of Cambridge; withstood the strong temptations of opening manhood, and the ensnaring seductions of early independence; and had given intimation of no inconsiderable intellectual acquirements, when, from watching with delight this course of promise, his parents were called upon, by a sudden attack of pulmonary disease, to see the object of their hope and affection waste upon a bed of sickness, and at last to yield him up again into the hands of the God who had given him to them for a while. That bed of unseasonable decay was cheered by the calm and holy light of Christian hope; it was surrounded by hearts deeply wounded, but entirely submissive to the will of God, and supported therefore by his presence.

Very shortly before his own most unexpected summons into the presence of his Master, he was again called upon to endure extreme affliction. His remaining son, who had inherited, besides his own peculiar share, the love which had been his brother's portion, was seized with dangerous sickness. His father's anguish was intense. But in his bitterest struggles not a thought but of the holiness and love of his God ever entered into his mind. The dispensation was dark to all who witnessed it. So entirely was the heart which was stricken in accordance with the will of God, that it was a sore trial of faith to believe that it was needed.

Such was the habit of his soul, when, as he said, "I have not the shadow of a doubt that within six weeks we shall have laid that dear boy in yonder churchyard." Within six weeks the ground was broken up, and the earth received her dead into her keeping until the great day; but it was the father who was taken, and the child who wept over his grave: for "His ways are past finding out." On April 26 [1833], he had engaged to visit the Isle of Wight. He did not arrive; but we heard that he was detained at home by a slight indisposition. Saturday, the 27th, his illness increased. Medical assistance was called in. It was supposed to be a relapse of the influenza, and no sort of danger was apprehended. Such was the course of each succeeding day; there were some distressing symptoms, but none which spoke of immediate alarm. On Thursday, May 2, an eminent surgeon, well acquainted with his constitution, was summoned from London, and pronounced him free from any symptoms of immediate danger; yet that very night was the work of death begun; and on the next morning, peacefully, and without a struggle, he resigned his spirit into the hands of the God who gave it. During the course of his illness it was necessary to administer repeated opiates. In the feverish slumber which resulted from them his mind wandered, until recalled by the voice of another; and his lips spoke without the exact rein of reason. Yet even then his expressions were of the same holy nature as those which he uttered in more collected moments. From his full soul there poured forth unceasingly the pure

streams of a renewed spirit. "I have the greatest fear," he said, "of saying something in delirium which may dishonour my God. I have heard of some good people who have been permitted to do so; and I have a horror of it." This was his fear; but so far from its accomplishment, when his reason wandered, his mouth was filled with praises: he was reasoning with sinners, or speaking with unusual clearness and beauty of the deep things of God. When he was first laid upon that bed, from which he never rose, he said to one near him, "Now from this bed to glory, or else to live more than I have ever lived to the glory of my God." His humility of soul was strikingly exhibited in the course of this last struggle. "Look at me," he said to those around him; "look at me, the vilest of sinners, but saved by grace! Amazing, that I can be saved!" And this was heard to be his continual language, exalting the grace of God, which was able to save even him. He thought too at this time of the welfare of those around him. He desired that an especial message might be delivered from him to all his people. "I would have you," he said, "seek out every drunkard, swearer, and sinner, in this place, and warn them of God's wrath against their sins. Tell them that all I have said to them is true—that on a bed of death I more than ever felt its truth—that a deathbed is no place for repentance." "Tell," said he, "the children of this place, from me, to hate sin, to strive against it, and, above all things, to beware of putting off the time of beginning to serve God." Throughout the whole of this time his soul appeared to be eminently "athirst for God."

"Wrestle for me," said he in broken accents, but with deep earnestness, to a Christian friend who stood by his bed, "wrestle for me, that I may go hence to glory, or else live more like the saints in glory;" and at another time, when speaking of his earnest affection to his family, and his great happiness in them, he added with emphasis, "but to be *holy*, to be perfectly holy, how gladly would I leave all of you, to be holy!" Nor were there wanting in his case some of those unusual supports with which the Lord at times upholds the goings of his servants when they enter upon the dark valley of the shadow of death. His exceeding self-suspicion, and his habitual sobriety of feeling, might not unnaturally have prevented the expression of any lively emotions of assured joy at the apprehension of the near approach of eternity. He had moreover a nervous shrinking from the act of dying; yet it pleased God to pour at this season a flood of heavenly light upon his soul; he passed the streams well-nigh dry shod. "I am safe," was his rejoicing testimony, "though a miserable sinner,—saved by grace, I have not a doubt;" and calling to him one eminently beloved, he said, "You know that I have always had a horror of superstition—I believe that I inherited it; but I wish to tell you of the extraordinary revelation of himself which it has pleased God to make to my soul;" and then,—“do not misunderstand me, I do not mean by any vision, but by unusual spiritual communion with himself.” The words "glory, glory," were heard breaking from his lips as his countenance kindled into holy fervour; and his lips spoke of "that bright light," which, when asked, "what light?" he explained to be "the bright light of the Sun of righteousness."

No less than four times during the last night which he spent upon earth was he heard repeating to himself in solemn ascriptions of praise to God, "Glory be to the Father, and to the Son, and to the Holy Ghost. Amen." And when, just before the last struggle, one said to him, "The everlasting arms are under you," he answered with eager joy, "I know they are—I feel them—that is enough."

It was "enough" for him: he had been found faithful. His Lord, on whom he relied, was able to deliver him; he forsook not his servant who trusted in him, but even as he passed through the waters which separate this world from the next, he put a new song into his mouth, and filled his tongue with the praises of his Lord. And now he rests with him: that pure soul has attained the sinless state for which he panted; he is with that Saviour whom he loved; he has tried the promise of the Lord, and found his word true: "Be thou faithful unto death, and I will give thee a crown of life."

THE FAITH ONCE DELIVERED TO THE SAINTS:

A Sermon,*

By THE REV. JOHN BULL, M.A.

*Master of the Hospital and Grammar School at Clipston,
Northamptonshire.*

ST. JUDE, 3.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints."

At the time when St. Jude wrote this short but admirable epistle to his Christian brethren, which was in the latter age of the apostles, many false teachers had sprung up, who grievously molested the Church. These he describes in the words which follow our text: "For there are certain men," he says, "crept in unawares, who were before of old ordained to this condemnation"—not "ordained" to act in that impious manner—but "ordained to that condemnation," on account of their wickedness; "ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." These men shamefully abused the Gospel of Christ, and "turned the grace of God into wantonness," to gratify their own corrupt desires and worldly objects, and "denied," by their words and works, "both the Father and the Son," "the only Lord God, and our Lord Jesus Christ." They denied the divinity of Jesus Christ, and cast aside his yoke, and followed licentious courses, being "filthy dreamers, who defiled the flesh, and despised dominion, and spake evil of dignities." These

men, it appears from his further description of them, were "abominable" in their lives, "and disobedient; and unto every good work reprobate." They were like "raging waves of the sea, foaming out their own shame;" "wandering stars, to whom was reserved the blackness of darkness for ever." The apostle thus draws their character, and sets forth their future doom in the most awful colours, that he might warn the faithful against their seductive arts, "lest they should fall under the same condemnation." His language might seem severe towards these lawless deceivers, these destructive heretics; but it was necessarily severe, and he wrote under the inspiration of the Holy Spirit. Towards his believing brethren, the humble and faithful disciples of Christ, his words are full of tenderness and divine benevolence.

Thus he begins his epistle: "Jude, the servant of Jesus Christ, and brother of James"—of James who wrote the epistle which forms a part of the New Testament, the brother, or cousin-germain of our Lord, and the first bishop of Jerusalem—"to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: mercy unto you, and peace, and love, be multiplied." How striking and clear is this description of their Christian privileges and character! how sweet and encouraging is the prayer which he offers up on their behalf! What is more needful for us in the present world than the "mercy of God," our heavenly Father? What can be more desirable than that "peace and love" may be continually "multiplied," and abound in the Church of Christ?

"Beloved," he goes on to say, "exercising all diligence and care to write unto you concerning the common salvation, I have thought it needful to write to you, in order to exhort you earnestly to contend for the faith which was once delivered unto the saints."

That which was so needful in the times of the apostles has been found needful in every age of the Church, and is still needful in our own days, when dangerous errors and bewildering systems spring up around us, and are industriously cherished by "men of corrupt minds." We are now called upon, my brethren, earnestly to contend for the faith which was once delivered to the saints—to the holy disciples of Jesus Christ.

Let us, then, consider,

I. What is the faith which was once delivered to the saints; and,

II. How we are to contend for it.

I. What is the faith for which we must strenuously contend? The word *faith* here must be understood as meaning the objects of faith—all the great doctrines of the Gospel

* Preached on behalf of the Incorporated Society for the Building and Enlarging of Churches and Chapels in England and Wales.

which we must cordially believe, and all its holy precepts which we must diligently practise. *Faith*, then, in its most full and comprehensive sense, signifies the Gospel, the whole Christian dispensation, the revelation which God has been pleased to give us through Jesus Christ, his only-begotten Son. This comprises "the common salvation," "the great salvation," common to all, to Jews and Gentiles—to men of all ranks and conditions, to the rich and the poor, to the aged and the young. This faith refers to "the record which God has given us of his Son," that "in him we may have eternal life;" that "he who hath the Son,"—who truly believeth in him and receiveth him,—"hath life;" and that "he who hath not the Son of God," who does not receive him, and lay hold of his "great salvation," "hath not life," but continues "dead in trespasses and sins," and liable to eternal death.

This faith was once delivered to the saints. It was communicated first to the evangelists and apostles, by the teaching of Jesus Christ, and by the inspiration of the Holy Spirit; and was by them spread abroad in the world, and set before "all nations," that they might be brought "to the obedience of faith;" and was by them also committed to writing, in the gospels and epistles, as a standing rule for the guidance of all future ages. It was delivered to them by their divine Lord, as a sacred deposit, to be kept in the Churches, that by these lively oracles, these "words of eternal life," they might be guided into every saving truth, and directed to the blood of the cross, and instructed in all things, how they should walk and please God, and follow the steps of their "Lord and Master," "the Author and Finisher of their faith."

This faith was delivered to the saints *once*, and only once, to be an unalterable rule and standard of truth, which was not to be changed by the wayward fancies of men, nor to be corrupted to suit the depraved taste of those who should "love darkness rather than light," and the "bitterness" of sin rather than the sweetness of holy obedience. The writings of the prophets had been delivered and handed down from one generation to another till the time of Christ, and had been carefully preserved by the good providence of God; the writings of the evangelists and apostles, containing a clearer illustration of these, and a fuller manifestation of God's merciful designs, were provided and kept in the Church, and are, with his appointed ministers, the constant and living witnesses of divine truth.

This faith once delivered, St. Jude here writes to confirm in the minds of his brethren, by reminding them of the grand doctrines and duties which it enforces, that they might be

built up on their most holy faith; and, praying in the Holy Ghost, might keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

A brief summary of this faith, and of the most essential doctrines of the Gospel, was drawn up for the use of the Church in that venerable document which is called the Apostles' Creed. This contains the grand doctrine of the Trinity, shewing us what we are to believe concerning the Father, the Son, and the Holy Ghost, and our privileges as believers and members of "the holy catholic Church." In after-ages, when various heresies sprung up and troubled the Church, this creed was further enlarged and illustrated by those summaries called the Nicene and Athanasian Creeds. These were brought in, through necessity, and with the most benevolent views towards the pious and upright followers of Jesus Christ.* They were designed as a sacred bulwark, to secure the minds of the simple against the pernicious devices of those who "lay in wait to deceive." They were sacred standards of divine truth, under which pious Christians might rally, and be united in the bonds of faith and love, and strenuously fight the Lord's battles, against the enemies of their salvation, "against sin, the world, and the devil," and thus "continue Christ's faithful soldiers and servants unto their life's end."

This is the *faith* for which we must contend. We proceed to inquire,

II. How we must contend for this faith once delivered to the saints?

The venerable apostle instructs us to "contend for it *strenuously*." The Greek verb which is rendered *earnestly contend*, is one word, but it is very expressive and full of energy. It is a word used in reference to those who contended in the Olympic games, and comprises the idea of earnestness, diligence, anxiety, and perseverance.

We must strenuously contend for this faith, as a prize of inestimable value. We must sincerely and earnestly seek the possession of this faith for ourselves, as the greatest treasure, the most durable blessing, "a pearl of great price." We must not rest satisfied with seeing it at a distance, and with expressing some faint wishes to attain it, and with seeing others striving for it with the most lively ardour and unwearied efforts. If the faith which was once delivered to the saints, and which was secured by them even with the loss of their own lives, and handed down by them to their brethren of succeeding generations as the richest gift of heaven, "the

* The author of "Mammon" speaks of "the selfishness of creeds." It is no proof of selfishness to guard the harmless sheep from prowling wolves.

prize of their high calling;"—if this faith comprised in the Gospel is the only source of salvation, "the promise of the life that now is, as well as of that which is to come," then we ought to contend for it with all our powers, with all earnestness and care, "with all our heart, and soul, and strength, and mind."

We must earnestly desire, that "the faith once delivered to the saints," and by them committed to the Church, may be established in our hearts, that our faith may not be a merely historical faith, or a dead faith, without motion, without spirit, without zeal, without love. Contend, my brethren, for "that faith which worketh by love," and leadeth to all holy obedience; for such a faith as sustained the primitive saints and martyrs under all their trials and persecutions; for such a faith as enabled the saints and martyrs in our own Church to offer their bodies to the flames, while they handed down to us the pure doctrines of the Gospel contained in our creeds and formularies of devotion. Earnestly desire and pray, "that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God."

We must also contend for this faith with *great diligence*. Other things we may seek and study in their proper place with moderation; but this should be the great business of our lives. It should be our daily study and prayer, that this faith may be firmly rooted in our own hearts, and in the hearts of all who are placed under our care or under our influence. "The weapons of our warfare," indeed, in "fighting the good fight of faith," are not to be "carnal,"—not worldly policy or persecuting terror; "but spiritual weapons, which are mighty, through God, to the pulling down of the strongholds" of sin and Satan, and to the establishing of "that kingdom of God, which is righteousness, and peace, and joy in the Holy Ghost."

If we contend for this faith, this glorious Gospel, with all its blessed privileges, as warriors we must "put on the whole armour of God, that we may be able to stand in the evil day;" we must be "armed with the girdle of truth, and the breastplate of righteousness;" we must "have our feet shod with the preparation of the Gospel of peace." We must, "above all, take the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked one;" and we must "put on the helmet of salvation," the hope of glory, "and the sword of the Spirit, which is the word of God; praying always with all

prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints," for all who are engaged with us in the same warfare.

We must contend for the faith once delivered to the saints, *with much anxiety*. We must be "sober and vigilant," as knowing that we are exposed to many enemies, who would rob us of our faith, and hinder us from running in our Christian course, and cause us to "draw back unto perdition." We are, therefore, called to "work out our own salvation with fear and trembling." We must struggle hard to maintain and uphold this faith in its purity and strength against all its opponents, as the foundation of all our hopes, as the sacred depository of our richest treasures, as the unfailing source of blessings, as the pure fountain of eternal life. We must anxiously guard it against the wiles of those who would secretly undermine it as our tower of strength, or boldly assault it with deadly weapons, or endeavour by stealth to throw some fatal poison into our "wells of salvation."

We must further "contend for the faith which was once delivered to the saints" *with constant perseverance*. It should be our daily prayer, that we may "endure unto the end," that so we "may be saved," that so we may obtain "the crown of glory," that so we "may receive the end of our faith, even the salvation of our souls." Surely, my brethren, you would not wish merely to "run well" for a while in your Christian course, and then "turn back unto perdition;" to fight some battles well in contending for your Christian faith, and then give up all for lost just when you are about to be crowned with final victory; to pursue your voyage prosperously through many raging storms, and then to relax your efforts, and leave the vessel to the mercy of the waves, just as you are about to enter into the haven of eternal rest, because the appearance is unfavourable, because some dark clouds are spreading around you! No, my brethren; look forward to the end; cast a sure anchor within the veil; see "the cloud of witnesses" above, the saints and martyrs, who have passed through greater hardships than these, who have encountered more violent storms than these which threaten our vessel, and now are secure in "the land of everlasting life." Look unto Jesus, the Captain of your salvation; believe in him, trust in his wisdom, commit yourselves to his care; pray unto him, and say, "Lord, increase our faith," and let thy strength be made perfect in our weakness; make us more than conquerors through thy unceasing love, by thy word and Spirit.

If you are willing earnestly and success-

fully to contend for the faith of the Gospel, that it may grow up and flourish in your own souls, and in the souls of those around you, and bring forth its genuine and profitable fruits, then you will diligently use all the public and private means of grace; you will carefully "search the Scriptures;" you will offer up fervent prayers in your closets, in your families, and in the Church of Christ; and you will attentively hear the word preached by God's appointed ministers, and will "mix faith with it," that it may truly "profit you," that "your faith may grow exceedingly," and that "the charity of every one of you all towards each other may abound."

If any additional motives are necessary to persuade you, my brethren, thus to "contend for the faith once delivered to the saints," and to "hold fast the form of sound words," consider,

1. How much your present peace and eternal welfare depend upon this contest. You know that the pure Gospel, the ground of your faith, is worthy of your most strenuous support. If you suffer your enemies to rob you of *this*—the grand charter of your Christian privileges, and, I might also add, of your civil privileges—you will be miserably enslaved. They would deprive you of your sight, and set you to grind at their mill, and mock and insult you, and bring you to a miserable end (Judges, xvi. 21). And if you timidly yield up your faith and your spiritual advantages through fear of man, or from an inordinate love of this present world, then your Lord will not own you at his second advent; then you must stand in the number of unfaithful apostates, "the workers of iniquity." May it, however, be your anxious care not to be found among these, but in the happy number of those who believe to the saving of the soul.

2. Consider how strongly you are urged by a principle of gratitude to hand down to others the pure faith of the Gospel which you have received from your fathers, as the un-failing source of your sweetest comforts, the faith which God mercifully committed to his saints of old, and which, in its various parts, is drawn out and set before us in the creeds, articles, and liturgy of our Church.

In assisting, according to our ability, to uphold those widely scattered abodes of truth, of faith, and of holiness, the churches of our land, and to increase their number, we shall prove that we are in *earnest* in striving "for the faith which was once delivered unto the saints." The Incorporated Society for Promoting the Enlargement, the Building, and the Repairing of Churches and Chapels in England and Wales, has proved highly beneficial since its first establishment in the

year 1818, having assisted in providing additional church-room for 313,550 persons, in which the free sittings for the use of the poor are 233,925. Nearly 2,000 parishes have already applied to the society for aid, and this number is continually increasing. More than 1,200 of these have been enabled by its help to effect their objects. This society has expended for the increase of church-accommodation nearly 200,000*l.*, and has been the means of causing a further expenditure for the same purpose of not less than 900,000*l.*

The funds of this society being now exhausted, while fresh applications are continually made to it, the Christian public are again implored to come forward to its aid. In furthering the designs of this excellent institution, my brethren, you will help to build up that Church which has strenuously contended "for the faith once delivered to the saints." If you are not able to contribute much towards this beneficent object, contribute all that lies in your power, and with a good will, "for God loveth a cheerful giver." If you cannot furnish the Church with a massy pillar, to endure through many ages, yet provide her with a few stones, that may be incorporated with her walls, and help her to stand firmly as the bulwark of divine truth. Say not, "I will give as little as I can with credit to myself;" but say, "I will give even beyond my power, if I deprive myself of a few luxuries, that I may 'earnestly contend' myself, and assist others to 'contend, for the faith which was once delivered unto the saints.'"

3. There is another motive which should strongly urge you to proceed without weariness in this arduous contest. This is the love of Christ and of your brethren. If you possess a genuine faith in him, you will also feel a constraining love, moving you to all good works. You will love him, and will truly prize the rich blessings which he has bequeathed to you in the New Testament—the Testament ratified and sealed with his blood. And, knowing the inestimable value of these blessings yourselves, you will wish that all your brethren, that all mankind, may partake of them, being assured that your Redeemer has freely offered them to all the world: "Having freely received, you will freely give." You will wish that the whole human race may be brought into the profession of that "faith which was once delivered to the saints," and may know its transforming and consoling power.

Let us, then, my brethren, be thankful for our great privileges, and study to improve them to the glory of God, and the welfare of our brethren. Let us "earnestly contend for the faith which was once delivered to the

saints," and which is still preserved in our apostolical Church. And let us shew the soundness and purity of our faith, by the holiness of our lives, and the fruits of our charity. Thus "ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, will keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

THE LAY READER.*

[Concluded from No. LXXXVI.]

Soon after the period alluded to, a circumstance took place which the emigrants numbered amongst the most interesting eras of their history. A small chapel was erected in the village nearest to their settlement: though at the distance of many miles, they anticipated its completion with delight. At its consecration by the late Bishop Ravenscroft, as many of the colonists as found it possible to leave home determined to be present. Few of the younger ones had ever entered a building set apart solely for the worship of God; and the days were anxiously counted, until they should receive permission to tread his courts. The appointed period arrived. Just before the commencement of the sacred services of dedication, a procession of singular aspect was seen to wind along amid interposing shades. It consisted of persons of both sexes, and of every age, clad in a primitive style, and advancing with solemn order. I recognised my hermit friends, and hastened onward to meet them. Scarcely could the ancient Jews, when, from distant regions, they made a pilgrimage to their glorious hill at Zion, have testified more touching emotion than those guileless worshippers, in passing the threshold of this humble temple to Jehovah. When the sweet tones of a small organ, mingling with the voices of a select choir, gave "glory to the Father, to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end," the young children of the forest started from their seats in wondering joy, while the changing colour or quivering lip of the elders evinced that the hallowed music awoke the cherished echoes of memory.

But with what breathless attention did they hang on every word of Bishop R., as, with his own peculiar combination of zeal and tenderness, he illustrated the inspired passage which he had chosen, or, with a sudden rush of eloquence, broke up the fountains of the soul. Listening and weeping, they gathered up the manna, which an audience, satiated with the breath of heaven, and prodigal of angels' food, might have suffered to perish. With the hoary patriarch, a throng of his descendants, who had been duly prepared for that holy vow and profession, knelt around the altar, in commemoration of their crucified Redeemer.

* From the Dublin Christian Gleaner.

At the close of the communion-service, when about to depart to his home, the white-haired man drew near to the bishop. Gratitude for the high privileges in which he had participated; reverence for the father in God whom he had that day, for the first time, beheld; conviction that his aged eyes could but a little longer look on things of time; consciousness that he might scarcely expect again to stand amid his children, to "behold the fair beauty of the Lord, and to inquire in his temple,"—overwhelmed his spirit. Pressing the hand of the bishop, and raising his eyes heavenward, he said, "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation." Bishop R. fixed on him one of those piercing glances which seemed to read the soul; and then tears, like large rain-drops, stood upon his cheeks. Recovering from his emotion, he pronounced with affectionate dignity the benediction: "The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." The patriarch, bowing down a head heavy with the snows of more than fourscore winters, breathed a thanksgiving to God, and turned homeward, followed by all his kindred.

Summer had glided away ere it was in my power again to visit "the lodge in the wilderness." As I was taking, in the autumn twilight, my lonely walk for meditation, a boy of rustic appearance, approaching with hasty step, accosted me: "Our white-haired father, the father of us all, lies stretched upon his bed; he takes no bread or water; and he asks for you. Will you come to him?" Scarcely had I signified assent ere he vanished. With the light of the early morning I commenced my journey; autumn had infused chilliness into the atmosphere, and somewhat of tender melancholy into the heart. Nature seems to regard with sadness the passing away of the glories of summer, and to robe herself as if for humiliation. As the sun increased in power, more of cheerfulness overspread the landscape. The pines were busily disseminating their winged seeds; like insects, with a floating motion, they spread around for miles. Large herds of swine made their repast upon this half-ethereal food. How mindful is nature of even her humblest pensioners!

As I approached the cluster of cottages, which now assumed the appearance of a village, the eldest son advanced to me. His head declined, like one struggling with grief which he would fain subdue. Taking my hand in both of his, he raised it to his lips. Neither of us spoke a word. It was written clearly on his countenance: "Come quickly, ere he die." Together we entered the apartment of the patriarch. One glance convinced me that he was not long to be of our company. He was fearfully emaciated; but as I spoke of the Saviour, who "went not up to joy until he first suffered pain," his brows again lighted up with the calmness of one whose "way to eternal joy was to suffer with Christ, whose door to eternal life was gladly to die with him." Greatly comforted by prayer, he desired that the holy communion might be once more administered to him and his children. There was a separation round his bed; those who had been accustomed to partake with him drew near, and

knelled around the dying. Fixing his eye on the others, he said, with an energy of tone which we thought had forsaken him, "Will ye thus be divided at the last day?" A burst of wailing grief was the reply. Never will that scene be effaced from my remembrance; the expressive features, and thrilling responses of the patriarch, into whose expiring body the soul returned with power, that it might leave this last testimony of faith and hope to those whom he loved,—are among the unfading imagery of my existence. The spirit seemed to rekindle more and more, in its last lingering about the threshold of time. In a tone whose clearness and emphasis surprised us, the departing saint breathed forth a blessing on those who surrounded him, in the name of that God "whose peace passeth all understanding."

There was an interval during which he seemed to slumber. Whispers of hope were heard around his couch, that he might awake and be refreshed. At length his eyes slowly unclosed; they were glazed and deeply sunken in their sockets; their glance was long and kind on those who hung over his pillow. His lips moved, but not audibly. Bowing my ear more closely, I found that he was speaking of Him who is the "resurrection and the life." A slight shuddering passed over his frame, and he was at rest for ever. A voice of weeping arose from among the children who had been summoned to the bed of death. Ere I had attempted consolation, the lay-reader with an unfaltering tone pronounced, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Deep silence ensued. It seemed as if every heart were installing him who spoke in the place of the father and the governor who had departed. It was a spontaneous acknowledgment of the right of primogeniture, which no politician could condemn. He stood among them in the simple majesty of his birthright, a ruler and priest to guide his people in the way everlasting. It was as if the mantle of an arisen prophet had descended upon him; as if those ashen lips had broken the seal of death to utter, "Behold my servant whom I have chosen!" Every eye fixed upon him its expression of fealty and love. Gradually the families retired to their respective habitations. Each individual paused at the pillow of the patriarch to take a silent farewell; and some of the little ones climbed up to kiss the marble face.

I was left alone with the lay-reader and with the dead. The enthusiasm of the scene had fled, and the feelings of a son triumphed. Past years rushed like a tide over his memory; the distant but undimmed impressions of infancy and childhood; the planting of that once-wild waste; the changes of those years which had sprinkled his temples with grey hairs,—all with their sorrows and their joys came back associated with the lifeless image of his beloved sire. In the bitterness of bereavement, he covered his face and wept. That iron frame, which had borne the hardening of more than half a century, shook like the breast of an infant when it sobs out its sorrows. I waited until the first shock of grief had subsided; then passing my arm gently within his, I repeated, "I heard a voice from heaven, saying, Write! from henceforth blessed are the dead who die in the Lord." Instantly raising himself upright, he responded, in a voice

whose deep inflections sunk into my soul, "Even so saith the Spirit; for they rest from their labours, and their works do follow them." I remained to attend the funeral obsequies of the patriarch.

In the heart of their territory was a shady dell sacred to the dead. It was surrounded by a neat enclosure, and planted with trees. The drooping branches of a willow swept the grave of the mother of the colony. Near her slumbered her youngest son. Several other mounds swelled around them, most of which, by their small size, told of the smitten flowers of infancy. To this goodly company we bore him who had been revered as the father and exemplar of all. With solemn steps his descendants, two and two, followed the corpse. I heard a convulsive and suppressed breathing among the more tender of the train; but when the burial-service commenced, all was hushed. And never have I more fully realised its surpassing pathos and power, than when, from the centre of that deep solitude, on the brink of that waiting grave, it poured forth its consolation. "Man, that is born of a woman, hath but a short time to live, and is full of misery: he cometh up, and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay. In the midst of life we are in death. Of whom may we seek for succour but of thee, O Lord, who for our sins art justly displeased? Yet, O Lord most holy! O God most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death. Thou knowest, Lord, the secrets of our hearts; shut not thy most merciful ears to our prayers; but spare us O Lord most holy, O God most mighty, O holy and most merciful Saviour, suffer us not at our last hour, for any pains of death, to fall from thee."

Circumstances compelled me to leave this mourning community immediately after committing the dust of their pious ancestor to the earth. They accompanied me to some distance on my journey, and our parting was with mutual tears. Turning to view them, as their forms mingled with the dark green of the forest, I heard the faint echo of a clear voice: it was the lay-reader, speaking of the hope of the resurrection—"If we believe that Christ died and rose again, even so them also that sleep in Jesus will God bring with him." Full of hope, I pursued my homeward way. I inquired, Is devotion never encumbered or impeded by the splendour that surrounds her? Amid the lofty cathedral, the throng of rich-stoled worshippers, the melody of the solemn organ,—does that incense never spend itself upon the earth, that should rise to heaven? On the very beauty and the glory of its ordinances may not the spirit proudly rest, and go not forth to the work of benevolence, nor spread its wings at the call of faith? Yet, surely there is a reality in religion, though man may foolishly cheat himself with the shadow. Here I have beheld it in simplicity, disrobed of all "pomp and circumstance," yet with power to soothe the passions into harmony, to maintain the virtues in daily and vigorous exercise, and to give victory to the soul when death vanquishes the body. So I took the lesson to my heart; and when it has languished or grown cold, I have warmed it by the remembrance of the ever-living faith of those "few sheep in the wilderness."

LITURGICAL HINTS.*—No. LIV.

"Understandest thou what thou readest?"—*Acts*, viii. 30.

CONVERSION OF ST. PAUL, 24th January.

IN the case of other saints, their martyrdom, or at least the days of their death, are celebrated by the Church. But in the case of St. Paul, his *conversion* is made the holiday, for these reasons: first, for the example of it, that no sinner, how great soever, might hereafter despair of pardon, seeing Saul, a grievous persecutor, made Saint Paul. Secondly, for the joy which the Church had at his conversion. Thirdly, for the miracle wrought at his conversion. "Probably, also, because as it was wonderful in itself, and a miraculous effect of the powerful grace of God, so was it highly beneficial to the Church of Christ; for whilst other apostles had their particular provinces, he had the care of all the Churches; and by his indefatigable labours contributed very much to the propagation of the Gospel throughout the world."†

THE COLLECT is one of that number which are "taken from ancient models, but considerably altered and improved by our reformers and the reviewers of the Liturgy. In the Breviaries a new prayer was added, mentioning St. Paul's intercession: in the year 1549 the old prayer alone, out of Gregory's Sacramentary, was restored, which had 'our walking after St. Paul's example' only; which was a little varied in the year 1662. There is in the Alexandrian liturgy a very ancient collect, called '*Oratio post apostoli seu Pauline epistolæ lectionem*;' or, a prayer to be used after the reading of St. Paul's Epistle; which refers to nearly the same circumstances as our own English collect does. The Latin collect stands thus: 'O God, who hast taught the whole world by the preaching of thy blessed apostle Paul; grant us, we beseech thee, that we who this day commemorate his conversion may, by his example, advance toward thee.'‡

THE EPISTLE is the historical narrative of that "wonderful conversion" spoken of in the prayer that precedes it; and wonderful we shall confess it was, if we remember what Paul was before it, and what after. So blinded was his judgment before that event, that he verily thought that he ought to do many things contrary to the name of Jesus; which mad persuasion he followed out to the utmost extreme; and, breathing out threatenings and slaughters against the disciples of the Lord, he took that momentous journey, in the progress of which he was converted. "His purpose was instantly changed. The enemy of the cross became its defender; and the persecutor, Saul of Jerusalem, was at last the martyr, Paul of Rome. His conversion was not less remarkable in its effect than it had been signal in its means; his purpose was changed, but not his lofty character. In the apostle we mark the same unabated zeal, the same unwearied activity, the same intensity of feeling, which distinguished the haughty pharisee; but directed to the honour of the cross of Christ. The cross was henceforth his glory. To establish its doctrines he traversed sea and land: in journeyings often his toils subdued him not; in perils in the sea his heart fainted not; 'in hunger and thirst, in cold and nakedness,' his faith failed him not. He had in view one great object, and he attained it—he preached the Gospel to the nations."§

THE GOSPEL contains that promise of our Lord to Peter and the other disciples, that "every one that forsaketh houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for his name's sake, shall receive an hundred-fold, and shall inherit

everlasting life;" a scripture fitly "selected for the day, St. Paul being an eminent instance of those that forsook all worldly interests and relations, and suffered the loss of all things that he might win Christ." "If there be one not ready to do this, if there be one thus lukewarm in the profession of the Gospel, that Gospel solemnly and repeatedly assures him that a change and a conversion, similar to that we have been considering, must take place within him before he can appropriate to himself the mercy of his God, or the merits of his Saviour."* In this wonderful event we are particularly to remember, that conversion is the work of God. There was nothing in St. Paul to recommend him to the Divine mercy; for, even to the moment when he was struck to the ground, his heart was full of enmity against Christ, and the errand he was going upon was to root out his religion from the earth. Nor are there any previous qualifications now in those who are converted to dispose them to receive the grace of God. It is true, all are not bitter persecutors, as St. Paul was, but all men by nature are far from God; nor can any one be truly converted unto him without the influence of his grace. We have great reason to be thankful unto God for the wonderful conversion of this blessed apostle, not only on account of the great mercy and grace bestowed upon him, but for the encouragement given in his example to the vilest of sinners, if, like him, they are truly converted and brought to repentance. "For this cause," he says, "I obtained mercy, that in me first Jesus Christ might shew all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting" (1 Tim. i. 16). And we have reason to be thankful, also, for the "holy doctrine" contained in his epistles, by which the Church of God has been so exceedingly enriched. In them he has set before us the great object of our faith, in whom he gloried, even "Jesus Christ, and him crucified" (1 Cor. ii. 2); and exhibited to us all the doctrines and duties, the graces and privileges of the Gospel. These things we pray that we may have grace through Christ to follow, that so doing we may shew forth our thankfulness to God for the "wonderful conversion" of his "blessed apostle St. Paul," and thereby prove that we have not "received the grace of God in vain" (2 Cor. vi. 1).†

The Cabinet.

JESUS IN THE TEMPLE.—When Joseph and the blessed virgin-mother had for a time lost their most holy Son, they sought him in the villages and the highways, in the retinues of their kindred and the caravans of the Galilean pilgrims; but there they found him not. At last, almost despairing, faint and sick with travel and fear, with desires and tedious expectations, they came into the temple to pray to God for conduct and success, knowing and believing assuredly that if they could find God, they should not long miss to find the holy Jesus; and their faith deceived them not, for they sought God, and found him that was God and man, in the midst and circle of the doctors.—*Bishop Taylor.*

THE CHRISTIAN'S WALK.—Considering himself a pilgrim on earth, and that he must shortly appear before God to give an account of the deeds done in the flesh, and knowing that eternal life is the gift of God's love through Jesus Christ, the Christian will ever make that love the constant theme of his meditation, the enlivening principle of his hopes and conduct, and it will animate his exertions to promote the glory of God, and the temporal and spiritual welfare of his fellow-creatures. He will fix his eyes on Jesus as "the way, the truth, and the life," through

* Sermons by the Rev. F. W. Fowle.

† See "Exposition of the Collects," by the Rev. Charles Birch, Curate of Happisburgh, Norfolk. London, 1826.

* The "Liturgical Hints" for saints' days, and other holidays, appointed by the Church, which were commenced in December 1835, and discontinued for want of room, are now resumed. They will appear as often as such days occur, in the Number immediately preceding.

† Nelson.

‡ Bishop Mant on the Common Prayer.

§ James on the Collects.

whom alone he can have access to the Father; and will study his life, his doctrines, and precepts, in the humble but earnest hope of imitating, adopting, and following them. Conscious, at the same time, of his natural inability to act up to the dictates of reason, conscience, and Scripture, he will ardently pray for the gift of the Holy Spirit to enlighten and strengthen him. Feeling, notwithstanding his best exertions, that he is ever far removed from that purity which the law of God requires, and instructed that "without holiness no man shall see the Lord," he will pray without ceasing to obtain it. Still he finds a perpetual counteraction from the world, from the corruptions of his own heart, and from the temptations of Satan; that he cannot do the good which he would, while he does the evil which he would not; and bewailing his propensity to sin, and lamenting his depravity, he exclaims with St. Paul, "Who shall deliver me from the body of this death?" The same Scriptures which teach him his weakness and his incompetency to deliver himself, point out a remedy and deliverance in the words of the apostle, which he joyfully appropriates to himself: "I thank God through Jesus Christ our Lord, who is made to us wisdom, righteousness, sanctification, and redemption." Thus striving against sin, and aiming at habitual holiness, he fights the good fight of faith, and lays hold on eternal life, trusting that he shall obtain it through the merits of that Saviour who died for our sins, and rose again for our justification. He sees that his business in this life is to prepare for eternity, without prying into the secret will of God; that enough has been revealed on the mysterious subject of the Divine dispensations to silence doubt and to inspire confidence; that it is his duty to do the will of his heavenly Father; and in a life governed by this principle, he has an assurance of an inheritance eternal and incorruptible through Jesus Christ.—*Lord Teignmouth.*

THE VISIBLE CHURCH.—When we read of any duty which the Church of God is bound unto, the Church whom this doth concern is a sensible known company. And this visible Church in like sort is but one, continued from the first beginning of the world unto the last end; which company being divided into two moieties, the one before, the other since the coming of Christ, that part which since the coming of Christ partly hath embraced, and partly shall hereafter embrace the Christian religion, we term, as by a more proper name, the Church of Christ. And therefore the apostle affirmeth plainly of all men Christian, that be they Jews or Gentiles, bond or free, they are all incorporated into one company, they all make but *one body* (Eph. ii. 16). The unity of which visible body and Church of Christ consisteth in that uniformity which all several persons thereunto belonging have, by reason of that *one Lord*, whose servants they all profess themselves; that *one faith*, which they all acknowledge; that *one baptism* wherewith they are all initiated. The visible Church of Jesus Christ is therefore one in outward profession of those things which supernaturally appertain to the very essence of Christianity, and are necessarily required in every particular Christian man. . . . Howbeit, of the visible body and Church of Christ, those may be and oftentimes are, in respect of the main parts of their outward profession, who, in regard of their inward disposition of mind, yea, of external conversation, yea, even of some parts of their very profession, are most worthily both hateful in the sight of God himself, and in the eyes of the sounder part of the visible Church most execrable. Our Saviour, therefore, compareth the kingdom of heaven to a net, whereunto all which cometh neither is nor seemeth fish; his Church he compareth unto a field, where tares manifestly known and seen by all men do grow, intermingled with good corn, and even so shall continue till the final consummation of the world

(Matt. xiii. 24, 47). God hath had ever, and ever shall have, some Church visible upon earth. When the people of God worshipped the calf in the wilderness; when they adored the brazen serpent; when they served the gods of the nations; when they bowed their knees to Baal; when they burnt incense, and offered sacrifice unto idols; true it is, the wrath of God was most fiercely inflamed against them; their prophets justly condemned them as an adulterous seed, and a wicked generation of miscreants, which had forsaken the living God, and of him were likewise forsaken, in respect of that singular mercy wherewith he kindly and lovingly embraceth his faithful children. Howbeit, retaining the law of God, and the holy seal of his covenant, the sheep of his visible flock they continued, even in the depth of their disobedience and rebellion. . . . For lack of diligent observing the difference, first between the Church of God mystical and visible, then between the visible sound and corrupted, sometimes more, sometimes less, the oversights are neither few nor light that have been committed.—*Hooker's Eccl. Pol.*, book iii. chap. 1.

Poetry.

THIRD SUNDAY AFTER EPIPHANY.

LORD! whose love, in power excelling,
Wash'd the leper's stain away,
Jesus! from thy heavenly dwelling,
Hear us, help us, when we pray!

From the filth of vice and folly,
From infuriate passion's rage,
Evil thoughts and hopes unholy,
Heedless youth and selfish age;

From the lusts whose deep pollutions
Adam's ancient taint disclose,
From the tempter's dark intrusions,
Restless doubt and blind repose;

From the miser's cursed treasure,
From the drunkard's jest obscene,
From the world, its pomp and pleasure,
Jesus! Master! make us clean!

BISHOP HEEER.

STANZAS.

(For the Church of England Magazine.)

O FOR a faith as firm, unmov'd,
As his, the friend of God,
Who, firmly with the child he lov'd,
Moriah's mountain trod;
And bound his son, and rais'd his hand,
Obedient to his Lord's command.

Or his, Arabia's tempted son,
Surcharg'd with various woe;
His children dead, his riches gone,
In pain and sickness low;
From whose pale lips in anguish burst,
"Though he should slay me, Him I'll trust."

But, Lord, to me, thy wayward child,
Still prone to choose the wrong,
With guilty thoughts and words defil'd,
Do such high things belong?
And is it not deep pride of heart
Which bids such lofty wishes start?

Oh, humbler things in thy dear word
Are fitter far for me;
Yet there, the humblest pray'r preferr'd
Was heard and mark'd by thee:
Both "If thou canst," and "If thou wilt,"
Were granted, though on doubting built.

Thou art unchang'd—thy gracious ear
Still lists the cry of grief:
Lord, I believe—oh, deign to hear!
Help thou mine unbelief:
I know—I know thou wilt not spurn
One who before thy cross would mourn.

Increase my weak, my wavering faith,
Fix it on thee alone;
Lead me to conquer sin and death,
And foes to me unknown;
Feeble and faint my cry may be,
Yet, Lord, I still would cling to thee.

M. A. STODART.

SUBMISSION.

"O my Father, if this cup may not pass away from me except
I drink it, thy will be done."—*Matt. xxvi. 42.*

(For the Church of England Magazine.)

Is there no way but this, most gracious Lord?
Must every earthly tie thus sever'd be,
Or twin'd around with thorns? Is there no spot
Whereon my wearied spirit may repose,
My wounded heart, in sweet affection's balm
Be steep'd awhile, ere its last pulse shall throb?
Thou knowest, Lord—thou only know'st—
The inward depths of that deceitful fount,
Where many a sin lies sleeping, but not dead.
Then let me humbly bend my will to thine,
My righteous Lord, my Father, and my God.
Nor comfortless. If through this dreary world
Thou see'st it meet that I should struggle on
In loneliness of spirit, still unsooth'd
By human love, uncheer'd by earthly hope,—
O deign to let thy Spirit dwell with me,
Shewing me ever more thy hand of love!
Thou knowest, Lord, my heart's deep bitterness—
Its griefs, its sins, its struggles, all thou seest.
In utter helplessness to thee I come,
My Saviour. O, my Saviour, aid me now;
Let the full sense of thine unchanging love
Rest on my spirit with abiding power;
That so my yearning heart, clinging to thee,
Pine never more for that which thou deniest.
Give me thy peace—that satisfying peace
Which thou alone canst give; but given,
No power can take away. Sinful and weak,
Unworthy of the least of thy rich mercies,
Still would I cast myself on thee for all.

Z.

Miscellaneous.

NATIONAL CHURCH.—Do away in Britain with a national Church, and let religion be put upon the footing of a set of voluntary associations, instead of dioceses subdivided into parishes, wherein a uniform worship is maintained; let each congregation for itself fix upon its creed, and appoint its pastor, who shall be equally recognised by government, whatever it be;—let the

country have no national religion at all; but let it be subdivided into societies, some rallying on the ground of an episcopally ordained Protestant priest; others adhering to the superstitions of the Church of Rome; others to the Jewish synagogue; others to the Socinians; others to the Congregational Union; others to Joanna Southcote; and others to the Baptists; while others are at full liberty to declare themselves without the pale of any sect:—we shall soon find that, were the country parcelled out into this extraordinary medley of every varied system of religion, or of infidelity, which may soothe the consciences or please the tastes of their respective votaries, the most widely prevalent sect will be that of no religion at all; for, when left to its own free choice, corrupt nature will in too many cases speedily throw off altogether the trammels of religion, and its worship, and its restraints, and its expense: and we shall soon have atheism as the prevailing denomination among us.—*Oster.*

THE TEN TRIBES OF ISRAEL.—At a meeting of the Royal Asiatic Society, a paper was read "on the Fate of the Ten Tribes of Israel after the Fall of Samaria," by the late T. M. Dickenson, Esq. of the Bombay Civil Service. The writer in this essay acutely investigates the several opinions which have obtained currency among the learned, as to the location of the captive Israelites after the destruction of their kingdom. He considers the opinions of Bochart and Sir William Jones on this subject to be without good foundation; but he leaves the question undecided, supposing it more probable that the children of Israel were not long preserved as a separate people. He is inclined, however, to afford more consideration than recent writers have been induced to give to the idea which was advocated so warmly by the early settlers in the new world, that the North American Indians were of Hebrew origin. This opinion, Mr. Dickenson states, was first suggested to John Elliott (the Indian evangelist, as he is sometimes called,) by a Mr. Winslow, a commercial agent in New England, about 1519. It was subsequently maintained by several other writers, and supported by arguments drawn from many striking peculiarities which characterise the manners, customs, religious rites, physiognomy, &c. of the American Indians. He then adverts to the black Jews of Malabar, who are invariably termed Beni-Israel or Israelites, and not Jews, as the followers of the law of Moses are elsewhere designated; and thinks that their origin and history are well deserving investigation; but concludes with observing, that although the exiles of Samaria should any where be preserved as a separate people, the difficulty of distinguishing them from their brothers of Jerusalem will most probably be an insuperable bar to any thing like a certain decision upon their ultimate fate.—*Athenæum.*

BARONIAL RIGHTS OF THE PRELACY.—The protection of the baronial rights of the prelacy is demanded by the integrity and safety of the Church. Their proposed removal from parliament is but part of a systematic assault on the Church, in which some good men are unconsciously embarked, at the instigation of others, who, professing to reform, are intending to destroy. If she is to be upheld as a whole, let not her defences be abandoned in detail. That the legislative functions of the bishops are among the securities of the Church, no considerate man can doubt: her enemies know it, and are acting on that conviction.—*Hull.*

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND,

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 88.

JANUARY 27, 1838.

PRICE 1½d.

ON THE RELIGIOUS EDUCATION OF THE
YOUNG.

BY THE REV. W. W. STODDART, M.A.

*Fellow of St. John's College, Oxford; and
Curate of Barton Wescote, Oxon.*

IN reading a recent work on America, I was struck by an observation upon the religious education of the young, namely, that in our manner of conducting it we act inconsistently, in reversing the practice which we pursue with regard to all other knowledge, first teaching the child what conclusions he is to arrive at, and then, but not till then, supplying him with the grounds upon which they rest. If this view of the subject were confined to the author I refer to, I might have let it pass unnoticed; but as the objection has a plausible appearance, and as it seems to have been adopted by a certain class of persons, whose works are very much in the hands of the poor, it may be of use to shew how far this reasoning is false, and how far it is likely to prove injurious.

It is false, because it is used to prove that our practice tends to foster superstition. The analogy, upon which it is founded, between religious and scientific truth does not hold good in this particular. Our progress in the latter may be said to depend entirely upon our own exertions. The more we cultivate our natural faculties, the better do we prepare ourselves for the discovery of new truths—that is, of truths which to us were wholly unknown before; and the value of these, as truths, depends absolutely upon the accuracy with which we have traced our conclusions. Should these have been hastily assumed, as, for instance, when there is only

an apparent, but no real connexion between the facts, the result is no longer truth, but mere idle speculation. In religious knowledge the reverse of this is the case: there, whatever is true depends for its authority, not upon any process of investigation that we ourselves have carried on, but, on the contrary, on something in which we have no part: it is of Divine imposition; of such a nature, that, but for revelation, we never could have attained to it. Although, then, it may be true that in science it would be most unphilosophical to press conclusions upon the student before he has first mastered the premises, this affects not religious truths, which are not conclusions, but facts, or plain assertions; in themselves as incapable of proof by us, as are the axioms of mathematics.

In saying this, I do not mean to deny that many of the leading truths of Christianity, perhaps all of them, admit of reasoning upon them. But we must remark, that all that is sought to be proved by such arguments, is, that they are actually contained in Scripture. For the moment that this is established, we have no farther choice; either we must reject Scripture altogether, or we must receive them. Nor do questions such as these ever form the elements of our religious education. They are "the strong meat which belongeth to them that are of full age, who, by reason of their use, have their senses exercised to discern both good and evil." Such reasonings may profit those who seek to understand the "analogy of faith," that they may disclose to others the whole counsel of God; but, far from their being obnoxious to the objection which I am considering, there is no reason to

doubt that they are in most cases conducted upon principles of the most approved philosophy.

But the analogy here sought to be instituted fails also in another point. In science each generation surpasses that which preceded it, often exposing and refuting what till then had been received as undoubted truth. Not so in religion. To quote the words of the admirable Jeremy Taylor, "It is otherwise in theology than it is in other learnings. The experiments of philosophy are rude at first, and the observations weak, and the principles unproved; and he that made the first lock was not so good a workman as we have now-a-days: but in Christian religion they that were first were best, because God, and not man, was the teacher; and ever since that we have been unlearning the wise notices of pure religion, and mingling them with human notices and human interest. *Quod primum hoc verum.*" Men once taught that the earth stood still, and the sun revolved around it; and their posterity may now smile at their mistake. But what in religion was taught quite as long ago, not only we must not reject, but we acknowledge it to possess an authority compared to which every thing in modern times sinks into utter insignificance. Science, then, as resting upon observation and experiment, has a progressive,—religion, as based upon ancient revelation, a retrospective, character: and if so, will not this sufficiently account for the difference in the manner in which we bring them before the notice of the young?

It is true that there are many things which we are in the habit of teaching children, which they cannot at the time understand; but if, as I believe, our whole faith is dependent upon authority, what fitter age is there in which to commend it to our notice, than that to which authority is all in all? It is "as little children" that we are to "receive the kingdom of God;" with a child's docility and singleness of heart, a child's diffident and unpresumptuous mind. And would indeed that our devotion did never in after-life degenerate from the character which it possessed in our childhood! Then should we hear but little of the divisions which distract our Church, or of the broader schisms which have done such outrage to Christianity.

But is not this superstition? I answer, No—unless this term be applied to every thing that the child first receives into its mind. It is never taught in any other way than as that which has been revealed by God in Scripture. And if this be not prematurely forced upon the child, it is only because the faculties necessary to a right understanding of it are, together with his other natural powers, as

yet only being trained to the task: afterwards, when they have gained the necessary strength, they are not only encouraged, but commanded, to fulfil what they have already begun. The mistake here alluded to appears to arise from confounding religious belief with the assent that is given to the deductions of our reason. A Christian faith consists in an acceptance of divine truth because God has revealed it. As in all other matters, so in this, in youth we believe the facts to be as our teachers assert; we believe them to have told us the truth; we believe that they have fairly stated the Divine revelation. At a more mature age we are able to scrutinise the accuracy of their statement, and they themselves invite us to do so; and thence we deduce our confidence in their trustworthiness as repositories of revelation, just as in science we judge of their capacity as instructors by a comparison of what they have taught with the principles by which they profess to have been guided. He who, with the power and means of judging whether he has been taught aright, prefers to rest entirely on the authority of the teacher, may indeed come under the charge of superstition; but the fault is not in the education, but in the man himself: the Bible is within his reach; its use has been declared to him: if he will not employ it, the blame must rest on him, and not on us.

I have said that the reasoning upon which this objection rests is false; but it is even more injurious: for suppose the alteration made, and the youth permitted to choose for himself his own system of belief; it is quite contrary to this plan that he should fix on any until at least he is pretty well advanced in his general education. As a child, he must be altogether without religion; as a boy, while his mind is just being formed, and his judgment is yet weak, he must exercise them both upon matters in which any material error may lead to the most fatal results. And what may we hope for in the man? At best he will be but a confirmed rationalist in his belief, whose dread of superstition must lead him to reject every thing which cannot be brought down to the level of scientific demonstration.

Again; upon this supposition, men would soon get to regard religion and science as though in all essentials they partook of the same character; and as in the latter there is no particular harm in attaching ourselves to one school or another, they would be for having the same liberty in matters of faith; for as it can be no moral crime in any one to adopt a mistaken view of a particular train of reasoning, the subsequent error is of course venial. This is no imaginary case. The writer to whom I am referring all but con-

fessedly avows this opinion; and those who tread in the same steps are daily becoming more confident in their assertion of it. They forget that in science we have no infallible standard to refer to: our surest deductions are grounded on observation and experiment; and knowing, as we do, the imperfect state of the faculties on which we have to depend in these researches, no wonder if we are backward in censuring those who differ from us. In religion not only is the very truth itself made known to us, but any material deviation from this must surely be, more or less, injurious. And though we venture not to fix the actual extent of the injury, it is even in its least dangerous form more than enough to be matter of indifference to any religious mind.

THE CONVENT OF ST. ANTONIO, NEAR EDEN IN LEBANON.*

A RECENT but painful celebrity has been given to St. Antonio by the arrest and imprisonment of Assadish-Shidiak, whose crime was an attempt to introduce a more pure and simple faith into Lebanon. There is, in the Maronite Church, on any attempt at reform or purification, a spirit of bigotry, intolerance, and persecution: it was cruelly evinced in this instance. Assad was a young man of some property and influence in the mountain: he undertook to teach the Syriac to Mr. King, one of the American missionaries in Beirut, a man of considerable talent, and a resident for many years in Syria. Whilst reading the Old Testament together in the ancient Syriac, Assad would often comment on various passages, and point out the errors and defects of Mr. King's belief, and expatiate upon them. In doing this, however, he had not counted the cost; he was often met by his pupil with arguments and comments more clear and powerful than his own: the result was, that, in the course of a few months, the mind of Assad slowly yielded to conviction: he at last threw off his Maronite errors, and became a sincere Protestant. The decision of Assad made a great sensation over Lebanon: he was a skilful teacher; he continued to teach and to reside among the Protestants. It was said that he was about to translate parts of the Gospel into Arabic, for circulation among his countrymen; for the services in the Maronite and Greek Churches are mostly performed in the ancient Syriac and Greek languages, not one word of which the people can understand: in the schools the Psalms are allowed to be read in Arabic. The spoken language of Lebanon is Arabic, the literal, not the literary Arabic: by circulating the New Testament in this language, which a portion of the people can read, and the remainder can understand when read to them, an inestimable boon would be conferred. This was afterwards effected, but not by the hands

of Assad. His example might be contagious: the priestly authorities resolved to stifle the heresy in the bud, and Assad was seized, and conveyed as a prisoner to the convent of St. Antonio: he was inveigled from Beirut into the mountains, and there arrested. In a narrow cell within these walls he passed several months: a vigilant watch, some austerities, and a close confinement, did not abate his firmness, but made him cling to his new and loved sentiments the more. He contrived to make his escape from the cell and walls of St. Antonio, and gained a neighbouring hamlet. Having tasted of the tender mercies of the priesthood, he should have fled from their retreats to Tripoli or Beirut, where they dared not molest him, and he would have been safe under European protection. But in the integrity of his purpose, he desired to convince them that he was no firebrand or hypocrite, as they proclaimed him, and that his faith could make him fearless: he therefore lingered a few days in the vicinity, and was again arrested, and conveyed, not to St. Antonio, but to the stronger monastery of Canobin. Here resides the great patriarch of the Maronites, by whose order Assad had been imprisoned in St. Antonio: at his hands little mercy could be expected. The captive was closely confined in a cell, kept from breathing the fresh air, with scarcely enough sustenance to support nature: bread and water twice a-day is said to have often been his fare. It is uncertain how long he thus lived; not many months: his health failed fast under this treatment; and the priests at last gave out that he was dead. The missionaries had striven for his liberation: but the country was at this time in a most disordered state; the Egyptian army was in Syria, and individual grievances were almost unheeded; the situation of the consuls depended on the success of the invader.

On the report of Assad's death, Mr. T., merchant of Damascus, went to Ibrahim Pasha, who instantly gave him an officer to search the convent of Canobin. On arriving there, they were conducted, not to the cell of the living Assad, but to his recent grave. Canobin, where this unfortunate youth perished, is worthy to be a tribunal of the Inquisition; built on a steep precipice, it appears as if suspended in the air, being supported by a high wall built against the side of the mountain. There is a very deep rupture, or chasm, running many hours' walk directly up the mountain; it is clothed with wild verdure from top to bottom, and many streams fall down its sides. Canobin stands about midway down the side of this chasm, at the mouth of a large cavern; some small rooms front outwards, and enjoy the light of the sun; the rest are all underground. In one of the latter the captive was immured; the light was dim that entered his cell, and was scarcely sufficient, even at mid-day, to allow him to read. Taunted by the monks, menaced by the patriarch, he had no companionship, save his own lonely hopes and meditations; it was a bitter trial to be thus forsaken, in the infancy of his career, by those who had called him to it, and who could not now save him. Exclusive of the bolts and bars of Canobin, the power of the patriarch is very great on the mountain,—a minute, widely extended inquisitorial power, whose ramifications and influences enter into every

* From "Syria, the Holy Land, Asia Minor, &c. illustrated," for 1838. 4to. Fisher and Son.—A very magnificent book, with 37 beautiful views, and interesting descriptions by Mr. Carne. A volume constructed upon this plan is far superior to the common Annuals: it will never be out of date. We cordially recommend it to our readers; and shall ere long again direct their attention to it.

Maronite convent, hamlet, and house. Assad was destitute of the subtlety and daring with which to meet such a power; yet he will not have suffered in vain: the complaints of the poor Maronite, the appeals from his prison-house, to which no one replied save in scorn and hatred, will come forth from the deep chasm of the mountain, and call others to bear testimony to the truth for which he was a martyr. One or two of the more aged fathers sought to turn Assad back to his lost hopes and superstitious observances, unable to conceive why he was thus changed, to forsake the belief and the Church of his ancestors, his relatives, and friends. At last they troubled him no more, perceiving that he was neither to be moved nor persuaded: he might well anticipate death with pleasure; his failing health had no pity, his sufferings were watched with pleasure by his keepers, on his cell no cheerful beam ever fell, and in winter its cold and dimness were like those of the grave.

SOME CAUSES OF WANT OF SUCCESS IN THE MINISTRY.*

It is obvious that there can be no effective results from a ministry which does not set forth faithfully those vital truths which lay bare the natural helplessness of man, and shew him how he may be made wise unto salvation. Mere ethics, and dry ratiocination, and the inculcation of virtue as its own reward, will neither make men Christians nor keep them so. The basis of our preaching must be the doctrine of the Bible. Our sermons must speak the Gospel fully, intelligibly, unmixedly, uncompromisingly. Christ must be magnified in all his offices, as our crucified Saviour and risen Lord—Head over all things to his Church. The work of the Holy Spirit in conversion, sanctification, and instruction, must be at the root of all our teaching. But suppose this outline filled up, and the cross lifted in the sight of our people,—by which compendious phrase I mean to express the whole range of Christian doctrine, beginning with the atonement for sin, and ending with the transformation of the purified saint into the likeness of Christ's glorified body,—may it not happen, does it not often happen, that we see no effects, we can trace no progress? all continues cold, and dead, and stationary; the fleece remains unmoistened; there is no noise or shaking; the dry bones are motionless—there is no breath in them.

1. This may arise, perhaps, from defects in the minister's mental habits.

He may be of an unstudious temper, in regard both to theology and general reading. The complete pastor must be, even to his dying day, no less a Christian student than a Christian teacher. God honours human learning, if used in subordination to Divine grace. It is truly said, "any branch of knowledge which a good man possesses he may apply to some good purpose. If he possessed the knowledge of an archangel, he might apply it all to the advantage of men and the glory of God."[†] An unstudious minister has a paralysing effect upon a parish. There is a sameness of preaching, which becomes first unprofitable, then intolerable. The old sermons fail to excite an interest. There is no suitableness of application, no progressive building up in the faith, no address to individual conscience. The bow is drawn mechanically, and the arrow is shot at a venture, and naturally misses the

mark. So, too, in respect of literature. If the preacher betray the barrenness of his intellectual stores, and his want of sympathy with the educated class of his congregation, what can be the consequence but failure of personal respect, absence of attractiveness, loss of influence for the great objects of his ministry?

Or perhaps the minister may be labouring under a defect of devotional spirit. Even if such a one should enlighten his people, he will not sanctify them. "A ministry of power must be a ministry of prayer." There can be no prevailing with men, until there has been first a wrestling, as it were, with God, for souls as our hire. And this intercessional spirit has a reflex action upon our own minds. It gives an earnestness to our tone, corresponding with our deepened sense of responsibility. No man ever rose from his knees, after praying for his parish, without experiencing an increase of love for his ministerial work, and of ardour in its prosecution. He returns to his flock with something of that holy light shed around his head which shone on the face of Moses after talking with the Lord on the mount; so that all men may know, by the consistency of his walk and demeanour, and the concentration of every thought on the one great and absorbing object, that he too has been with Jesus.

Another defect, which has a baneful influence upon ministerial success, is an unregulated judgment.

Men may be intemperate in the pastoral office. They may overdrive the flock. They may excite a religious feeling, without communicating religious knowledge. They may light, as it were, a fire among thorns, which burns impetuously, and expires in a moment. They may lose sight of the means, in the deep sense they justly entertain of the importance of the end. It is from a defect of this kind that Church principles are so often forgotten and kept out of the view of our congregations. The result is, that many members of our communion have no distinct consciousness of any of the characteristics of the Church to which they belong. They lose all the benefit of Church union, Church sympathy, Church discipline. They are isolated and independent beings, instead of parts of a body, linked in a holy partnership with fellow-pilgrims, "every one members one of another" (Rom. xii. 5). Their hearts are not "comforted, being knit together in love" (Col. ii. 2.)

2. Or impediments to the progress of religion in our parishes may arise from defects in the minister's practical habits.

Desultoriness, for instance, is a great impediment to usefulness. And yet, I apprehend, this is no uncommon fault, springing from vague notions as to the exact character of our Church, as a constituted, not a gathered body. Do we sufficiently realise our position as pastors of the whole flock, not of a portion only; as spiritual overseers of the entire parish, not of a mere section? Is there any thing systematic in our mode of coming in contact with the spiritually dead, as well as with the living souls in our charge? Is there no partiality in our visiting? Have we no favourite districts? Do we remember that our commission extends to every soul, whether of them that hear, or them that forbear? Do we count the absent, as well as the present, in our churches and at our communion-tables? Do we make any aggressive movements upon those who neglect to wait on our ministry? In towns, for example, there is no class of parishioners with which it is so difficult to have communication as with the order of middle tradesmen. We have no obvious mode of approach; they are not the companions of our familiar intercourse, and they are not the objects of the charity of the clergy. What pains have we taken to facilitate our access to this part of our parochial community? How attempted to cultivate this corner of our vineyard? In the rural districts, on the other hand, the lads of the parish are the thorn in the minister's side. Freed from the restraint of school,

* Extracted, by his lordship's permission, from "A Charge delivered to the Clergy of the Diocese of Winchester, by Charles Richard Sumner, D.D., Bishop of Winchester, at his Third Visitation, in October, 1837." London, Hatchard and Son.

† Bickersteth's Christian Student, p. 20.

uncontrolled by parents, no longer domiciled, as formerly, in their employer's house, they are "as the horse or the mule, that have no understanding, whose mouth must be held in with bit and bridle, lest they come near unto us" (Ps. xxxii. 9). What have we done to tame their intractability? what to obtain a restraining influence? what, at least, to counteract the contagion of their example? Nothing, I fear, if desultory in our ministrations. The painful and difficult task is postponed for the easier and more congenial and more pleasant duty; the many that are erring and straying are relinquished for the folded few; the physician tarries with the whole, who need him not; and meanwhile the diseased are not strengthened, the sick are not healed, that which was broken is not bound up, or that brought back again which was driven away.

I may add one hint in reference to a want of business-like tact in organising parochial machinery, as a hinderance to making full proof of our ministry. Our work is heavy; our hands hang down in weariness at the sight of the vastness of the field white unto harvest, and abandoned to the sickle of a single reaper. Why not call in such subsidiary help as arrangement may give? Why not apply the principle of political economists—division of labour—to the spiritual husbandry? Much collateral good may flow from this practice. The employment of the educated classes as teachers in Sunday-schools is a means of correcting the evils incidental to a high state of civilisation. Use may be made of communicants in this way with good effect.

In closing these remarks, I would desire to remind myself and you, my reverend brethren, of the real source of all ministerial success. "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain" (Ps. cxxvii. 1). "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts" (Zech. iv. 6). Nor is it so much by the increase of our places of worship, or the multiplication of our clergy, by the better organisation of the machinery of the Church, or the augmented number of her instruments, however useful;—but by the devotedness of her children to the work of extending Christ's kingdom,—by the purity of her doctrines, and the faithfulness of her teaching,—by her unweariedness in labours of love, and her vigilance over the fold,—that the Church's usefulness is to be measured, and God's blessing anticipated. In setting up the outward framework, let us be careful to use it as a means to an end.

Biography.

THE LIFE OF BISHOP HALL.

[Concluded from No. LXXXVI.]

"THE temporal advantages, respect, and influence, which, by the blessing of God, the Church has enjoyed, and which Churchmen may rightly enjoy, in times of tranquillity, when kings are her nursing fathers, and queens her nursing mothers, I duly appreciate. But in contemplating the obligations of the pastoral office, our best lessons of duty will generally be found in the history of the Church in a suffering state. In this view there is not, perhaps, a brighter page in the history of the Church of England than the grand rebellion, if we consider it in a Christian spirit; when we view seven or eight thousand men suffering every privation, and every insult, and every calumny, for truth and righteousness' sake, and exercising the duties of their office at every risk, for the

benefit of those who still adhered to them.*" Fully agreeing with the truth of this remark, I may add, that of those who, amidst this season of persecution, bore testimony to their zealous attachment to the cause of Episcopacy, and to the sound scriptural interpretation of the Articles of the Church of England, few were more energetic than Bishop Hall. We have hitherto found him justly advancing from one preferment to another; we must now regard him as a persecuted man, persecuted for his adherence to a righteous cause. On the 15th of November, 1641, he was translated to the see of Norwich, vacant by the death of Dr. Richard Montague. But on the 30th of December, having joined the Archbishop of York (Dr. Williams), with other prelates, in protesting against the validity of all laws made during their compulsory absence from parliament, owing to the fury of the mob,—he was, with most of the others, committed to the Tower, at eight o'clock, in a cold frosty evening. When in the Tower the privilege of a seat in parliament was taken from the bishops. While there imprisoned, they regularly preached to crowded congregations. One of Bishop Hall's sermons, preached there on James, iv. 8, is to be found in his works. Here also he wrote a little work, "The Free Prisoner; or, the Comfort of Restraint."

On the 5th of May, 1642, the bishops were released on giving five thousand pounds bail. Bishop Hall withdrew to Norwich, where he was received with much respect, and frequently preached to large congregations; remaining unmolested till the beginning of April 1643. The ordinance for sequestering notorious delinquents' estates then passed, wherein his name was included. All his rents were stopped; and a very few days after, some of the sequestrators came to seize on his palace, and his estate both real and personal. Of the severe usage he met with upon that occasion, he thus speaks in his "Hard Measure:" "The sequestrators sent certain men appointed by them (whereof one had been burned in the hand) to appraise all the goods that were in my house, which they accordingly executed with all diligent severity, not leaving so much as a dozen of trenchers, or my children's pictures, out of their curious inventory; yea, they would have appraised our very wearing-apparel had not some of them declared their opinion to the contrary. These goods, both library and household stuff of all kinds, were appointed to be exposed to public sale; but, in the meantime, Mrs. Goodwin, a religious good gentlewoman, whom yet we had never known or seen, being moved with compassion, very kindly offered to lay down to the sequestrators the whole sum at which the goods were valued; and was pleased to leave them in our hands, for our use, till we might be able to repurchase them. As for the books, several stationers looked on them, but were not forward to buy: at last, Mr. Cooke, a worthy divine of this diocese, gave bond to the sequestrators to pay them the whole sum whereat they were set; which was afterwards satisfied out of that poor pittance which was allowed me for my maintenance."

* See preface to a Charge delivered to the Clergy of the United Diocese of Edinburgh, Glasgow, and Fife, by the Right Rev. James Walker, D.D., their bishop, delivered in 1833. Edinburgh, R. Grant and Son.

Thus deprived of all support, the good bishop applied to the committee at Norwich, which allowed him 400*l.* a-year out of the episcopal revenues. But before he could receive one quarter, an order was sent from the superior committee for sequestration at London, forbidding such allowance, and charging the Norwich committee, that neither they, nor any other, had power to allow him any thing; but if his wife needed a maintenance, on her application to the committee of lords and commons, she should have a fifth part. Her petition, after long delays, was granted her. But so confused and imperfect an account was brought in to the sequestrators by their solicitor and collector, of both the temporal and spiritual revenues, that the bishop could never get a knowledge what a fifth part meant, and was probably obliged to take what they thought fit to give him. And even while he received nothing, something was required from him; for the spoliators were not ashamed, after they had taken away and sold all his goods and personal estate, to come to him for assessments and monthly payments for the estate which was seized, and took distresses from him upon his most just denial. Nay, they vehemently required him to find the arms usually furnished by his predecessors, when they had left him nothing, and offered him insolent affronts and indignities. Of this he himself records two instances. One morning, before his servants were up, some London troopers came to his gates, requiring entrance, and threatening, if they were not admitted, to break open the gates. The pretence for their coming was to search for arms and ammunition; and though the bishop told them he had only two muskets, yet they searched the house, looked into the chests and trunks, and examined the vessels in the cellar. Finding no other warlike furniture, they took away one of two horses, though told the bishop's age would not allow him to travel on foot. On another occasion, the mob beset his palace, at a very unseasonable hour, for having ordained in his own chapel, and had the insolence to demand his appearance before the mayor.

Still he remained in his palace, though with a poor retinue and maintenance; but at last he was forced to quit it at three weeks' warning (though his wife offered to pay rent for it out of her fifths), and might have lain in the streets, had not a neighbour in the Close quitted his own house to make room for him and his family. This was his "hard measure," as he expresses it in his essay on the subject.

The bishop soon after this retired to Heigham, near Norwich, where he exercised great charity even with his narrow means, and preaching constantly as often as opportunity offered. In 1652 he lost his wife, to whom he had been married forty-nine years; on which occasion he wrote a tract, entitled, "*Songs in the Night, or Cheerfulness under Affliction*;" which remarkably illustrates the power of true religion in alleviating the agony of many of those painful bereavements to which all are liable, and which many have bitterly experienced; and under which nothing can afford lasting comfort to the soul but implicit trust that every dispensation is designed by a merciful Jehovah for the spiritual and everlasting good of his believing people.

His latter years were those of sweetly suffering

which he bore with becoming patience, being entirely resigned to the Divine will. He died at Heigham, September 8th, 1656, aged eighty-two, and was buried in the churchyard of that parish without any memorial, observing in his will, "I do not hold God's house a meet repository for the dead bodies of the greatest saints." His funeral sermon was preached at St. Peter's, Norwich, by the Rev. John Whitefoote, rector of Heigham, from Gen. xlvii. 29.

Bishop Hall was, indeed, one of those burning and shining lights which have cast lustre upon our Church. He entered into the full spirit of her doctrines and discipline. His name will ever be revered by those acquainted with his history, and who have perused his works, which, it may fairly be stated, few can have done without edification and improvement.* It is truly gratifying for the attached member of the Established Church to be enabled to point to such men as the subject of the present memoir, as incontrovertible evidences that sound religious views were held, and practical duties enforced, in the strongest terms, by those within its pale in other days, when the cry was, as it is now, "Down with it, even to the ground!" It is a matter of heartfelt gratitude to be convinced that the very principles which Bishop Hall advocated are extending through the length and breadth of the Established Church. While the doctrines he defended (and in which are embodied the very essence of Christianity) are faithfully preached, and fearlessly maintained, her foundations will be found to be "on the holy hills;" and no weapon that is formed against her will be permitted to prosper. O.

THE INQUISITION.—No. VIII.

THE tortures to which the unhappy prisoners of the Inquisition were exposed, in the hope of inducing them to confess themselves guilty, even of crimes of which they were in reality innocent, have been considered in a former paper; the present shall be devoted to an account of one of the most remarkable modes of execution which can disgrace the annals of a nation.

An auto-da-fe, or act of faith, was a kind of gaol-delivery of the Inquisition. It was held usually at the distance of three or four years; and with such pomp and splendour as rendered it a scene of revelry and amusement to the wretched crowds who assembled to witness it, and who, in not a few instances, verily thought they were doing God service in congregating to behold the murder of his creatures.

If a prisoner is found guilty, either from evidence or his own confession, he is sentenced to be whipped, to perpetual imprisonment within the walls of the inquisition-house, to the galleys, or to be put to death; according to the supposed enormity of his crime. After judgment is passed, all walk in procession to the place appointed for their execution,—and it is this which, as I have said, is styled an act of faith.

Early in the morning after sentence was pronounced, the bells of the churches began to toll;† the officials repaired to the inquisition-house, from which in due time the following melancholy procession issued:—

* These works were published some years ago under the editorship of the Rev. Josiah Pratt, B.D., vicar of St. Stephen's, Coleman Street; but the edition is exceedingly scarce. A new edition, in twelve volumes, is now publishing in Oxford, by Mr. Talboys, edited by the Rev. Peter Hall, M.A., of Tavistock Chapel, London.

† See Geddes' "Tracts," vol. i.; M'Crie's "Reformation in

the monks of St. Dominic walked first, carrying the standard of the Inquisition, on one side of which was the picture of Dominic himself, curiously wrought in needle-work; and on the other, a figure of the cross, between those of an olive-branch and a naked sword, with the motto "*Justitia et Misericordia*." Immediately after followed the penitents, dressed in black coats without sleeves, bare-footed. The principal offenders wore the infamous habit, the *sanbenito*, a species of loose vest of yellow cloth, called in Spanish *zamarrah*. On the *sanbenito* of those to be strangled were painted flames burning downwards, which the Spanish termed *fuego revolto*, to intimate that they had escaped the fire. The *sanbenito* of those sentenced to be burned alive was covered with figures of flames burning upwards, around which devils were painted carrying faggots or fanning the fire. Similar marks of infamy appeared on the *coroza*, or pasteboard cap put upon their heads. The prisoners were arranged in different classes, the most guilty walking last, having either extinguished torches or else crosses in their hands, and halters round their necks. Each prisoner was guarded by two familiars, and, in addition, those condemned to die by two friars. After the prisoners came the local magistrates, the judges, and officers of state, with a train of nobles on horseback; to them succeeded the monastic clergy. At some distance the members of the holy office proceeded, with great pomp and very slowly, preceded by their fiscal, bearing the standard of the Inquisition, composed of red silk damask, on which the names and insignia of Pope Sixtus IV. and Ferdinand the Catholic (the founders of the infernal tribunal) were conspicuous, surmounted by a massy silver crucifix overlaid with gold, which was held in the highest veneration by the populace. The familiars followed on horseback; forming their body-guard, and including many of the principal gentry. The procession closed with immense crowds of the lower orders.

Having arrived at the place of the auto, the inquisitors ascended the platform erected for their reception, and the prisoners were conducted to another, which was placed opposite to it. The service commenced with a sermon, usually preached by some distinguished prelate; after which the clerk of the tribunal read the sentences of the penitents, who, on their knees, and with hands laid on the missal, repeated their confessions. The presiding inquisitor then descended from his throne, and, advancing to the altar, absolved the penitents *à culpâ*, leaving them under the obligation to bear the several punishments to which they had been adjudged, whether these consisted of penances, banishment, whipping, hard labour, or imprisonment. He then administered an oath to all who were present at the spectacle; binding them to live and die in the communion of the Roman Church, and to uphold and defend, against all its adversaries, the tribunal of the holy Inquisition; during which ceremony the people were to be seen all at once on their knees in the streets. The more tragical part of the scene now followed. The sentences of those who were doomed to die having been publicly read, such of them as were in holy orders were publicly degraded, by being stripped, piece by piece, of their priestly vestments; a ceremony which was performed with every circumstance calculated to expose them to ignominy and execration in the eyes of the superstitious beholders. After this they were formally delivered over to the secular judges, to suffer the punishment awarded to heretics by the civil law.

It was on this occasion that the inquisitors performed that impious farce which has excited the indignation of all in whose breast fanaticism, or some worse principle, has not extinguished every sentiment of common feeling. When they delivered the prisoner into the hands of the secular judges, whom they had summoned to receive him, they besought them to

treat him with clemency and compassion.* This they did to escape falling under the censure of irregularity, which the canons of the Church had denounced against ecclesiastics who should be accessory to the inflicting of any bodily injury. Yet they not only knew what would be the consequence of their act, but had taken all the precautions necessary for securing it. Five days before the auto-da-fe, they acquainted the ordinary royal judge with the number of prisoners to be delivered over to him, in order that the proper quantity of stakes, wood, and every thing else requisite for the execution, might be in readiness. The prisoners once declared by the inquisitors to be impenitent or relapsed heretics, nothing was competent to the magistrate but to pronounce the sentence adjudging them to the flames; and had he presumed, in any instance, to change the sentence of death to perpetual imprisonment, he would soon have felt the vengeance of the holy office.†

The penitents being removed to their several prisons, the condemned were led forth to execution. "Some writers," says Dr. Mc'Crie, "have spoken as if they were executed on the spot where the sentence was read, and in the presence of all who had witnessed the preceding parts of the spectacle. This, however, is a mistake: the stakes were erected without the walls of the town in which the auto-da-fe was celebrated."

Dr. Geddes was present at an auto-da-fe in Lisbon; and thus describes the manner in which the unhappy condemned were put to death: "At the place of execution there are so many stakes set up as there are prisoners to be burned, a large quantity of dry furze being placed about them. These 'stakes of the professed,' as the inquisitors called them, are about four yards high, and have each of them a small board, whereon the prisoner is to be seated, within half-a-yard of the top. The 'professed' then go up a ladder betwixt two Jesuits, who attend them the whole day of execution. When they come even with the fore-mentioned board, they turn about to the people, and the Jesuits spend near a quarter of an hour in exhorting them to be reconciled to the see of Rome; on their refusal, the Jesuits come down, and the executioner, ascending, turns the 'professed' from off the ladder upon the seat, chains their bodies close to the stakes, and leaves them. The Jesuits then go up to them a second time, to renew their exhortation, and, if they find it ineffectual, usually tell them at parting, that they leave them to the devil, who is standing at their elbow, ready to receive their souls, and carry them with him into the flames of hell-fire, so soon as they are out of their bodies. Upon this a general shout is raised; and, as soon as the Jesuits are got off the ladder, the universal cry is, 'Let the dogs' beards be made! let the dogs' beards be made!' which is accordingly performed, by thrusting flaming furzes, fastened to a long pole, against their faces. This barbarity is commonly repeated till their faces are burned to a coal, and is always accompanied with the loudest acclamations of joy. Fire is then set to the furze at the bottom of the stake; when, if there happen to be a wind, to which that place is exposed, it seldom reaches higher than the criminal's knees; in which case they are not dead in an hour and a half, or two hours, and so are really roasted, and not burned to death. If there is a calm, they are commonly dead in about half an hour after the furze is set on fire."

"There cannot, surely, out of hell," he continues,

* The Protestant historian of the Inquisition, De Montes, states the matter thus: "When the person who is relaxed has confessed, the inquisitors, on delivering him to the secular judges, beseech them to treat him with much commiseration, and not to break a bone of his body, or shed his blood; but when he is obstinate, they beseech them if he shall shew any symptoms of true repentance, to treat him with much commiseration," &c.—*Montanus*, p. 148. I do not observe any such distinction in the accounts of the popish historians.—*Llorente*, ii. 250-253; *Puigblanch*, i. 279-281. See Mc'Crie.

† *Llorente*, ii. 253, 254; *Puigblanch*, i. 350-353.

"be a more lamentable sight than this; especially joined to the horror of the sufferers' loud and frequent cries, who, as long as they are able to speak, are heard to implore, 'Misericordia, por amor de Dios—Mercy, for the love of God;' and yet all this beheld by the people of both sexes and all ages, with such transports of joy and satisfaction as are not to be perceived amongst them on any other occasion." And this fiend-like joy, according to Dr. Geddes, "is not the effect of a national cruelty, but arises from the spirit of their religion: a proof of which is, that all public malefactors, except heretics, are no where more tenderly lamented than by the Portuguese; even where there is nothing in the manner of their deaths which appears inhuman or cruel."

Such is popery,—such its degrading influence on the heart; eradicating the kindlier feelings of our nature, and rendering its votaries little better than beasts of prey, when they are engaged in the unhallowed attempt to eradicate what they term heresy from the earth, and to bring their fellow-creatures into that bitter bondage in which they are themselves enslaved.

T.

WORLDLY VIEWS DETECTED, AND HUMBLE FAITH ENCOURAGED:

A Sermon,

BY THE REV. THOMAS DALE, M.A.

Vicar of St. Bride's.

LUKE, ix. 57-62.

"And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

THE apostle has enjoined all believers to "consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." To none can this consideration be more needful than to ministers of the Gospel, who are in danger of becoming wearied and faint, when they have contended, apparently in vain, against the strong current of human depravity; and when even those who "*did* run well" have forsaken the fellowship of God's people, like "Demas, having loved the present world." There is one special aspect, however, under which this consideration will present itself to the mind, to which no effort of human understanding can attach adequate importance; but which, so far as we can apprehend it, is calculated, in the highest degree, to enhance our admiration of our Master's long-suffering and patience, and to render more endurable the dispensation of the Gospel, which, with all its

fearful responsibilities, is committed to our charge. Jesus "needed none to testify to him what was in man, for he knew what was in man." Now, if this same knowledge were possessed by the most zealous, devoted, disinterested minister of Christ upon earth; if, as he glanced round upon his hearers, apparently suspended on his words in the attitude of fixed and almost breathless attention, to his eye, as to his Lord's, all hearts were open, and from his view, as from his Master's, no secrets could be hid;—if he could explore the windings of the soul, and track to its source every latent motive and principle of action which, unable to endure the light, seeks refuge in congenial darkness;—O how, amidst all outward marks of acceptance and of usefulness, how would his "hands hang down," and his "knees grow feeble," and his heart die within him, till he cast away his office in disgust at man's desperate wickedness, or abandoned it in despairing conviction of his own utter inability ever to discharge it aright! He would do so, at least, unless grace were multiplied to a degree of which we have no experience, and of which we can, perhaps, form no conception. But He, to whom the Spirit was not "given by measure," knew all this; and He hath indeed commended His love to sinners in that He *did* know it, and yet He persevered. On the occasion, which we are now contemplating, He gave proof of this, when He returned answer, not to the words of men's lips, but to the thoughts of their hearts. However specious and plausible the professions of those who approached Him might be, by the exercise of His divine omniscience He stripped off every mask, and penetrated through every disguise, until the word which He spake, like "a two-edged sword, pierced even to the dividing asunder of the joints and marrow, and became a discernor of the thoughts and intents of the heart." We have in the context three proofs of the fact. A certain man—a scribe, according to St. Matthew, one whose office it was to teach the Scriptures, and who was especially qualified to test by prophetic revelation the mission and pretensions of Jesus—came forward, as the same evangelist expresses it, volunteering, almost, we might say, obtruding, a profession of the most implicit obedience, the most unbounded self-devotion. "Lord, I will follow thee whithersoever thou goest." This indeed was the language of the spiritual man; but Jesus lifted the veil of the heart, and beholding there only the "carnal mind, which is enmity against God," replied, with a calm dignity, more cutting than the severest reproof, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." Let us hope

that the answer wrought conviction, and conviction penitence, and penitence faith, and faith salvation. Having said this, the Lord looked spontaneously to another—one of his own “disciples,” as St. Matthew informs us; one who was hesitating under a sense, we may suppose, of his own unworthiness and unbelief—and said unto him, “Follow me.” “Lord,” he replied “suffer me first to go and bury my father.” Here there appears a measure of the carnal mind; but faith, as a grain of mustard-seed, was visible within the heart to the all-discerning eye, and Jesus repeated His command, knowing to whom he gave it: “Follow me; and let the dead bury their dead.” But there was also a third—the representative of a different class—who, though without the sordid and mercenary views of the first, did not yet possess the sincerity and earnestness of the second: “Lord,” he said, “I will follow thee; but let me first go bid them farewell which are at home at my house.” Doubtless he *meant* to follow Christ; but he knew neither the weakness of his own purpose, nor the peril which he would incur if any worldly concern were permitted to interfere with the immediate execution of it. To him, therefore, the Lord replied, in words of grave and solemn admonition, though not, as in the first instance, of implied reproof, “No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.”

From this view of the context, we pass to the practical improvement of the passage, as it is now (for human nature is still unchanged) applicable to ourselves who bear the name of Christ. These three characters may fitly be considered as the representatives of three distinct classes of worshippers, into one or other of which it is probable that most, if not all who are here assembled, may be resolved. Slightly altering the order observed by the evangelist, we shall sketch from these words an outline of,

I. The insincere and worldly-minded hearer.

II. The undecided and double-minded hearer.

III. The earnest disciple, who obeys, and *will* obey, though he may require a repetition of the Lord's command, when it is repugnant to flesh and blood.

The scribe, we may suppose, who symbolises and represents the first of these characters, had convinced himself by examination of Scripture that the pretensions of Jesus to a divine mission and authority were valid and unquestionable; and, expecting that he would “restore at that time the kingdom of Israel,” and establish, as the lineal descendant of David, an earthly sovereignty, was desirous, by a show and semblance of devotion, to

secure for himself a portion of its honours and emoluments. Here, therefore, the parallel will not perfectly correspond, the cases being few and rare in which a religious profession is *now* the direct road to the promotion of temporal interests, and the accomplishment of worldly schemes; and we must, therefore, take the great majority of instances in which it may be supposed to operate indirectly—where, that is, a decent attention to its moral requirements, and an outward conformity to its ordinances of worship, are necessary in order to stand well with the world. In general, that measure of religion which is circumscribed within the limits of external observances, and calls for no great sacrifices or acts of self-denial, is rather popular than the reverse. We need not, therefore, suppose in this case the existence of positive and deliberate dissimulation, but simply the absence of all considerate sincerity, all purpose after reflection. We shall include under this head, accordingly, all those who accustom themselves to the service of God in the church, and assume the character of Christians in the world, without any real solicitude about the issue, or, perhaps, even any definite and decided sentiment on the subject of religion; without weighing the consequences, or counting the cost. Such are continually taking to themselves as much credit for a profession declared, “Lord, I *will* follow thee,” as if it had been a profession fulfilled—“I have fought a good fight, I have finished my course, I have kept the faith.” To such, therefore, we may recommend the serious consideration of our Lord's reply, in the spiritual application at least, if not in the literal sense: “Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.” And the words may be spiritually interpreted thus:—Men who pursue their worldly interests with the subtlety of the fox do not wholly miss their aim, for oftentimes they heap up treasure, and fill their houses with substance; men who, like the birds of the air, take wing in every direction whither pleasures of time and sense invite, may find a lodging-place, a shelter among them, though not a rest; they attain their immediate object, though it be perishable in itself, and productive only of bitterness in its result. But amidst the prosecution of such interests, and the pursuit of such pleasures, he who would indeed “follow the Son of man” hath no “place where he can lay his head.” There is no fellowship between light and darkness; no concord between Christ and Belial. He who would enter into life must not only seek, but seek *first*, the kingdom of God and his righteousness. The preference of any inferior object is the idolatry and the betrayal of the

soul. "No man can serve two masters," declared the Lord himself; and "he who is not ready to forsake all that he hath," the path of duty being once made plain, "cannot be my disciple." Such, then, alone—even a decided and deliberate preference of Christ's service, of his wages, of his benefits—are the terms on which we can become possessed of a valid and scriptural claim to the promises and privileges which appertain to the people of Christ; and it were better, according to the apostle Peter, to be altogether ignorant of the path to glory, trodden for us, and opened to us by the Son of man, than to follow him to the first scene of trial, only that we may forsake him there—only that we may shew how worthless and hollow a thing we have deluded ourselves into substituting for that pearl of great price, true religion; and how low an estimate we have formed of that which transcends all value: for "what shall it profit a man, if he gain the whole world, and lose his own soul?"

II. We have dwelt briefly upon this first character, as we would trust, "in the charity which hopeth all things," that it is of least frequent occurrence in a professed Christian congregation. But the second—the undecided and double-minded hearer—constitutes, there is reason to apprehend, a much larger proportion of those who assemble in the house of God. "Another said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house;" let me first arrange my worldly business, and provide against all inconvenience that might result from my sudden departure, or protracted absence; and THEN I will follow thee. But had he indeed gone back to bid farewell, and set his house in order, who can tell that he would ever have returned? Accordingly, though there does not appear the slightest ground for impeaching his sincerity, Jesus—discerning, we may suppose, the germ of an irresolution which would have ended in final separation and apostacy, and shipwreck of the soul—replied to him with that most solemn and impressive admonition, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Now it is but too probable, that in every nominally Christian congregation there is a large proportion whom this description accurately shadows forth—persons who are sincere in their intentions, but not determined in their resolves—who have yielded their understandings to conviction, but have not made up their minds to corresponding action; upon whom when we look in the house of God, and behold the regularity of their attendance, the seriousness of their deportment, and their apparent earnestness in

hearkening to the doctrines of salvation, we cannot but believe that they have "put their hand to the plough;" but of whom, again, when we track their course through the world, and take into our reckoning their practical inconsistencies—their excessive, and overwhelming, and absorbing ardour in the pursuit of mere worldly things; their frequent, and, perhaps, habitual addiction to those gaieties, and fashions, and vanities of a world that lieth in wickedness, which confessedly unfit the soul for communion with God;—of whom we are constrained to fear, yea, to judge, that they are "looking back." Of such, indeed, happily *we* can do no more than pronounce, that, if it be so, they are at this present moment "unfit for the kingdom of God." Whether that unfitness will once again give place to the requisite preparation of heart, or whether it will finally consign them to the penal prison of the unbelieving and impenitent, we know not—and for our ignorance we bless God. But we can, and we should, wherever there is apparent ground for alarm, exhort all to try and examine themselves, in respect of their own present state and prospects. The bare possibility that the "plough" may be arrested by the barrier which none can pass but once, at the very moment when he who hath put his hand to it is in the very act of "looking back;" that the Lord of the harvest may demand a reckoning of the work in the very hour when loitering and lingering are proving the idler unfit "for the kingdom of God;" that those whom we have addressed, to outward seeming not without impression, but as to all inward and substantial benefit utterly in vain, may, at any instant be summoned to render an account that, so far as it acquits us, shall condemn themselves,—oh, should not this bare possibility suffice to stir up your diligence in the momentous task of working out your own salvation, and our earnest solicitude in conjuring you to test the progress of that work? Brethren, if there would be more than common commiseration for the fate of him who, having almost reached the shore, when his comrades had been engulfed in the deep, should be borne back to destruction, or cast lifeless on the beach by the last receding wave—or for him who, when the fight had been won, and the enemy put to flight, should be laid prostrate upon the battle-plain by the last volley of the retiring foe—or for him who, having successfully sought fame and fortune in other lands, should set foot upon his native shore only to languish and to die,—what are any or all of these in comparison of the fearful destiny of those unhappy persons, who are surprised by their last enemy while their preparation for his coming is yet only in in-

tention, not in act ; who behold the shadows closing around them before they have even entered on their allotted task ; and who vent the anguish of the late-awakened soul in that exceeding great and bitter cry, "The harvest is past, the summer is ended, and we are not saved." O, what reflection more agonising to a dying sinner than to feel that he has been but "*almost* persuaded to be a Christian," when the consciousness of being made *altogether* such by grace is the only thing which can enable him to confront the last enemy, to obtain the mastery over death, and out of encompassing and advancing darkness behold life and immortality rise to light ! Surely, then, in hope of averting a consummation so much to be dreaded and deplored, surely we may call upon you who hear the Gospel, to beware, "lest there be in any of you an evil heart of unbelief, in departing from the living God." "The double-minded man," we are told, "is unstable in all his ways." Then, and then only, "are ye partakers with Christ, if ye hold the beginning of your confidence steadfast unto the end"—if, having put your hand to the plough, ye look *not* back, but steadily pursue your upward course even to the kingdom of God.

III. The last character to be considered as shadowed forth by the context, is that of the earnest and sincere disciple, in whom, though the carnal mind is not yet wholly extinct, still the spiritual mind predominates and prevails. He does, indeed, ask permission, after having resolved on following his Lord, to quit his company for a brief interval, and for a definite purpose, "Lord, suffer me first to go and bury my father," but acquiesces without a murmur when his request is negatived by a repetition of the command, "Follow me ; and let the dead bury their dead." This exactly delineates the state of mind in which all should desire to be found who love the Lord Jesus in sincerity ; all who, having begun to build their tower on the only safe and sure foundation, and having duly counted the cost, are resolved by Divine help to finish it ; all who, having entered "the strait gate," are primarily concerned to pursue the "narrow path," that they may become partakers of the "incorruptible crown." They are prepared, wherever their Master's will is made clear, to yield instant and implicit obedience. Though actuated by like passions, and compassed by like infirmities, as other men, yet their safety lies in this,—that they will do nothing, consciously at least, but what Christ will suffer them to do ; and however harmless, lawful, or even laudable, any temporal pursuit, pleasure, occupation, or interest, may appear in itself, they will need nothing more in order to decide on its abandonment than

the clear demonstrated fact, that it interferes with their attachment to their Saviour, or their allegiance to their God. For obedience to the command of God is righteousness, even as sin is the transgression of the law ; and, as in the case before us, it is the command that constitutes the duty. To "go and bury his father"—to close the eyes of a declining, perhaps expiring parent—was in itself a wish most reasonable and proper ; yet who can suppose that the prescience of Jesus, in forbidding it, did not rest upon grounds sufficiently strong to justify the prohibition ? Who, for example, can affirm, that the soul of this disciple, earnest and sincere though he was, might not have suffered great and irreparable detriment, had he ventured once again, unsanctioned by his Lord, within the precincts of his paternal dwelling ? Or, if his own salvation already stood sure in the purpose of God, who can assert that some hungering and thirsting soul might not have fainted for want of the water of life, and perished for lack of the bread of heaven, if he had not gone to preach the kingdom of God ? Besides, the case was not one of paramount and imperative necessity ; the last offices to his parent would not, through his absence, be left unregarded and unperformed. There were enough to care for this, who took no thought either of their own souls, or the souls that were perishing around them for lack of knowledge ; and to such Jesus had respect when he said, "Let the dead bury their dead." As if he had said, Let those who are themselves "of the earth, earthy," tarry to commit the inanimate clay to its kindred dust ; other and higher duties demand *thy* prompt attention and observance—duties which involve the concerns of the imperishable soul. First "follow me," that thou mayest be more fully instructed in the things of faith to thine everlasting peace ;" then "go thou and preach the kingdom of God."

Circumstances, indeed, are now widely changed ; and Christians are no longer called upon to separate themselves from the ordinary concerns and occupations of their worldly calling, much less the ties of nature and the charities of social life, that they may thus "go and preach the kingdom of God." But the disposition here exhibited, and the principle here implied, are just as applicable, just as essential at this moment as they ever were. We are equally concerned with the exhortation, "Follow thou me ;" and equally bound to commend the seeking God's kingdom by our example, though we do not similarly exhort to it in words. It is palpably evident, that the mind of this disciple was fully made up to take no important step without express permission ; that he had given up himself to

Christ, and, once united to him by faith, would never, by his own act and will, his own consent or concurrence, be separated from the Master who had chosen him through the spontaneous impulse of gratuitous and overmastering love. In like manner, the object we should ever keep in view while we range freely within the circle—and it is sufficiently ample—of lawful and permitted enjoyment, is, that we may do nothing, consciously and deliberately, which shall have a direct and detected tendency to unfit us for intercourse with God; to obstruct our path in seeking “access to Him through Christ Jesus.” Such a tendency may sometimes be discovered in pursuits or indulgences which are of themselves altogether unobjectionable; but from all such the earnest disciple will detach himself, as far as may be practicable without infringing upon the rights or compromising the lawful claims of others. We have a direct and striking illustration of this in the apostle Paul. He, we know, was no ascetic, no advocate for voluntary penances and privations, no rigid multiplier of vigils and of abstinences, which had a “shew of wisdom in will-worship and neglecting of the body:” on the contrary, he declared that “every gift of God was good, and nothing to be refused,” if it were sanctified with His word and prayer; he testified that “God had given us all things richly to enjoy;” yet, on a suitable occasion, when the highest interests of others were at stake, he nobly declared, “I will eat no flesh while the world standeth, lest I make my brother to offend.” Here, then, is precisely the principle of action which, on the part of the true believer, is applicable to common things. Only set before him a clear case, as connected with the spiritual improvement and interests of others; only let the Spirit of grace suggest any act of self-denial, or indicate any sacrifice of self-interest, as conducive to the attainment of his heart’s desire—to the end of faith, which is the salvation of the soul—and the indulgence will be at once relinquished, the self-denial will be at once attempted, the duty will be at once performed. The reply to every such inward suggestion will be a practical answer to the summons, “Follow thou me.”

Are we, then, brethren, prepared to give this proof of sincerity? Is the “spirit willing” even when the “flesh is weak”? Are we disposed and determined to account as the “one thing needful” an implicit obedience to the command of our Lord and Master? Are we content that our will, however plausible, should be merged in His? When He makes plain before our face the path of duty, will we promptly and undeviatingly, at least in purpose, walk therein? Will we, so to speak, leave others to bury our dead, that we may

instantly and unhesitatingly follow Him? Shall pleasure attract, and interest invite, and affection itself solicit in vain, when the effort of compliance would be a separation, even though it were not far or final, from Christ? For we must beware of a divided heart. It will avail nothing to adopt partial measures, and to avow a qualified and reserved allegiance; to exercise our judgment in discussing where Christ imposes his positive command; and to reason where we ought to obey. Had the disciple gone to “bury his father,” though not directly prohibited, it is more than doubtful whether he would ever have returned; and so the believer would be in equal peril did he, from whatever inducement, quit his hold upon the cross, and desert the track in which he discerns the footprints of his Lord. It was one who well knew how violent are the struggles of a sinful nature, and at the same time how great the efficacy of counteracting grace, who has left upon record those memorable precepts, which to obey will be at once our duty, our safety, and our happiness. “Whatever ye do, do it heartily, in singleness of the heart, as unto Christ.” “Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.” “Ye are not your own, ye are bought with a price; therefore glorify God in your bodies, and in your spirits, which are God’s.”

Adopting and acting upon this principle, beloved brethren; taking for your own the wise and noble resolution of the apostle, “One thing I do;” you will be at once delivered from *many* of the perils, and guided through *all* the snares, which await you in the path of life. You will be close followers of Him whose meat it was to do the will of your Father, and to finish his work—Him whose will ought to be *your* law, as that of His Father was His own. And you will find that happiness as well as holiness aboundeth in the following of Christ. If there are some appetites that must be mortified, some affections that must be checked, some desires that must be resisted, some interests which must be renounced, though not unlawful in themselves, there will yet be no effort, no sacrifice, without its real and full equivalent; and this will be found in peace of conscience, in simplicity of faith, in liveliness of hope, and in purity of love; the attraction to things above will be enhanced; and in the same proportion will be diminished the power of things below to ruffle our composure, to excite our apprehension, to disturb our peace. It is true that to the end of our course the “flesh will lust against the spirit, and the spirit against the flesh, so that we cannot do the things that we would;” but the one principle will wax weaker, and the other will advance in strength, till

unwearied conformity to Christ will impart a foretaste of heaven, even while we are yet tabernacling in the flesh; and when flesh and heart faileth, our last words will be identical with his who said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness"—but not a crown that I have earned or merited; no—"a crown which the righteous Judge will give me at that day: and not to me only, but to all them that love his appearing."

LITURGICAL HINTS.—No. LV.

"Understandest thou what thou readest?"—*Acts*, viii. 30.

KING CHARLES THE MARTYR, 30th Jan.; and
PURIFICATION OF THE VIRGIN MARY, 2d Feb.

KING CHARLES THE MARTYR, 30th Jan.

THOSE who are acquainted with the history of the period to which this commemorative service relates, will not require any observations to shew the suitability of the prayers to those events. We shall therefore only make a very few remarks, shewing how the hymns, psalms, and lessons, and epistle and gospel, apply to the occasion. "The HYMN, instead of the xcvth Psalm, was drawn up in the reign of King James II., when a review was taken and several alterations made in this office. And whoever looks into King Charles's book, must acknowledge the old hymn not to be near so fine as the new one, which is as solemn a composure, and as pertinent to the occasion, as can be imagined or contrived. The proper PSALMS appointed for the morning are Psalms ix., x., xi. The viith was originally prefixed to them all, but that was afterwards discontinued. The *first* LESSON for the morning is 2 Sam. i. There is no parallel for this inhuman and barbarous murder of a good and pious king by his own subjects, in all the Old Testament; and therefore the Church is content to read the history of David's justice and vengeance upon the Amalekite that accused himself of killing King Saul, though, at his own request, to ease him of his pain; and of David's own decent mourning for his sovereign, notwithstanding he had been always his mortal enemy, had apostatised from God, and was forsaken by Heaven. How much more reason, then, had our state to punish those impious rebels who murdered the best of kings only for adhering to the best of religions; and also to set apart a day of humiliation for fasting and prayer, and to draw up a mournful office for the occasion, after the example of David in the lesson! As for the *second* LESSON, it is no other than that appointed by the Church in the ordinary course to be read on the thirtieth of January, Matt. xxvii. to the end. For, by a signal providence, the bloody rebels chose that day for murdering their king on which the history of our Saviour's sufferings was appointed to be read as a lesson for the day. The blessed martyr had forgot that it came in the ordinary course; and therefore, when Bishop Juxon (who read the morning office immediately before his martyrdom) named this chapter, the good prince asked him if he had singled it out as fit for the occasion; and when he was informed it was the lesson for the day, could not, without a sensible complacency and joy, admire how suitably it concurred with his circumstances: betrayed by some, denied by others, and despised by the rest of his seeming friends, who left him to the implacable malice of his barbarous enemies; who treated him with the same contempt and ingratitude, outrage and cruelty, with which the Jews treated their King and Saviour; while he followed the steps of his great

Master in meekness and patience, piety to God, and charity to men, and at last praying for his murderers. The EPISTLE, 1 Pet. ii. 13-23, shews the duty which Christians owe to magistrates; the GOSPEL, Matt. xxi. 33-42, severely and justly upbraids those unparalleled rebels who were the villainous projectors of this day's tragedy. The PSALMS for the *evening* service are different now from what they were when the office was composed: they were then Psalms xxxviii., lxiv., and cxliii. Of the three Psalms now used, the lxxixth applies to our sad condition during the rebellion: the lxxxvth is appointed with respect to the happy change at the Restoration. There is a choice of two chapters for the *first* LESSON: one is Jeremiah's complaint to God of great mischiefs done in church and state by false prophets and tyrannical rulers, with God's reasons for permitting it, and threatening in due time to punish the authors of those mischiefs, and to deliver the righteous. The other is a prayer of Daniel on a day of solemn humiliation and fasting, which prevailed with God to restore to his people of old, as he did to us of this nation, their liberty and religion. The *second* LESSON sets before us the faith and patience of the holy martyrs, to whom our martyred king bore a resemblance. In the old Gallican Liturgy this was the proper lesson for the festival of any martyr."*

THE PURIFICATION OF SAINT MARY, 2d Feb.

This day is kept in memory of our Lord's being presented in the temple. On this day it was the custom of the ancient Christians to use a great number of "lights both in their churches and processions, in remembrance (as it is supposed) of our blessed Saviour being this day declared by old Simeon to be 'a light to lighten the Gentiles,' &c.; (which portion of Scripture is, for that reason, appointed for the gospel of the day): a practice continued with us in England till the second year of King Edward VI., when Bishop Crammer forbade it by order of the privy council."† From this custom, probably, it was that this day first took the name of Candlemas-day.

The COLLECT is found in Gregory's Sacramentary, and the following is the translation of it: "Almighty, everlasting God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the temple with the substance of our flesh, so thou wouldest grant that we may be presented unto thee with purified minds." "When we pray for spiritual purity in ourselves, the collect reminds us that none can 'present us with pure and clean hearts before God, except the same Jesus Christ our Lord.' But though the blood of his sacrifice alone cleanseth and purifieth the heart, we must comply with the conditions upon which an interest in the sacrifice is offered to us; we must take the *means* of grace supplied to us. If He who knew no sin, and in whose mouth was found no guile—if He who was conceived by the Holy Ghost, and was therefore free from the touch of human frailty—if He who was the beloved Son of God,—would not omit one of the prescribed ordinances of religion; it were folly and wickedness in us to suppose that *we*, born in sin, and even when regenerate requiring daily to be renewed by the Holy Spirit, can continue either steadfast to the duties of our new birth, or safe in the enjoyment of its privileges, unless we diligently apply ourselves to the several means of grace now appointed for us. If Jesus Christ, 'though he were a son, yet learned obedience,' that *thereby* he might be made perfect, he is the wise Christian who does likewise—who trusts for salvation only to Christ, yet follows the commandments of God with a steady and cheerful obedience. A compliance with the outward institutions of religion can never forward our salvation one iota, upon the ground of any *merit* that such compliance would possess; but the obedient servant of Christ

* Wheatly.

† Ib.

will walk not only 'in all the commandments,' but in all the 'ordinances also of the Lord, blameless.'**

The EPISTLE is not strictly such, but is "a portion of Scripture appointed for, or instead of the epistle," from the prophet Malachi. It is a prediction of the coming of the Messiah, and of his forerunner: and the errand upon which he comes is particularly described: both the comfort which his coming brings to his Church and people, and the terror which it will bring to the wicked. The passage is selected for this occasion with a particular reference to those words: "The Lord whom ye seek shall suddenly come to his temple." The mind is directed also to that second coming of Christ, when he shall sit in judgment upon all impenitent sinners.

The GOSPEL is the history of the circumstances that attended the presentation of our Lord in the Temple. This rite was performed with an eye to the law, and at the time appointed by the law, when he was forty days old. The law required that every first-born son should be thus presented to God. Christ was the "first-born among many brethren," and was called "holy to the Lord," in a sense in which no other ever was; yet was he presented to the Lord as others were. And the mother brought her offering. Her Son was himself to be the great offering; but she does not on this account excuse herself from making her offering. Her poverty did not enable her to offer a "lamb for a burnt-offering," and a "dove for a sin-offering;" and therefore she brings two doves, one for a burnt-offering, and the other for a sin-offering. Christ was not conceived and born in sin, as others are; from sin "he was clearly void, both in his flesh and spirit;" so that there was in his case no occasion for such an offering; yet because he was made under the law, he complied with it. "Thus it became him to fulfil all righteousness." In the latter part of this gospel we have the "song of Simeon," which he spake as he held in his arms the infant Saviour, and which is adopted into the evening service of our Church. Then follow the testimonies of Simeon and Anna concerning the future character of the child; and an account of his progress, both in growth of body and spiritual strength.

The Cabinet.

RELIGION, AND NOT HONOUR, THE GUIDE OF LIFE.—The religion of the Bible, cordially embraced and sincerely acted on, is the only sure and steadfast anchor amongst the storms and temptations of society. Unlike the principles of worldly honour, it is addressed to men of all classes and conditions, "high and low, rich and poor, one with another;" it teaches us to consider ourselves as members of one family, and as children of one Parent. Unlike these false and fallacious principles, it does not invite us to rush into scenes of peril and difficulty; it encourages no prodigality or needless expenditure; it commands us "to owe no man any thing, but to love one another." Unlike these transient and uncertain motives, it teaches to regard, the sentiments of man as at best dubious and variable; not to place our highest affections even on reputation or character when most deserved, but to remember that we should still appeal to a higher and better standard and tribunal, even to Him "who seeth in secret, and who shall reward us openly." Such is the principle which is alone fit to be deemed a rule of human life, because it comes to us invested with proper authority, and fortified with proper sanctions. It is adequate for time, because it is commensurate with eternity; and it can support us upon earth, for it comes to us from heaven. The man who has drawn his principles from the motives of worldly honour may hope, by cunning and duplicity, still to retain the good opinion of the world, and to avoid detection; but he

* James on the Collects.

who cares more for realities than appearances cannot be satisfied even with the strongest hopes of such an escape. He looks forward to the period when that which is secret shall be made manifest, when every thought of his heart shall be brought into judgment; and whilst his faith enables him to support his present trials or losses with patience, it guards him from many of those difficulties and temptations which must always encircle the votary of fashion. The inference we draw is this, and we think that it is demonstrably accurate: namely, that the value of honour, considered as a rule of life, is in exact inverse proportion to that of religion; and consequently we ought never to be surprised if men who are without religion, and who are actuated only by the principles of honour, should yield to any great and trying temptations. Honour appeals to time; religion looks to eternity. Honour originates with the caprices of man; religion is founded on the attributes of God. Honour is partial in its dictates, referring only to the rich and the fashionable; religion is universal, and has no respect of persons. Honour is capricious and impure, sanctioning many vices, and deriding many virtues; religion is altogether amiable and consistent—she recommends whatever is good, and she restrains us from all appearance of evil. Honour defeats its own intentions, by allowing and encouraging its votary to rush into every kind of luxury and dissipation; religion at once secures its present duties and realises its future prospects by withdrawing us as much as possible from the temptations of the world, and by proclaiming the necessity of continually mortifying our corrupt affections and desires.—*Rev. W. Grinfield.*

NECESSITY OF CLERICAL ENERGY.—There never was a time in the history of our own or of any Church, when the imitation of Christ's faithfulness challenged more irresistibly the attention of the clergy. We are fallen upon days when it behoves the Church to entrust her cause to none but those who profess themselves willing to take up the divine panoply, and buckle on the whole armour of God, and cry aloud unceasingly, Who is on the Lord's side? who? The Church cannot now engage in her service the blind, and the halt, and the lame; her servants must be unblemished—able ministers of the New Testament—ready to give an answer to every man that asketh of them the reason of the hope that is in them—apt to teach—content to take patiently the spoiling of their goods for the truth's sake. This is no time for folding the hands in slumber, or for acquiescing in any low and cold standard of decent inoffensiveness. Let it be remembered that the Spirit of God bears testimony that the characteristic of a fallen Church is lukewarmness. These are not days when ordained members of our own Church can afford to be neither cold nor hot. That Church expects them now, if ever, to be much in prayer; to seek fresh supplies of grace daily; to ask and expect abundant ministrations of the Holy Spirit; to be much among the members of their charge, the whole as well as the sick, but especially among the sick and dying, whether in a literal or spiritual sense; to fear no face of man; to dare all for the sake of Jesus and his Gospel. But this is not all. The Church holds them responsible for their doctrine. She is built upon the apostles and prophets, Jesus Christ himself being the chief corner-stone. She expects them, therefore, to be faithful to their trust in this matter. She requires them not to depart from the simplicity of apostolical truth. She bids them preach the word, and nothing but the word. She would have them set forth and magnify Christ the Lord, and frame all their doctrines in the spirit and determination of the apostle, "not to know any thing among their people, save Jesus Christ, and him crucified." She calls upon them to promulgate distinctly, and vindicate from misconception, the grounds on which she rests her pretensions to the title of a

true Church. Now our Church refers explicitly for her doctrines to holy writ, and expounds the sense in which she understands it in her liturgy and articles. She desires to be tried by that standard, and admits of no other. She will hear of no human addition—no traditional rubric—no collective wisdom of councils. Her appeal is to the law and to the testimony; and by that criterion she is prepared to stand or fall.—*Bishop C. R. Sumner.*

THE BIBLE.—The Bible indeed is no ordinary book, and must be studied with no common diligence, no slight reverence, and no trivial assistance; but when so studied, it opens a field alike rich and inexhaustible. It comprises the largest variety of materials, with the closest unity of design, and the most majestic harmony of proportion. All tends to one purpose, all centres in one object, the glory of God, in the salvation, the sanctification, the perfection of his intelligent creatures; or, to speak all in one comprehensive phrase, the final union of all things in Christ, and under Christ, as Head over all things to the Church. And be it observed, that throughout the announcement of this vast design, no capacity, or taste, or disposition of man, is left without its proper food, its just excitement, and its full employment. But holy Scripture is not only or chiefly the instruction of our souls—it is also in a just, though limited sense, the very life of our souls. "The words that I speak unto you," said our divine Redeemer, "they are spirit, and they are life." It is by this truth that we are to have our hearts purified. It is by this incorruptible seed that we are to be born anew. It is by this heavenly nutriment that we are spiritually to increase in wisdom, and stature, and favour with God and man. Happy are they who have acquired a relish for this food of angels! Happy they who drink of this pure water of life, which proceedeth from the throne of God and of the Lamb; and which, while it softly floweth, maketh their wilderness as Eden, their desert as the garden of the Lord! To them the sacred Scriptures are indeed a refuge from the heat, a shelter from the storm, a covert in a waste and weary land; affording that green pasture, those still waters of comfort, beside which we may be also led by our ever-present and ever-watchful Shepherd.—*Bishop Jebb.*

FEMALE CHARACTERS OF SCRIPTURE.—The manner in which woman is noticed in the practical parts of Scripture accords with the place she is allowed to hold in the Christian economy. The precepts which are to regulate female conduct are equally precise with those which apply to the other sex, and the examples equally instructive. We cannot, indeed, but be peculiarly struck with the natural and appropriate, as well as beautiful delineation of female character in Scripture. No point is overcharged—no virtue exaggerated. The portrait is the more affecting because it is so like. It is the gentle, tender, and feeling woman whom we meet with in real life; and though the sublime situations in which she is placed, as well as the language and imagery of Scripture, invest the heroine of the Bible with a peculiar charm, she is not so highly raised above ordinary circumstances as not to provoke our sympathy and invite our imitation. On this account the illustrations of the sacred volume are of the highest value. The female Christian who is familiar with them needs few other models. Besides the chasteness and simplicity which characterise these examples, there is a detail about them which is not only graphically true, but practically instructive. It is not merely by their prophetic visions or inspired songs that we are made acquainted with the female worthies of the ancient Church; we converse with them in their homes—we see them in the discharge of family and social functions; and we find in general, that those who were the most highly honoured by Divine favour were the most blameless and amiable, accord-

ing to our ideas of female excellence. The Bible might therefore be recommended, were it only for its moral illustrations; and those who think lightly of its mysteries are often not without appreciation of its value in this point of view. But mutilation, whilst it robs the Christian system of its beauty, spoils its effect. There is no part independent of another; take it in its perfect gradation, the harmony is complete; but the abstraction of a single principle cannot be without prejudice to the whole.—*Mrs. John Sandford.*

Poetry.

PEACE.

Oh, let their peace who love Thy law be mine,
Peace such as theirs who wait around thy seat
To catch thy thoughts untold, thy will divine,
Then speed their ready course as lightning fleet.

Then am I blest with undisturb'd repose,
When nature makes no struggle to be free
From the light yoke thy holy laws impose,
And ev'ry thought submits itself to thee.

Pleasure and pain, toil, ease, the cross, the crown,
Alike be welcome, since from thee they come:
The world may kindly smile, or sternly frown,
If thou art near to lead me safely home.

REV. I. EAST.

THE BONDAGE OF CORRUPTION. *Heb. ii. 15.*

(For the Church of England Magazine.)

SAVIOUR! my guilty heart I see
Is yet no temple fit for thee:
Can I thy love, thy presence share,
When, even mingling with my prayer,
Some worldly dream, some thought of ill,
Upon my spirit presses still?
Oh, surely whilst I wear this chain,
To hope for life and peace is vain!

Blest be thy word, it is not so—
'Tis thine the freedom to bestow:
My wavering heart in pity take,
The bondage of corruption break;
Thy promise, Lord, thou wilt perform,
To be our refuge from the storm—
A covert to thy pilgrim band,
Their shadow in a weary land.

Then, e'en if with our thoughts of heaven
There mix some part of earthly leaven;
If still within our hearts we mourn
For sins whose guilt by thee was borne;
Though deep regrets our peace disturb,
We spring not like the tender herb,
When the clear shining after rain
Brings forth its freshen'd leaves again;—

Yet look we for that glorious time,
When, planted in a happier clime,
Our fruit shall grow perfected, pure:
We know thy covenant, Lord, is sure;
Thou hast a mansion of thine own,
When no more curse shall e'er be known,
Where, when our path is fully trod,
Our souls shall rest "at home with God."

M. A. S. BARBER.

THE HOLLY-TREE.

O READER! hast thou ever stood to see

The holly-tree?

The eye that contemplates it well perceives

Its glossy leaves

Order'd by an intelligence so wise

As might confound the atheist's sophistries.

Below, a circling fence, its leaves are seen

Wrinkled and keen;

No grazing cattle, through their prickly round,

Can reach to wound;

But as they grow where nothing is to fear,

Smooth and unarmed the pointless leaves appear.

I love to view these things with curious eyes,

And moralise:

And in this wisdom of the holly-tree

Can emblems see

Wherewith, perchance, to make a pleasant rhyme,

One which may profit in the after-time.

Thus, though abroad perchance I might appear

Harsh and austere;

To those who on my leisure would intrude,

Reserv'd and rude:

Gentle at home amid my friends I'd be,

Like the high leaves upon the holly-tree.

And should my youth, as youth is apt, I know,

Some harshness show,

All vain asperities I day by day

Would wear away;

Till the smooth temper of my age should be

Like the high leaves upon the holly-tree.

And as, when all the summer-trees are seen

So bright and green,

The holly-leaves their fadeless hues display

Less bright than they;

But when the bare and wintry woods we see,

What then so cheerful as the holly-tree?

So serious should my youth appear among

The thoughtless throng;

So would I seem amid the young and gay

More grave than they;

That in my age as cheerful I might be

As the green winter of the holly-tree.

SOUTHEY.

Miscellaneous.

BERNE.—Of the population of Berne, which amounts to about fifteen thousand, nearly one-half are Roman Catholics; but the days are now passed away when that religion was established here in all its pomp and authority, and its temples and their shrines glittered with the gorgeous mammon of this world. Of the riches which this cathedral once boasted, some notion may be formed from the circumstance that when it was stripped of them by the reformers, among the articles were, a gold image of the Virgin, weighing three hundred ounces; one of our Saviour, of the same metal, weighing thirty-one pounds; numerous effigies of the apostles, angels, and saints; bags filled with gold, and chests with silver, lamps and vessels adorned with precious stones, &c. The whole is reported to have required fifteen vehicles to convey it away, and to have been worth at least 130,000*l.* sterling—an immense sum for such a country, and such

an age. The present denuded state of this fine cathedral presents a striking contrast to the assemblage of splendid objects it offered during its high and palmy days, when it was the scene of pompous rites and gorgeous pageantry. It was, however, but a poor compliment paid to the Reformation, or the strength of the moral and religious convictions upon which it was founded, to consider as necessary for its safety the total destruction of the fascinating edifices in which had been performed that stately and imposing ritual by which the hierarchy of Rome had superseded the devotion of the heart and understanding. The array of solemnity is not reprehensible in itself; it only ceases to be praiseworthy when, instead of being the means to devotion, it is rendered the main object, and an importance is attached to it calculated to mislead.—*Notes Abroad, by W. Rae Wilson, Esq.*

LOVE OF COUNTRY.—The affections which bind a man to the place of his birth are essential in his nature, and follow the same law as that which governs every innate feeling. They are implanted in his bosom along with life, and are modified by every circumstance which he encounters from the beginning to the end of his existence. The sentiment which, in the breast of any one man, is an instinctive fondness for the spot where he drew his early breath, becomes, by the progress of mankind and the formation of society, a more enlarged feeling, and expands into the noble passion of patriotism. The love of country, the love of the village where we were born, of the field which we first pressed with our tender footsteps, of the hillock which we first climbed, are the same affection: only the latter belongs to each of us separately; the first can be known but by men united into masses. It is founded upon every advantage which a nation is supposed to possess, and is increased by every improvement which it is supposed to receive.—*Chenevix.*

STUDY OF THE ANCIENT CLASSICS.—To our youthful pupils, I may perhaps be allowed to point out another advantage to be derived from the studies to which they are devoted; an advantage drawn from the defects and errors of the authors whose language they are learning to understand. Certain it is, that in the best writers of Greece and Rome will be found statements revolting to our reason, and impurities which will disgust our better feelings. But as the bee can extract honey from a poisonous flower, so may well-instructed Christians learn wisdom even from the faults of heathen authors. When they see how little the boasted intellect of the ancient philosophers enabled them to discover the nature of God, and the present duties and future destinies of man, they will be grateful for the light of revelation, and the hopes and consolations of the Christian faith. And when they read in the graphic pages of the Grecian dramatist, or the satirists of Rome, the details of impurity and guilt which defiled the most civilised nations of the heathen world; or search in vain in the ethics of their greatest moralists for unerring rules, or efficient sanctions of life and conduct, they will rejoice that it has been their happy lot to live at a season, and in a nation, when the wisdom hidden from ages and generations has become the birthright of the poorest member of the Christian Church; when the rules of moral practice are built upon the doctrines of religious truth; and the knowledge of "Jesus Christ, and him crucified," is the inheritance of all, from the least to the greatest.—*Sermon for the King's School, Canterbury, by the Rev. J. H. Spry, D.D.*

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 89.

FEBRUARY 3, 1838.

PRICE 1½d.

CHRIST'S VISIBLE CHURCH A MIXTURE
OF THE EVIL WITH THE GOOD.

BY THE REV. ROBERT EDEN, M.A.
Camberwell.

COMMUNION with Christ is unquestionably held by none but those who exercise towards him a personal and living faith; but communion with Christ's earthly church may be held by those who fall short of such a faith. For as, in the human constitution, defectiveness in any one member does not destroy its claim to be considered a member, nor even the diseased state of many members cause the body to be any thing else but a true body; so, in the church, which is the "body of Christ," neither does the corruptness of any individual of the communion cancel his connexion therewith, nor does the presence of many such unworthy persons (even though their number should outweigh the worthy) at all detract from the reality of that communion, as Christ's own visible church in the world. The beggar whom Peter and John met at the entrance of the temple, who had been lame from his mother's womb, is called "a certain man;" and no intimation is given that that word was applied to him in any other than its full meaning. Paul met with an apostolical church in Corinth, which was "full of sores;" yet was it the body of Christ; for Paul addresses it as a true church of God—and the God of truth admits neither of falsehood nor reservation.

In giving a reply to the question, Who are true members of any church? we answer, in the words of Scripture, they are such as are "called to be saints" (1 Cor. i. 2).

But if this be considered a true, rather than a sufficient reply, we then add, that all are saints by calling who acknowledge Christ's truth. Profession of God's truth constitutes true membership with his church; and whoever is so far "instructed unto the kingdom of heaven" as to have been admitted to baptism, whether his knowledge have been by covenant or actual, such an one, in the eye of man, and, as far as he can be tested by any tribunal of men, has "put on Christ" (Gal. iii. 27). There are two sorts of character that must always compose the elements of the earthly church—those who are consecrated to God by baptismal profession, and those who are sanctified by the effectual operations of his Spirit. The first may be "branches in Christ bearing no fruit" (John, xv. 2); the latter are, as St. Paul was, "chosen vessels." The former will be justly rejected, as "workers of iniquity;" the latter eternally saved; but both are members of the congregation of Christ's people; and this in no fictitious or modified sense, but in the full and true import of the words.

Holiness is the high calling of all Christian people. To lose sight of this end, or to allow any lower standard than the measure of the "stature of the fulness of Christ," is clearly unlawful. But when holiness is spoken of as a condition of church-membership, it is not perfect holiness, but only that which is attainable by human nature in its present enfeebled state. The "holy Catholic church" is not confined to those who are completely "renewed in the spirit of their mind," and who have, therefore, actual communion with Christ by personal and saving grace; but it

takes in all who are "joined to the Lord" by the belief and confession of his truth. Now, considering all that the church takes in, in this wide sense, we cannot expect any greater degree of sanctity in it than the word of God looks for, and the circumstances of the world will make possible. A transcendental purity of character may accord well enough with our anticipations of the state of the redeemed, when, seeing God, they shall be like Him; but if any would reach up to it before that period, they "must needs go out of the world."

The "knowledge of the Son of God" (Eph. iv. 13) is stated to be one of the highest attainments of the church. Much is said concerning it; much stress is laid upon it. Christians are to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. iii. 18); and the perfect saint is described as one who is "renewed in knowledge, after the image of Him that created him." But, at its best estate, it is but "knowledge in part" (1 Cor. xiii. 9). It can never reach beyond this in the kingdom of heaven upon earth. They who bear rule in the church should undoubtedly be distinguished both for their gifts and graces. For although Judas was found in the same company as Peter, and though Paul could say of the youthful Timothy, "he worketh the work of the Lord, as I also do" (1 Cor. xvi. 10); yet those who have the ablest endowments, both of mind and heart, are manifestly the fittest to stand in the high places of the church. Some who have perceived this, having previously set up to themselves a government of which all the members partake, have come to the conclusion that the holiest persons are the only members of their communion. The conclusion were right and inevitable, if the premises were sound. But the fault originally lay in making all the members to be rulers.

If it be asked, Who are the greatest comforts and ornaments of the visible church? doubtless the holy are; and when any disgrace that holy name by which they are called, it is an occasion of grief to all rightly minded Christians. "Rivers of waters run down mine eyes, because they keep not thy law" (Ps. cxix. 136). Thus sensibly affected are all the loyal subjects of Christ our King, when any members of the church, as well as the reckless world, dishonour the name of God. It is indeed a fearful reproach to the whole church, and tends to the vitiation of the whole; it can never, therefore, be even winked at, but must call forth the bewailings and the protest of every good man. But when any association of Christian believers set up among themselves a measure drawn

from their own imagination, and referrible only to their own feelings, making the members of the church to consist only of such persons as reach up to this private standard of excellence, to whom if others join themselves in spiritual communion they are unchurched,—then we are bound to declare that such a church is not framed upon any model in God's word, but is the figment of their own fancy. The Gospel, as preached throughout the world, is the wedding-feast of Christ, the nuptial entertainment of the King's Son. The festivities, in their complete form, will indeed commence in the heavenly state; and at the "marriage-supper of the Lamb" none shall sit down who are not arrayed in that "fine linen which is the righteousness of the saints" (Rev. xix. 8, 9); but to the festival, as begun in the earthly church, it is the purpose of the Father that a mixed company be invited. The sweet allurement of the word is designed to draw those that are, in our view, even hopelessly "far off," to listen to the word, and to partake of the sacraments. What else attracted Simon Magus to baptism, though afterwards he proved corrupt, but the influence of the word? What but this brought the Corinthians to the Lord's supper, though they dishonoured that rite by drunkenness, and their profession by carnal divisions? They were admitted by the apostles, but would have been excluded by some more modern tribunals.

Are we required to prove by the *scriptural text* that the church on earth is of this mingled character? The evidence is abundant. "Go ye into the highways, and as many as ye shall find, bid to the marriage" (Matt. xxii. 9). And when, having executed this commission, the servants had included many that were unworthy among the guests, no remonstrance follows to them, but to the consciously unworthy guest. In the field of the wide world Christ "sows the children of the kingdom," according to his promise of old (Hosea, ii. 23), "I will sow her to me in the earth." The devil envies Christ's kingdom, and sows the tares, which Christ decides shall grow together unto the harvest. These were not weeds; for then, without danger to the church, they might have been plucked up. They were corn—members of the church originally brought in thither by the power of the word; but Satan, following hard upon the footsteps of the sower, cast in his bad seed: the two mingled while yet beneath the earth, and there sprang up, on one stalk, both good and blasted corn; to separate which, with nice discrimination, that no good ear may be lost, nor any evil one retained, is a delicate and

momentous task, reserved for the fingers of angelic reapers.

Are scriptural examples demanded? There is no instance of a church that was not of this mingled order. The church that was in Adam's house contained a Cain; that in Noah's, a Ham; nor was that in Christ's exempt, for even there a Judas was found. Nay, but they were cast out; and God has proclaimed that he shall "know them not." Cast out though they be, and doomed to sink beneath the disowning frown of Christ, they were true members of the church so long as they were in it; and they are not contradicted (though they are disclaimed) when they offer the plea, "We have eaten and drunk in thy presence, and thou hast taught in our streets." The temple, in the days of Christ's ministry, was it not made, by the intrusion of the profane, "a den of thieves?" but was its character as God's "house of prayer" at all impaired? Did not the church of Corinth contain within it those who were carnal, deniers of the resurrection, drunken partakers of the Lord's supper, and incestuous; and we do not read of any having been excommunicated but the latter offender? And yet there is no hint that the presence of those blots affected the validity of the church, or that, when the one offender was removed, the frail Christians who remained formed any other than a true church.

Nor do we shrink from offering sound reasons for that which we have proved by the precept and the precedent of Scripture. It is plain from the *character of the Gospel*. It is a message of salvation; an end which all desire, though all may not readily seek it on the terms prescribed. The Gospel has, moreover, a double use. It is the "savour of life unto life" in God's purpose; it is the savour of "death unto death" from man's abuse. So long as it continues to work this double result, the church must be a mingled body. From the *nature of God*, too, it is alike clear. He seeks grounds whereon he may spare the wicked for the sake of the righteous; and it is fit that his justice too may find its vindication, that the righteous may "hear and fear." It is needful for the *exercise of the godly*. "Heresies must be among them, that they that are approved may be made manifest," as the Canaanites were left among the Israelites to "prove them;" that, in the midst of a crooked and perverse generation, they may shine as lights in the world. In respect of *Satan and evil men*, it is alike necessary. The malice of Satan, God will not banish from his church. He permits him, as of old, to sow his tares. If the wicked will not be drawn to God with

"cords of love," Satan shall bind them with his strength. Whilst God has servants whom he will bring through trial to glory, and while there are wicked who shall continue in holding out against conviction, the church must ever be a miscellaneous company.

The powers entrusted to the Church are another and convincing argument that her members consist of both evil and good. Whom is she to "loose," and whom to "bind," but certain of *her own communion*? Now, the power of "binding" is the infliction of censures, which can fall upon none but the evil, who are therefore found within the church itself. "For what have I to do," says St. Paul, "to judge them that are without?" The force of this latter argument it seems impossible to conceive how any can resist.

The separation of the good into an exclusive communion *can in no wise assist the judgment of God*. His "eyes are as a flame of fire," piercing through the most dense assembly, and separating the most confused. As little can he be aided by any schemes of men, in now forming an estimate of the numbers of the "true worshippers," as he will hereafter be regulated by them in "making up his jewels."

And, finally, *the expedient is ineffectual to attain the end proposed*. For if the advocates of the system do not pretend to affirm that every one upon whom the stamp of approbation has been laid is unexceptionable,—and if they cannot deny, that not a few have been discovered to be "tares" who had been pronounced to be "wheat,"—then are they at least as far from perfection as those who, in pursuing an opposite system, will neither attempt an impossibility, nor disobey, as they think, the model of the word of Christ.

THE DAWN OF DAY.

BY MISS M. A. S. BARBER.

It hath pleased God, to whom the weakness and ignorance of our mortal nature are fully known, to present to us the wonders and beauties of the visible world, which we see every where surrounding us, as types of that spiritual kingdom, which is not less real, and with which we are more strongly and more lastingly connected; that the eyes of our understanding may be enlightened by our bodily sight, and the skies, the waters, the earth, and all that it contains, may read us daily lessons of wisdom, faith, and love.

Light was the first work of the visible creation; and the same eternal Spirit which moved upon the face of the waters, when morning shone over the huge chaos, moves upon the heart of every man who is created anew in Christ Jesus; as says St. Paul: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus"

(2 Cor. iv. 6); and the change which takes place in the human spirit, when it is turned from sin to holiness, from the power of Satan unto God, is often compared in the Scriptures to the passing from darkness to light, to the day-dawn, to the day-spring from on high.

Beneath our northern sky, in a country where civilisation and refinement long established have induced habits of luxury and indolence, there are, perhaps, many who are not familiar with the beauties of the dawning day; but few, probably, who have not at some time beheld them; few who have not at some time seen the darkness gradually melting away before the rising sun—gradually, for not at once does it burst in full splendour upon the earth—the twilight momentarily brightening precedes its approach. And thus it commonly is with the work of the Spirit upon the heart—it is gradual: almost every type, in addition to that under consideration, which is used to express it in Scripture, bespeaks the same fact; such as the growth of seed—first the blade, then the ear, then the full corn in the ear (Mark, iv. 28): birth—growing from a helpless infant “unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph. iv. 13). How often is the heart filled with mourning, and the eyes with tears, when the awakened spirit looks doubtfully, hopelessly, despondingly, distrustful alike of God’s power and his grace, upon the bright character of a Christian, as drawn in his word, or the likeness as reflected by his faithful children upon earth, and says, “I am not of them!” Is it not as though the young plant, only just putting forth its first green leaves, should look at those of its own species flourishing near it, and exclaim, “I do not belong to them; I have none of those beautiful flowers;” or as if the twilight should say, “It will never be day?”

Nor does the morning always dawn with equal brilliancy. Sometimes the sun, unobstructed by clouds or mists, fills the blue air with its golden beams. Beautiful is the sunset—how beautiful!—when the departing light lingers in many a faint and purple line over the hill: but what is it compared to the glories of the early morning, when the grass is clothed with dew-drops sparkling in the sun; when the freshness and fragrance of the air quicken the delight of existence, and a thousand new blossoms are opening round every path? Is there any pleasure for the soul upon earth like its first awakening to God? Perhaps it is alone with him—in the kingdom of his grace it has yet seen none but him—it knows nothing of his people, little of his ordinances, and only dimly reads his word; yet it has heard the call, “Awake thou that sleepest, and arise from the dead, and Christ shall give thee light” (Eph. v. 14): it awakes, and behold God has said, “Let there be light!” True, it is but the dawn—true, there are many shadows of ignorance and darkness not yet dispelled; but it feels itself endowed with a new life; and were it not that even in rising from the dead it bears the burden of its sins, it would feel, perhaps, as Adam felt when he first awoke to consciousness in the garden of Eden. The change within produces a change without. Its eyes are opened to behold that which has been long hidden from its sight, and God is seen in every thing. The daily walks, the common occupations, the usual scenes of life, are

as much altered as was the appearance of the mountain, when the Lord opened the eyes of the prophet’s servant, and “behold it was full of horses and chariots of fire round about Elisha” (2 Kings, vi. 17): sensible of God’s presence, confiding in his protection, henceforth it says unto him, “Abba, Father!”

But the sun does not always rise in a summer sky: the gathering mist, the heavy rain, the wintry fog, may darken the dawn of its early beams. But “who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God” (Is. i. 10). So surely as the covenant of day and night shall never fail; so surely as, whilst this earth remains, seed-time and harvest-time, and cold and heat, and summer and winter, shall not cease,—so surely will the Lord be gracious to the soul that waiteth for him—so surely when he hath caused the day to dawn will he cause the day-star to arise. The conviction of sin, the fear of punishment, often fill the soul with dreadful apprehensions when it first beholds its guilt. As surely as the shadow falls from the tree, however brightly the sun may shine upon it (the brighter its beams the more clearly the shade is discerned), so surely is every Christian sensible that, however he may be blest with the light of the Spirit, the evil of his own corrupt and human nature casts a shadow upon his heart. It was the experience of this which caused even some of God’s greatest saints, when upon earth, to exclaim, “I abhor myself, and repent in dust and ashes” (Job, xlii. 6). “O wretched man that I am! who shall deliver me from the body of this death?” (Rom. vii. 24). But this sense of sin, against which the children of God bear a remedy in their faith in Christ, their trust in God’s pardon, and their knowledge of his love, is very different from that terrifying impression of guilt, which, like the gigantic spectre of the Brocken,* seen only at the hour of

* [For the information of some of our readers, it may be well to add the following account of the phenomenon here referred to.—Ed.] Near to the mountains of Hartz, in Germany, a gigantic figure has occasionally appeared in the heavens, indistinct, but always bearing a resemblance to the human form. It is called the Spectre of the Brocken, the name of the hill where it is seen. It is thus described by M. Jordan:—“In the course of my repeated tours through the Hartz mountains, I often, but in vain, ascended the Brocken, that I might see the spectre. At length, on a serene morning, as the sun was just appearing above the horizon, it stood before me, at a great distance, towards the opposite mountain. It seemed to be the gigantic figure of a man: it vanished in a moment.” In September 1796, the celebrated Abbé Haüy visited this country. He says, “After having ascended the mountain thirty times, I at last saw the spectre: it was just at sunrise, in the middle of the month of May, about four o’clock in the morning. I saw distinctly a human figure of a monstrous size. The atmosphere was quite serene towards the east; in the south-west a high wind carried before it some light vapours, which were scarcely condensed into clouds, and hung round the mountains upon which the figure stood. I bowed; the colossal figure repeated it. I paid my respects a second time, which was returned with the same civility. I then called the landlord of the inn, and, having taken the same position which I had occupied before, we looked towards the mountain, when we clearly saw two such colossal figures, which, after having repeated our compliment, by bending their bodies, vanished.”

This appearance is thus explained: “When the rising sun throws his rays over the Brocken upon the body of a man standing opposite to fleecy clouds, let the beholder fix his eye steadily upon them, and in all probability he will see his own shadow, extending the length of five or six hundred feet, at the distance of about two miles from him.”

dawn, often stretches over the conscience of the newly awakened soul; but like that spectre, which melts away as the sun arises, it will disappear when the heart is fully enlightened by the presence of Christ.

"Be not afraid—only believe."

Our faith is feeble, we confess;

We faintly trust thy word:

But wilt thou pity us the less?

Be that far from thee, Lord!

However dark the morning may be, it ushers in the day. "The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. iii. 25, 26).

"Wait thou only upon God" (Ps. lxxii. 5). All the knowledge, all the teaching, all the experience of others (however useful it may in some cases prove), yet, without the light of the Spirit, will no more enable us to discern our own path, than the most correct map which human skill ever delineated could enable a person to distinguish the features of a country spread out around him whilst it was covered with total darkness. Wait, then, upon God: remember his love; compared to it, what is the affection of any friend, however deep and sincere—of any Christian, even could he in fervent zeal for the salvation of others surpass the blessed apostles of our faith? Can it be thought there is any limit to the love of God, to his infinite compassion? Is it not written, "I came not to call the righteous, but sinners to repentance?" and again, "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them" (Ps. lxxviii. 18). Throughout the word of God, the promises of his love, of his pity, of his aid, are multiplied; and amidst the most discouraging and perplexing thoughts of the desponding soul, there may be surely some one of them all which it fears not to claim as its own. Among the green hills of a beautiful county in the south of England winds a little stream, which, from its situation, generally catches the first beams of the rising sun; and often, when the mists are spread over the valley, and the landscape lies dim and indistinct around, it is seen sparkling and winding like a thread of silver on its course: and often thus, through the dim grey dawn of religious knowledge, is some one promise revealed by the light of the Spirit to the heart. "Him that cometh to me I will in no wise cast out." "But, Lord," says the doubting soul, "what is it to come unto thee?" Well, then, "Ask, and ye shall receive;" and "whosoever will, let him take of the water of life freely."

Oh! dark indeed must be the cloud of ignorance and unbelief which can conceal such promises as these from the soul; but even if they should be hid, so that it derives no comfort from them, there may be still some one which it *can* discern—some one which shines forth like the little sparkling stream, and on which it fastens an undoubting look.

But there is another point in which the dawn resembles the conversion of the soul,—it increases. "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. iv. 18); and "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image

from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18). When it hath pleased God to take away the mist which by our evil nature is drawn between us and the light of salvation, we see in the Gospel, as it were in a mirror, the glory of God. As in Adam all die, even so in Christ shall all be made alive. As sin, and a fellowship with the works of darkness, are the consequences of Adam's fall, the pardon and renewing of the soul to the image of God are the purchase of Christ. The Spirit teaches the Christian to look into the word of God, and to behold depicted there that holiness, that perfection, conformity to which is to be the daily object of his earnest striving. "If any man have not the Spirit of Christ, he is none of his" (Rom. viii. 9). If we bear no likeness to Christ, how can we be Christians? and, moreover, we must grow daily more and more like—changed into the same image—yet still by the Spirit of the Lord. "Without me," saith Christ, "ye can do nothing;" and as soon could it be dawn without the light of the sun, as the heart enjoy one single reflection of the light of grace, except through Christ. He is the Sun of Righteousness, whose rising creates the dawn, whose presence alone can bring us the day-spring. He is that great Light which shines forth upon the human race sitting in the shadow of death. He is "the true Light, which lighteth every man that cometh into the world" (John, i. 9). He is the Lamb, the Light of the holy city, the new Jerusalem—"a Light to lighten the Gentiles, and the glory of his people Israel."

Biography.

THE LIFE OF FRANCIS QUARLES,

*A sacred Poet in the Seventeenth Century.**

FRANCIS QUARLES was born in the spring of 1592, at Stewards, in Romford Town Ward, in the county of Essex. His family had been highly respectable, and possessed property in the neighbouring parishes of Hornchurch, Dagenham, &c. His father, James Quarles, was clerk of the green cloth, and purveyor of the navy to Queen Elizabeth. He died Nov. 16th, 1642, and his death is registered in the church of Romford. Quarles received the elements of his education at a country school, and is reported to have "surpassed all his equals." He afterwards became a member of Christ's College, Cambridge; but it is not known whether he ever took any degree. He was residing in the university in the year 1608. From thence he went to Lincoln's Inn, and "studied the laws of England, not so much out of desire to benefit himself thereby as his friends and neighbours, but to compose differences between them." This peaceable spirit, which thus early manifested itself, seemed to grow with his subsequent life, and lay at the foundation of the preference he afterwards shewed for a country life. It appears that he might have been a successful candidate for court-advancement had his tastes been of that kind; for his widow says of him, "He was neither so unfit for court-preferment, nor so ill-beloved there, but that he might have raised his fortunes thereby, if he had had any inclination that way: but his mind was chiefly set upon devotion and study, yet not altogether so much but that he faithfully discharged the place of cup-bearer to the Queen of Bohemia." Of his appointment to this office, says Mr. Willmott, I have not met with any contemporary

* See "Biographia Britannica;" "Chalmers's Biog. Dict.;" and "Lives of Sacred Poets," by R. A. Willmott, Esq.: the latter an interesting and elegant little work.

account. Miss Benger, in her amusing memoirs of Queen Elizabeth, does not even mention his name. Quarles may have been an actor in the splendid pageant prepared by the members of Lincoln's Inn, in honour of the nuptials of the princess, and which is said by Winwood to have "given great content." The fancy of the youthful poet could hardly fail of being fascinated by one who was beautiful enough to win the heart, and accomplished and amiable enough to retain it. Her name was dear to all the poets of the age. That lovely *canzo* of Sir Henry Wotton, beginning, "You meaner beauties of the night," was composed to grace this most illustrious princess; and Donne, when he visited her in Holland, derived new life from the contemplation of the happiness of "his most dear mistress." How long Quarles continued with the queen is uncertain. Mr. Chalmers conjectures that he left her service on the ruin of the elector's affairs, and went over to Ireland. This seems probable; for we find him in Dublin in the spring of 1621, from which place he dates his *Argalus and Parthenia*, on the 4th of March in that year. His connexion with the learned Usher may have commenced at that time. It is certain, however, that he was secretary to that prelate. Upon the breaking out of the rebellion in that kingdom in 1641, he suffered greatly in his fortune, and was obliged to fly for safety to England. But here he did not meet with the quiet he expected; for a piece of his, styled "The Royal Convert," having given offence to the prevailing powers, they took occasion from that, and from his repairing to Charles I. at Oxford, to hurt him as much as possible in his estates. But we are told that what he took most to heart was being plundered of his books, and some manuscripts which he had prepared for the press, the loss of which, as it is thought, hastened his death, which happened September the 8th, 1644, in the fifty-second year of his age, when he was buried in the church of St. Vedast, Foster Lane.

Quarles was also chronologer to the City of London. What the duties of this place were, which is now abolished, we know not; but his wife Ursula says, that "he held this place till his death; and would have given that city and the world a testimony that he was their faithful servant therein, if it had pleased God to bless him with life to perfect what he had begun." It has been asserted, that he had a pension from Charles I., though no authority to prove it has been produced; but it is not improbable, as "the king had taste to discover merit, and generosity to reward it." Pope asserts the same thing; and probably had grounds for it, although he does not give his authority:

"The hero William, and the martyr Charles,
One knighted Blackmore, and one pensioned Quarles."

Antony Wood, in mentioning a publication of Dr. Burgess, which was abused by an anonymous author, but which Quarles defended, styles him "an old puritanical poet, the sometimes darling of our plebeian judgments;" and Phillips says of his works, that they "have been ever, and still are, in wonderful veneration among the vulgar." And this has certainly been the case until within the last forty or fifty years, during which several critics of allowed taste have attentively studied his various works, and have shewn that he deserves a better fate than that to which the severity of some wits and poets who have succeeded him would willingly have consigned his productions. As a devotional and pious poet, he was, of course, proscribed by the profligate and licentious court of Charles the Second; and those who called him a dull writer meant, in fact, no more than that he was a serious one.

The poetry of Quarles was certainly not of a high order of merit. Pious enthusiasm supplied in him the place of poetic fervour: he wanted the real inspiration of the bard, but yet glowed with heavenly energies: he felt his own want of power, and yet, conceiving him-

self to be strengthened from above, he struggled and lashed himself to give his thoughts a vent worthy of their importance. He was ambitious to attain something which was unattainable by his natural powers, and in the effort he was constantly bombastic. But the contempt with which he has been treated is at a much greater distance from a just appreciation of his works than the vulgar preference. In his poetical compositions, which are chiefly of a religious cast, there is a passionate earnestness well calculated to please the common sort of people, and a want of taste and propriety in his application of his terms and feelings of earthly to divine love, likely enough to disgust the man of cultivated mind. Quarles is particularly distinguished by a quaint and antithetical phraseology, with which he combines a great variety of new and poetical turns of expression. "If his poetry," says Mr. Headley, an amiable critic, who has done justice to Quarles's character and talent, "failed to gain him friends and readers, his piety should at least have secured him peace and good-will. He too often, no doubt, mistook the enthusiasm of devotion for the inspiration of fancy. To mix the waters of Jordan and Helicon in the same case was reserved for the hand of Milton; and for him, and him only, to find the bays of Mount Olivet equally verdant with those of Parnassus. Yet, as the effusions of a real poetical mind, however thwarted by untowardness of subject, will be seldom rendered totally abortive, we find in Quarles original imagery, striking sentiment, fertility of expression, and happy combinations, together with a compression of style that merits the observation of the writers of verse. Gross deficiencies of judgment, and the infelicities of his subjects, concurred in ruining him." The writings of Quarles both in prose and verse are numerous. The "Quintessence of Meditation," and "The History of Queen Esther," appear to have been published in 1621.

"His next work," Mr. Willmott tells us, "was a paraphrase upon Job, interspersed with original meditations. Of this composition Fuller, the Church historian, thought very highly. The author, in his preface, calls it a 'work difficult and intricate;' and in the imitative parts he was less successful than in those more strictly original. Passages in the Meditations read like fragments from an uncorrected copy of Pope's Essay on Man; they have the strength and roughness which we may suppose to have existed in the draught of that poem, before it grew into perfect harmony beneath the lingering hand of the writer. In the midst of much that is valueless, the mind of the reader is continually startled by pictures of fearful magnificence, or refreshed by touches of pure and gentle description. The fine fable of the Gorgon's head has never been more grandly applied than in these verses, addressed to one deprived of a dear friend:—

'Advance the shield of patience to thy head,
And when Grief strikes, 'twill strike the striker dead.'

And the comparison, in the third Meditation, of the long-suffering of God to the affectionate care of a nurse, is tenderly worked out:—

'Even as a nurse, whose child's imperfect pace
Can hardly lead his foot from place to place,
Leaves her fond kissing, sets him down to go,
Nor does uphold him for a step or two;
But when she finds that he begins to fall,
She holds him up, and kisses him withal:
So God from man sometimes withdraws his hand
Awhile, to teach his infant faith to stand;
But when he sees his feeble strength begin
To fail, he gently takes him up again.'

One of the most valued friends of Quarles was Dr. Aylmer, archdeacon of London, who died in the plague of 1625. He was the son of Bishop Aylmer, and seems to have been as deeply lamented by Quarles in his death as his friendship during life had placed him high in the regards of that individual. At his death Quarles wrote a collection of Elegies, strongly ex-

pressive of his affection, calling them "An Alphabet of Elegies upon the much and truly lamented death of that famous for learning, piety, and true friendship, Doctor Aylmer, a great favourite and fast friend to the Muses, and late Archdeacon of London."

"Imprinted in his heart that ever loves his memory."

The following touching introduction is prefixed:—"Readers, give me leave to perform a necessary duty which my affection owes to the blessed memory of that reverend prelate, my much-honoured friend, Dr. Aylmer. He was one whose life and death made as full and perfect a story of worth and goodness as earth would suffer, and whose pregnant virtues deserve as faithful a register as earth can keep. In whose happy remembrance I have here trusted these elegies to time and your favour. Had he been a lamp to light me alone, my private griefs had been sufficient; but being a sun, whose beams reflected on all, all have an interest in his memory."

As I cannot give a separate account of each of Quarles's productions, I shall only mention further his two most popular works, and by which he is chiefly known. These are his "Emblems," and "Enchiridion of Meditations, divine and moral." The Emblems consist of five books, the prints and mottoes of which are exactly copied from the *Pia Desideria* of Herman Hugo, published a few years before. The subject being the same, Quarles has frequently taken ideas from his prototype; but he has so added to and improved them, that the imitation detracts little from his originality. Few works have been more popular; for their pious and moral purpose rendered them favourites with serious readers, while the prints gave general amusement; in allusion to which Pope says in his Dunciad (though too severely),—

"Quarles is saved by beauties not his own."

Though the hint of this book of Emblems was taken, as well as many of the plates, from Hugo, the accompanying verses are entirely Quarles's. Hugo was more mystical; Quarles more evangelical. Fuller speaks of Quarles's religious character of mind, especially as displayed in his Emblems, in the following quaint terms:—"Had he been contemporary with Plato, that great back-friend to poets, he would not only have allowed him to live, but advanced him to an office in his commonwealth. Some poets, if debarred profaneness, wantonness, and satiricalness, that they may neither abuse God, themselves, nor their neighbours, have their tongues cut out in effect; others only trade in wit at the second hand, being all for translations, nothing for invention. Our Quarles was free from the faults of the first, as if he had drank of Jordan instead of Helicon, and slept on Mount Olivet for his Parnassus; and was happy in his own invention. His visible poetry, I mean his "Emblems," is excellent, catching therein the eye and fancy at one draught; so that he hath out-Alciat therein (Alciat was the earliest known writer of Emblems) in some men's judgments." These Emblems are fine poems, upon some of the most ridiculous prints that ever excited merriment. Thus, the picture on the words, "O wretched man that I am, who shall deliver me from the body of this death?" portrays a man sitting within a skeleton. And another, "O that my head were waters, and mine eyes a fountain of tears," exhibits a human figure with several spouts gushing from it, like the spouts of a fountain. And in one of the emblems of the fifth book, the captivity of the soul to sin is typified by a youth enclosed in an immense cage. Though there are in the verses some correspondent evidences of ill taste, yet the volume contains several poems of uncommon excellence and originality.

His "Enchiridion" consists of select brief observations, moral and political. "Had this little piece," says Mr. Headley, "been written at Athens or at Rome, its author would have been classed with the

wise men of his country." It is a collection of maxims, divine and moral, discovering a singular knowledge of mankind, weighty in its subjects, concise in its style. His maxims fully display that his object was to produce a beneficial effect over human practice, to amend and reform mankind. He shews an anxiety to heal the diseases of the soul, while he lays out to the view the whole of its distempers. The work is divided into four centuries, and dedicated by the author to "the glorious object of our expectation, Charles, prince of Wales," afterwards Charles the Second. Happy would it have been for that licentious monarch if he had paid a little more attention to the admirable lessons it contains. The first century chiefly consists of political maxims; the second (dedicated to Mrs. Elizabeth Usher, only daughter of the learned Archbishop of Armagh) contains maxims ethical and economical; the third, general maxims; the fourth, moral and religious. The merits of Quarles have been thus fairly summed up, in an article on his "Enchiridion," in the "Retrospective Review." "His admirers have no need to palliate any of his defects by the goodness of intention. If he were not a great poet, he was something much better than an ordinary one. He was a man of strong native ability, quick intuition, great sagacity, and by no means devoid of wit. Had he chosen to give his parts and study to general literature, few seem better calculated to have succeeded. But his object was to be useful, extensively and substantially useful. He rejected the triumphs which literary pre-eminence presented, to "walk humbly with God," to paraphrase the Scriptures for the pious, and to expound to the devout their sayings, their promises, and their consolations. He renounced the posthumous rewards of fame, and contented himself with the applauses of his own conscience; with the lives of saints and martyrs before him, he loved to follow in their footsteps, and looked not forward, except to a joyful eternity. And shall such prostration of intellect be without its merit and reward? Shall a character so truly excellent be depreciated by the scoffs of idle wit, or the attacks of empty satire? It is to be hoped not, at least for the credit of human nature; and therefore, when the name of Quarles is mentioned, let it never be mentioned without praise."*

The closing scenes of his life, says Mr. Willmott, cannot be more interestingly described than in the words of his affectionate wife, who dwells with fervent love upon the "blessed end of her dear husband," which was "every way answerable to his godly life, or rather (indeed) surpassed it. For as gold is purified by the fire, so were all his Christian virtues more refined and remarkable during the time of his sickness. His patience was wonderful, in so much that he would confess no pain, even then when all his friends perceived his disease to be mortal; but still rendered thanks to God for his especial love to him, in taking him into his own hands to chastise, while others were exposed to the fury of their enemies, the power of pistols, and the trampling of horses." "He expressed great sorrow for his sins; and when it was told him that his friends conceived he did thereby much harm to himself, he answered, 'They were not his friends that would not give him leave to be penitent.' His exhortations to his friends that came to visit him were most divine, wishing them 'to have a care of the expense of their time, and every day to call themselves to an account; so that when they came to their bed of sickness, they might lie upon it with a rejoicing heart.' And, doubtless, such an one was his, in so much that he thanked God, that whereas he might justly have expected that his 'conscience should look him in the face like a lion,' it rather looked upon him 'like a lamb;' and that God had forgiven him his sins, and that night sealed his pardon; and many

* Retrospective Review, vol. v. art. viii.

other heavenly expressions to the like effect. I might here add, what blessed advice he gave to me in particular, still to trust in God, whose promise is to provide for the widow and the fatherless, &c. But this is already imprinted on my heart, and therefore I shall not need here again to insert it."

His charity in freely forgiving his greatest enemies was equally Christian-like; and when he heard that the individual whose vindictive conduct towards him had been the chief cause of his illness was "called to an account for it," his answer was, "God forbid; I seek not revenge; I freely forgive him and the rest." The only uneasiness he endured arose from the doubts which had been maliciously expressed with regard to his firm devotion to the Protestant Church.

"The rest of his time was occupied in contemplation of God, and meditations upon the holy Scriptures, especially upon Christ's sufferings; and what a benefit those have that by faith could lay hold on him, and what virtue there was in the least drop of his precious blood; intermingling here and there many devout prayers and ejaculations, which continued with him as long as his speech, and after, as we could perceive by some imperfect expressions. At which time a friend of his, exhorting him to apply himself to finish his course here, and prepare himself for the world to come, he spake in Latin to this effect: 'O sweet Saviour of the world, let thy last words upon the cross be my last words in the world. Into thy hands, Lord, I commend my spirit; and what I cannot utter with my mouth, accept from my heart and soul;' which words being uttered distinctly to the understanding of his friend, he fell again into his former contemplations and prayers, and so quietly gave up his soul to God, the 8th day of September, 1644, after he had lived two-and-fifty years, and lieth buried in the parish church of St. Leonard's, in Foster Lane." Quarles, in his religious principles, was firmly attached to the Established Church; and, when dying, he requested his friends that they would make it universally known, that "as he was trained up and lived in the true Protestant religion, so in that religion he died." N.

THE PEACE OF THE GOSPEL:

A Sermon,

BY THE

RIGHT REV. CHARLES RICHARD SUMNER, D.D.

Lord Bishop of Winchester.

Is. lii. 7.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation."

THE imagery of Scripture is not merely adventitious ornament, calculated to captivate and delight—the exuberance of a pen of some ready writer. Beautiful as it is, it is no less preceptive than descriptive, and speaks more to the heart and understanding than to the imagination and eye. In each vivid picture with which the pages of holy writ abound, we recognise the illustration of some important article of faith—the development of some holy mystery—the representation of some essential doctrine, or of some edifying truth.

Take, for instance, the remarkable passage which I have just read. Figure to yourselves the principal features of the scene described;

forget, for a moment, the lapse of two thousand five hundred years, and fill up the rapid outlines of the inspired prophet's sketch. We see the few remaining people of God sitting down and weeping amid the ruins of Jerusalem, their harps unstrung, and their voices untuned to melody, bewailing the captivity of their absent brethren at Babylon, and casting a longing look towards the land of their imprisonment, for some little cloud, as it were, no bigger than a man's hand, the indication of the returning consolation of Israel. Suddenly the desired token is seen to arise on the hills that stand round about Jerusalem. The sound is heard of one that runneth and bringeth good tidings, as he advances towards the holy city. The heads of those who mourned are lifted from the dust, and every eye is intently fixed on the coming messenger. How beautiful are his feet, leaping upon the mountains! How joyful his voice, as he proclaims aloud, "O Zion, thy God reigneth!" How radiant his countenance, while he declares the gracious tenour of his commission, and speaks comfortably to Jerusalem, and tells her afflicted children of the accomplishment of their warfare, in the near approach of their returning countrymen!

And who is this herald of joy? Whose are the beautiful feet? What is the deliverance he announces? Do we see in him nothing more than the messenger of Cyrus? Do we hear in his glad tidings nothing but the release of the Jews? Do they tell of nothing but their return from the prisons of Babylon to the privileges and comforts of their own land? Brethren, contemplate the picture in that light in which the apostle to the Romans taught his Christian converts to view it. Survey its features with St. Paul's inspired comment in your hand. Trace in it the history of your own redemption from a worse than Babylonish slavery. See in the messenger the herald of a reconciled Father. Hear in his glad tidings the preaching of the Gospel of grace, the proclamation of peace and salvation, good news of great joy, tidings of victory over the spiritual enemies of the soul, of liberty from the bondage of sin, of free access given, and an entrance ministered abundantly into the holy city that is above, not made with hands, eternal in the heavens. "Whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring

glad tidings of good things" (Romans, x. 13-15).

Having thus referred you to the apostle's illustration of the text, I would desire to draw your attention to some of the important subjects suggested by it. And meanwhile, may our hearts be lifted in prayer to that Holy Spirit whose sole prerogative it is to give efficacy to the message of salvation,—whether conveyed through the diffusion of the written oracles, or by the instrumentality of the preachers of the word,—that He may graciously provide a more plentiful supply of the bread of life; may send out the feet of many messengers to publish glad tidings of good; and multiply upon the earth abundantly the manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and fill us with the spirit of his holy fear now and for ever!

The rich blessing, to which the text refers in such emphatic language, is conveyed in that single, but comprehensive word, "Peace." The prophet dwells upon it as one who, by the teaching of the Spirit, foresaw the whole gracious meaning of the word, when translated into the language of the Gospel, under the interpretation of Christ. As if the powers of expression were inadequate to convey the fulness of the thoughts that burnt within him, he repeats again and again, in varied terms, the minister's message. He calls it "good tidings"—"peace"—"good tidings of good"—"salvation." And well, indeed, might he exhaust the treasures, if it were possible, even of an inspired pen on such a theme. Men and angels are alike incompetent to fathom its depths. Thought cannot conceive it—speech cannot utter it—the understanding cannot comprehend it. But, blessed be God, when thought, and speech, and understanding fail, love can adore. The thankful heart of the believer, though it cannot enter into the stupendous grace of his Saviour in all its height, and depth, and breadth, yet can feel what is peace. Though his tongue cannot be telling adequately of the extent of the good tidings, there is an inward witness within him which proclaims, in intelligible, though unutterable language, that they are tidings of assured and substantial realities. Though the veil that is upon his understanding obscure that full view of all the glories of salvation which shall be revealed hereafter, yet he is content to walk by faith, where he cannot attain to a sight of them; and he exclaims already, with the queen of Sheba, in anticipation of his future prospect, "Behold, the half was not told me" (1 Kings, x. 7).

To whom, then, is the word of this salvation sent? To whom is the minister of the Gospel commissioned to preach the message of peace? The very mission implies the existence of previous enmity. Where is it to be found? In whose breasts is it lurking? With whom has God this controversy? Who stand in need of so free an amnesty? Where are the objects of his unmerited grace?

Must we look, for instance, only to the east or to the west for a field white unto the harvest,—and where truly a wide and effectual door is open, which God forbid that any man should shut,—whither the herald of peace may go forth with his gracious tidings of reconciliation and love? Can we see no other accomplishment of the text than in the planting of the banner of the cross on shores where it has been never yet unfurled, and in naming the name of Christ for the first time among nations sitting in pagan darkness and the shadow of death? Is it in such a sphere exclusively that the message of the prophet shall be sounded? The truth is, that the servant of Christ must become the missionary to them that know not the plague of their own hearts here, as faithfully as if the lot of his ministerial inheritance were cast among the benighted heathen and the gentiles of other lands. He must preach peace to them that are near, as well as to them that are afar off. Will he find none who still need peace, though they have been cradled, as it were, in mercies, and nourished from their youth up in all the privileges of religious ordinances? Will he find none who still need peace, even in the parishes of our own community? Will he find none who still need peace, even in families professedly Christian? Will he find none who still need peace among those who assemble here in the Lord's house, whose hands are lifted up in seeming prayer, whose heads are bowed in the posture of adoration, whose lips are eloquent in the language of supplication or praise? Will he find no valley of dry bones around him, on which the light of the Sun of Righteousness has not yet risen, and whither no breath of the Spirit has yet gone forth to quicken into life the hard and dull soul, dead in trespasses and sin? (Ezek. xxxvii. 1-10.) Nay, will he find within his own heart nothing which calls for grace? Is all well there? Is there no enmity? No war against God? Nothing that needs a message of reconciliation and peace?

To such questions as these Scripture gives an explicit answer. All are concluded under the same necessity of reconciliation. It is not here an enemy and there an enemy; a partial cloud, as it were, in some fair blue sky; a mote upon the sunbeam; an anomaly

in the nature of things, and a departure from the common course and condition of man. The Bible involves all in the same humbling confession, "There is none righteous, no, not one." "All have sinned and come short of the glory of God" (Rom. iii. 10, 23). All must become suitors in the name of Christ; and accept at his hands, not as claimants of right, but as pardoned enemies, the free gift of salvation.

And is there, it may be asked, a message of peace from God to such miserable sinners as these? Can such captives be delivered? Can eyes so blind recover sight, or hearts so cold and dead be roused again to sense and feeling? What have they to do with peace? Brethren, who shall answer such questions but in the words of the prophet himself? "Lord God, thou knowest" (Ezek. xxxvii. 3). Thou knowest whose province it is to speak the word, and to give life,—to take out the heart of stone, and to substitute a heart of flesh in the place of the old man, and earthly affections, and the lusts of the flesh.

Ay, and, blessed be God, they know also who have gone in their Saviour's name on their errand of mercy, to bring good tidings of good, and to publish salvation. They have witnessed the truth of the declaration in the text. They have recognised in the very strength of the corruption against which they are bidden to wield the sword of the Spirit, and in the very depth of the ignorance to which they are called to hold up the torch of truth, the special fitness of the salvation that is in Jesus to the case of man. However low the condition into which he is sunk, it is not so low but that he may be raised from it by the grace of Christ. However desperate the disease under which he labours, there is a balm in Gilead, which is sufficient for a remedy, even when the whole head is sick, and the whole heart faint (Is. i. 5). Is a man ignorant? A single verse of the Bible is able to make him wise unto salvation. "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1). Are his iniquities more in number than the hairs of his head—a burden which he cannot shake off, but feels too heavy to bear? The voice of his merciful, though as yet unknown, High-Priest is heard inviting, and pleading with him, and saying, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest" (Matt. xi. 28). Has he tried the world, and found that the world can do nothing in his behalf, either for time or for eternity? Let him listen to the declaration of Christ, "My peace I give unto you: not as the world giveth, give I unto you" (John, xiv. 27). Or has he tried the false friendships of com-

panions in sin and ignorance, and leaned on the bruised reed, on which spirits, lost and wicked as himself, would vainly bid him rest, till he has been constrained to cry out, in the bitterness of his disappointed hopes, "Miserable comforters are ye all: ye are forgers of lies, ye are all physicians of no value?" (Job, xiii. 4; xvi. 2). Let him now come to Christ, that he may have life. Let him learn that such a stricken soul as this is a fit object for the grace of the Gospel. His soul is forfeited, and he has nothing to give in exchange for it; and therefore God of his own gratuitous mercy freely forgives him all. In pure pity and unmerited compassion, he cancels the entire debt, without money and without price, for Christ's sake. And, then, how beautiful to such an awakened and self-convicted sinner are the feet of him who enters his door, like an angel of mercy, ready to preach what is so emphatically called the Gospel of peace; and bringing, like the messenger in the text, good tidings of salvation! How will he be melted into joy and love when he hears the charter of life! "Believe in the Lord Jesus Christ, and thou shalt be saved." "Repent, and be converted; and your sins shall be blotted out." "Wash, and be clean." "Go, and sin no more."

Whose heart would not burn within him at the thoughts of his privilege in being employed on such a ministration of love? To speak to such a one of the surpassing love of his Saviour, of the sufficiency of his sacrifice, of the fulness and freedom of his gift of life! To tell of the province of the Comforter, to point to the source of peace, to still the waves of the troubled soul, and to bid the penitent receive the truth, that holiness and happiness are inseparable! Who would not spend and be spent in such a service? Who would not be thankful for the lowest office, and gladly be a doorkeeper in the house of the Lord, if only he might be made the blessed instrument, under God, of rescuing his brother from death, and saving his soul alive? Would he not glory in such a triumph of grace, and acknowledge in this seal of his ministry an exceeding great reward for many a word which seemed to have been spoken in vain—an abundant compensation for days of apparently unavailing labour, and nights of apparently unanswered prayer?

Hence the appropriateness of the salutation of the royal Psalmist, "Peace be within thy walls" (Psalm cxxii. 7). Not that false peace, which is the offspring of a corrupt and darkened understanding; not the peace of apathy, not the peace of indifference, not the peace of a seared conscience. May it never be imputed to any of the messengers of God to whom the ministrations of the sanctuary

are assigned, that they have healed the hurt of their people slightly, and have preached "peace, peace, when there was no peace" (Jer. vi. 14). Let them discriminate among their hearers. Let them divide the word with judgment, and explain in what sense they have a message of peace to each class amongst them.

Have they, for instance, to deal with one who is ignorant? Let him be spoken to as a babe, with all tenderness, but with all plainness of speech. Awaken in him a sense of want; make his darkness visible to his own eyes; convict him of the enmity of the state in which he lives; display the true light, which lighteth every man that cometh into the world; and beseech him with the most affectionate and urgent entreaties, "Be thou reconciled unto God" (2 Cor. v. 20).

Have they to deal with the self-righteous character? Let his inward peace be first disturbed. Let its unsound foundations be laid bare, and the refuges of lies be swept away unsparingly, and yet in love. Let his works be weighed in the balance; let the veil be withdrawn from the handwriting upon the wall that is against him in characters of flame; unfold the law in all its strictness; ask for the Christian graces of faith, love, contrition, separation from the world, spiritual desires. And when he is humbled in the dust, and sees his nakedness, and feels his shame, and cries out for some day's-man to stand between God and him, then lift up the cross of Calvary, and bid him look up, and adore the Prince of peace, who came not to call the righteous, but sinners to repentance.

Or, have they to deal with the false professor? Doubtless he will talk much of his peace, and of the comforts of religion, and of the joy of believing. But let the minister sift him by examining into the renewal of his heart; let him be tested by his evidences of having the Spirit of Christ, by the exercise of grace, by the holiness of his walk, by his readiness to bear the cross. How unlike will his peace be found to that which is the genuine fruit of the Spirit! How different his comforts from the awakening and serious consolations of the Christian! How distinct his joy from that joy unspeakable and full of glory, which is the seal of true faith, and the earnest of the believer's interest in Christ! He must be told that peace in the Gospel is conjoined with grace; and that to be "spiritually minded is life and peace."

But with the confirmed and consistent Christian the task of the minister will be more congenial to his soul. He will not be heard asking, "Where is, then, the blessedness that ye spake of?" (Gal. iv. 15). He

will shew in his very countenance the tokens of that peace which the world cannot give. There will be recognised in the whole tenour of his spirit the truth of those encouraging promises, that "the Lord will bless his people with peace." "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." "Great shall be the peace of thy children" (Ps. xxix. 11; Is. xxvi. 3; liv. 13). It will then be manifested, that the peace of God is something inconsistent with a sense of unpardoned sin. The prodigal son felt what this peace really was when he fell on the neck of his father, and kissed him (Luke, xv. 20). The woman, whose many sins were forgiven, felt what it was when her Lord said unto her, "Thy faith hath saved thee; go in peace" (Luke, vii. 50). All those feel what it is who have been taught by the Spirit, that God was in Christ reconciling the world unto himself. The very names ascribed to them in Scripture all imply a state of peace—children of light (John, xii. 36; Eph. v. 8; 1 Thess. v. 5)—obedient children (1 Pet. i. 14)—children of God (Rom. viii. 16, 21; Gal. iii. 26)—the seed which the Lord hath blessed (Is. lxi. 9). From all such the minister may expect to meet a brother's welcome, and to be much esteemed in love for his work's sake. He will receive from them the joyful salutation of the text, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation!"

High and awful, indeed, is the responsibility of the Christian pastor in respect of what Jeremiah calls his beautiful flock (Jer. xiii. 20). Woe unto him if his ministry be not a ministry of reconciliation!—if he preach not the Gospel of peace! He can never enter a place of worship set apart for the honour of God, without remembering that in it are those who will either be his crowns of rejoicing and the seals of his ministry, or the witnesses of his unfaithfulness, whose blood shall be required at his hand. It is an awful thought that the day must arrive when the great Shepherd himself will come seeking his own; and will put to each of those who ever held a pastoral commission in his name that searching inquiry, "With whom hast thou left those few sheep in the wilderness?" (1 Sam. xvii. 28). Can a minister realise to himself what his feelings would be, if, among the countless multitudes who will meet on that day, there should stand forth some neglected member of his own particular charge, and should upbraid his faithless teacher with the cutting and fatal reproach, "No man cared for my soul—no man hath hired me,"

(Ps. cxlii. 4; Matt. xx. 7). God has sent his ministers to publish peace and salvation. There is something inexpressibly awful in reversing, as it were, the Divine ordinance, and frustrating his merciful purpose, so far as in us lies, by neglecting to sound those glad tidings, for the promulgation of which such gracious provision has been made.

Let me add, in conclusion, one word on the responsibility of those to whom the message of reconciliation is sent. When the means of grace are multiplied, and abundant facilities are afforded for the due dispensing of God's holy word and sacraments, then, brethren, it becomes your bounden duty to take heed how ye hear. To you are sent the feet of them that bring good tidings. Do you welcome them as beautiful? To you is published peace. Have you made it your portion? To you is brought salvation. Have you accepted it in all simplicity, and with all gladness of heart? Have you entered the portals of the sanctuary with a fervent desire of making it a house of prayer? Has it witnessed your vows and covenant with a reconciled God? Have you earnestly besought the grace of the Holy Spirit to renew your hearts, and sanctify them wholly to the service of your Redeemer and Lord?

May He who is the great Head of the Church in earth and heaven enable you to answer these questions with a good conscience and well-grounded hope! May he open your hearts, like Lydia's, to attend to the things that are spoken! May he uphold you with his perpetual care! May he grant grace in more abundant measure to the ministers of his word and sacraments, that their labours may be made effectual to the great purpose of the Gospel! May they be enabled so clearly to discern the truth as it is in Jesus, and so faithfully to maintain it, that they may both save themselves and those that hear them!

THE THANKFUL CHRISTIAN.*

"Godliness with contentment is great gain."

It has long been my opinion, that if we could ascertain the quantity of misery on the one side, and the amount of happiness on the other, as pervading the human race, collectively or individually, we should find both conditions wisely adjusted and equally distributed. "The day of prosperity" and "the day of adversity" are "set one over against the other," by the wisdom, justice, and benevolence, of the great moral Governor of the universe. Does the affluent, for instance, enjoy a greater portion of this world's goods than the poor who occupies yonder lowly cottage?—he enjoys also less rest and contentment, because less exempt from corroding cares and satiety, than the poor man. Does the man of pleasure and ambition derive greater

enjoyment from the gratification of his desires than the more recluse and better-regulated character?—he endures more than the latter of the pangs and sorrows that accompany the transitory gratification of those appetencies. I do not here take into the calculation the *quality* of the sources whence proceed the happiness or the misery, but the *quantity* of the happiness enjoyed and the misery endured. If the aggregate happiness be but equal to the aggregate misery of man in his individual or social capacity, what shall we say of the goodness and mercy of God in reserving to man, in his fallen, rebellious condition, so great a portion of enjoyment, while man deserves nothing at the hand of his offended Creator and moral Governor but "tribulation, anguish, and wrath!" The poor need not envy the rich, nor the rich despise the poor. For the splendid mansion, well stored with all that the heart can wish, may yet contain a heart distracted by disappointments, cares, and vexations,—a stranger to tranquillity and peace; while the cabin of penury, scarcely furnished with a few articles for the few conveniences of its tenant, encloses a heart, not only void of the racking cares and disquietudes of life, but enjoying that peace and consolation which the world can neither give nor take away,—a heart glowing with gratitude to "the Author and Giver of all good things," and devoted to Him who justly demands the heart and its homage. Such as the latter character was the pious tenant of the humble cot which I discovered while perambulating the parish, "to seek for Christ's sheep that are dispersed abroad, and for his children that are in the midst of this naughty world, that they may be saved through Christ for ever."*

Maria M—, when I first visited her abode, had attained to the age of fifty years or more. Her dwelling consisted of only one room, on the walls of which were orderly arranged a few metal utensils, as clean and as bright as they could be made; the whole interior exhibiting order, neatness, and that cleanliness which has been, not inaptly, ranked next to godliness. A disordered, unclean habitation is the sure mark of slothful habits; and it casts a shade of suspicion over the religion of its inmates, whatever they may profess to believe or know of the Gospel of the grace of God. "Cleanliness is next to godliness." There is a mistaken notion, too prevalent among many of our religious poor, that, in seeking the one thing needful, they are to neglect the duties and decencies of domestic and social life. Regarding themselves as citizens of another and a better world, they think and act as if true religion, which sanctifies and confirms, only dissolves our various relationships, and cancels the duties of our callings. True it is, our duty and our interest is to "seek first the kingdom of God and his righteousness," as objects paramount to all others; yet the same Divine authority commands us in his word to do our duty in our respective stations, to be "diligent in business," as well as "fervent in spirit, serving the Lord." Every relationship, every condition, every vocation of life, has its natural and appropriate duties. When these duties are neglected, or but slothfully discharged, religion suffers, domestic comfort is diminished, and a train of moral and social evils is engendered. The world is incompetent, or, rather,

* From "Pastoral Recollections." By a Presbyterian. 18mo, 1837.

* Service for the ordination of priests.

indisposed, to draw a just line of distinction between the use and abuse of religion; and is ready and glad to embrace every opportunity to charge upon true godliness what applies only to perverted notions of godliness. It is much to be feared that the beer-shop receives and entertains many a lingering customer, who would gladly sit at his own fire-side, surrounded by his wife and children, and enjoying their innocent little gambols, did the wife's domestic and religious habits but lead her to consult the comfort and temper of her husband, as well as her own selfish gratification. The husband, when he comes home after the toil and the heat of the day, or drenched with rain and shivering with cold, finds that his wife is gossiping in some neighbour's dwelling or at some nocturnal religious meeting—the little children half asleep—the fire nearly out—the hearth-stone unswept—the evening meal unprovided; and he is tempted to seek, in the beer-shop, a society, solace, and comfort, which he is denied at home. How many husbands are steeled against religion, and turn drunkards, through the mistaken zeal and imprudent habits of a wife who professes godliness, but who has not learned that true religion teaches and requires its professors to seek the things of others as well as their own, to be “keepers at home,” to “guide the house,” and to follow the maxims—“a time for every thing, and every thing in its time;” “a place for every thing, and every thing in its place;” “waste not, want not.” O! there is a charm which rivets the man to his home and to his hearth, when and where he can repose his weary limbs amid the many officious attentions of his domestic little circle, and refresh his exhausted frame with the provisions, though few and scanty, offered by the hand of her who is the partaker of his joys and his sorrows, and feel the clings and the climbings of the smiling urchins who entwine around his paternal heart. To close and to sanctify these little domestic enjoyments with prayer and supplication, with praise and thanksgiving, to the Father of all mercies, is to smoothe the rugged path of life, and to organise a society for usefulness here, and for happiness hereafter. From such a cottage you hear ascending, not the wranglings of discord, but the sweet voice of harmony; not the bitter cursing and swearing of the brutal drunkard, but the prayer and the supplication of the man of God; not the murmurings of discontent, but the thanksgivings of a grateful heart. But from this digression I must return.

Maria M—, on my first, as on every subsequent visit, was diligently employed in her calling, that of a card-setter,*—an employment usually committed to women and children, and affording but a scanty return. Maria's eyes being very weak rendered the work more tedious. I found, on inquiry, that by this occupation she usually earned about eighteen pence a-week. “How do you live with so small an income?” “That is what my friends often ask me, and I tell them that God blesses my little means; I am often helped, when and where I least expect help, and, I thank God, never want. I want nothing so much as a thankful heart.” “I hope that the goodness of God has led you, and

daily leads you to repentance, and binds you more closely to his service: his ‘service is perfect freedom.’” “I hope so; for he is good both to my soul and body: he supplies my wants, and sometimes fills my soul with love and joy which I cannot find words to utter.” “You attend the house of God on his holy day, I hope, my friend?” “O! yes, sir, I go regularly morning and afternoon.” “Where do you attend on Sundays?” “I go where I always used to go, and my forefathers before me,—to the church.” “I am glad to hear it, and I trust you find it good to be there, my friend?” “Indeed, sir, I do so.” “Do you hear and understand pretty well?” “I understand the sermons middling well; but I understand the Church service, and follow in the book; and while the service is read, I often feel my heart full of comfort and delight: it would not make much difference to me if there was no sermon. We can have nothing better, sir, than the prayers, except the Bible.” “You say rightly, Maria; for what are the services of the Church, but the doctrines, the promises, the commands, and the warnings of the Scriptures, turned into prayers, pleadings, confessions, and thanksgivings?”

In my subsequent visits to this excellent Christian, I found her piety and her consolation of a high order. Glowing, I may truly say, as she sometimes was, with love to her blessed Saviour, who had first loved her, and with gratitude for his daily mercies, there was nothing in her conversation that savoured of enthusiasm or vain-boasting.

“We are nothing of ourselves,” were the conviction and confession of this excellent saint. Nor was she,—as is the unseemly custom of too many of our modern prattling pietists,—swift to speak and slow to hear (thereby inverting the apostolical precept), or anxious to proclaim, at every turn and corner, her religious knowledge, experience, and attainments; for she was lowly in her own esteem. God's Holy Spirit had taught her to know herself, and self-knowledge excludes boasting. But whenever the subject of religion was introduced, a string in Maria's heart was touched, which soon vibrated. And I must confess, without any affectation of humility, that I never departed out of Maria's cottage, without feeling ashamed of my own low and poor attainments, compared with her own, in experimental religion. Ah! my friend, there is many a salutary admonition, many a humiliating lesson, and many an encouragement, to be derived from visits to the abode of worldly poverty: and it is a question whether the pastoral visitor or the visited derives the greater advantage from pastoral intercourse with the flock,* when that intercourse is properly regulated. By winding your way into the cottage, you wind your way to the hearts of its inmates; and by the exhibition of a benign aspect and

* Of the beneficial influence of pastoral visits in promoting practical religion, there is a strong testimony borne in the address presented to the late Rev. T. T. Thomason, on his leaving India. The following quotation from that address the writer takes the liberty of presenting to the reader:—“On your first arrival among us, you commenced a round of pastoral visits to the families of many of the Old Church congregation. These parochial visits led to the adoption of social worship among families where such a practice had not been observed before; while they added fresh fervour and earnestness among those with whom family worship had been already established.”—*Life of the Rev. T. T. Thomason, by the Rev. J. Sargent*, p. 309.

* Card-setting is putting into the leather prepared and perforated, the small teeth, or pieces of fine wire properly formed,—a tedious process. These cards are used in preparing or carding the wool, previously to its being spun.

a benign feeling, you convince them that in you they may meet with the tenderness and faithfulness of a friend and a shepherd. And thus do you prepare the ground for the reception of the heavenly seed, the "word of God." Nor let it be deemed a wasted time which is spent in listening to the tales of distress and difficulties in temporal concerns, which the poor frequently pour forth into the ear of their pastor. On these themes they claim our sympathy, our counsel; and they introduce subjects, which, though unconnected with the great object of our visits, may always be judiciously and beneficially directed to that object. To the tale of bodily distress or temporal calamity, our great Exemplar, while tabernacled among men, never turned a deaf ear, but exhibited his sympathy with, and relieved the distressed. In your quiet, unostentatious intercourse with the flock, do you learn what are the various workings of the human heart; what are the difficulties which arise from different temperaments, habits, and circumstances, and which impede or oppress the pilgrim in his onward course; or what are the errors by which the simple are beguiled, and the cavillings and objections which fill and influence the ungodly against the truth.

The shepherd who only leads his flock to the best pasture on the hills and mountains, but never watches over the flock, never attends with vigilant care to the health and state of each individual sheep, never carries in his arms the weak, the tender of the flock, never stands between the unsuspecting sheep and the greedy wolf,—but is content to leave the flock to feed indiscriminately, as best it may, on the pasture,—such a shepherd would scarcely deserve the name, or to be entrusted with a flock. Analogous to the conduct of such a shepherd is that of the minister of God's holy word, who is content with discharging his public function,—who is satisfied if, by preaching even "sound doctrine," he is to his hearers "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument" (Ezek. xxxiii. 32); and who, having placed before his charge wholesome food, leaves the sheep to wander, to be led aside, to be wounded, and to perish, by neglecting to follow up his public instruction and exhortation with being "diligent to know the state of his flocks, and looking well to his herds" (Prov. xxvii. 23). But to resume my narrative.

My stay in the parish was not long: and after my departure I frequently heard, on inquiry, the gratifying tidings that Maria M— was holding on her way, and waxing stronger and stronger. To the end of her days she found the fulfilment of the gracious promises, "I will never leave thee, nor forsake thee" (Heb. xiii. 5); "Bread shall be given him; his waters shall be sure" (Is. xxxiii. 16). When no longer able to earn her wonted pittance by the labour of her hand, friends were raised up for her; and her venerable pastor provided her with the bread that perisheth, as he had, by his ministry, fed her with the bread that endureth unto life eternal.

You will have observed, in my conversation with Maria M—, that she did not place her dependence upon, or draw her comfort from, the sermon alone. She heard, she understood, she felt, and, with humble voice, she united in, the solemn services of the sanctuary. Her Sabbath religion did not consist in going

from place to place to hear a sermon, but in worshipping God; she regarded the Lord's house as a "house of prayer." Nor did she deem the pure word of God, so abundantly read in the public service, less weighty than the exposition or the preaching of that word: to her, the pure fountain of divine truth, the naked Scripture, was not less refreshing and sweet than the mixed streams, human commentaries, which flow from the fountain.

To "worship the Lord in the beauty of holiness" is the most ennobling employment of a rational being; to confess his sins in a humble posture of body and soul before the mercy-seat—to supplicate the Divine mercy and forgiveness through the sin-cleansing blood of Christ—to entreat the vivifying, enlightening, and sanctifying work of the Holy Spirit—is the most becoming employment of a sinful creature: to pray for his daily bread, as well as to render thanks for mercies past, is an incumbent duty of a dependent creature; and to intercede for the whole family of man, of every clime and colour, is most befitting a creature who is heir to the same trials, afflictions, and sorrows, which more or less befall the whole brotherhood. For these employments our Church provides an admirable aid in her "form of sound words."

May the few "pastoral recollections" of Maria M— serve to convince the reader, that in the obscure and lowly abode of worldly poverty, the true riches may be happily enjoyed, as both the foretaste and the pledge of that glorious inheritance laid up in heaven for all "who love our Lord Jesus Christ in sincerity," and serve him faithfully unto the end.

The Cabinet.

OBJECTIONS TO CHRISTIANITY.—All objections, when considered and answered, turn out to the advantage of the Gospel, which resembles a fine country in the spring season, when the very hedges are in bloom, and every thorn produces a flower.—*Bishop Horne.*

CHURCH AND STATE.—It is obvious that if a Christian state recognises Christianity at all as a part of her constitution, she must recognise it according to some particular form of discipline, no less than of doctrine. I see not how she can do otherwise. If the state is to take any cognisance of religious truth and religious ordinances, it must do so definitively. It could do so no otherwise at the period of the Reformation; it can do no otherwise now. Then, indeed, there was no difficulty. The only thing which the legislature had to do, was to accept, in behalf of the laity, that reformation of religion which had been embraced by the clergy; and to add the sanction of parliament, to that previously given by convocation, to the restoration of the ritual of the Church, thus reformed in doctrine, to a conformity with the ancient model. The case now is different. Then the Roman Catholics were the only religious dissidents of any importance; now there are many sections of non-conformists. But, I ask, to what extent can the legislature take cognisance of this difference? Shall it cease to recognise Christianity at all, because the inhabitants of the land are not agreed amongst themselves either as to what opinions they shall hold, or according to what forms they shall worship? or shall it extend its sanction, indiscriminately, to all? (for, by the supposition, selection or favouritism is out of the question). The consistent advocate of separation must embrace the former alternative; and, indeed, it would be manifestly impossible for the supreme power of the state to adopt the latter, without giving its

express sanction to whatever might be heretical in doctrine, as well as whatever might be extravagant in worship. Accordingly, the former is the view taken by the consistent advocates of disuniting the Church from the state. "Leave religion," they say, "to herself: she needs not the aid of royal bounties or legislative enactments. She is independent of all such human assistances; and to interpose the civil power in her behalf is derogatory to her high origin and native energies." But, then, their consistency must not stop here. Upon their own principles they must refuse to allow of any interference on the part of the legislature in matters of religion. Christianity must be expunged from the statute-book, and discarded from the proceedings of our legislative assemblies, and banished from our courts of justice. If it be true that the civil authority has nothing to do with the promoting of religion, no act whatever must receive the public sanction for supplying the means of Christian instruction either at home or abroad. The ignorant poor in our own island, and the uninstructed inhabitants of our colonies, and the multitudes of heathens subject to our influence or dominion in our foreign possessions, must equally be abandoned to the voluntary efforts of individuals. Neither can any public authority be interposed for the suppression of vice and irreligion. The laws against profaneness, blasphemy, and infidelity, must be repealed. No protection whatever can be afforded to the peaceable and religious from the most open and daring violations of the Sabbath. Every man must be left at liberty not only to espouse, but to propagate principles the most injurious to man and the most dishonourable to God. For by what standard can such offences be tried (so far as they do not by overt acts affect the property, or peace, or safety of individuals), if Christianity be no longer acknowledged as the law of religion in the land? I would not willingly overcharge the picture, for the sake of discrediting the opinions of those who differ from me in a question like this; but, I own, I see no middle course between either upholding, by legislative sanctions, the Protestant Christianity of the Church of England, and providing for the instruction of all classes of our people in its doctrines and duties, on the one hand; and, on the other, the entire abandonment (so far as the acts of the civil power are concerned) of the great bulk of the population to the unrestrained operation of ignorance, infidelity, and vice. The real question at issue in this controversy appears to me to be—not whether the Church of England shall retain her ascendancy, but whether true religion shall perpetuate her existence, in our land. The contest is not between the Established Church and those who dissent from her, but between Christianity and infidelity—between religion and no religion. If we unchurch the state, we shall, in my humble opinion (if God in his mercy interpose not), unchristianise the nation.—*Archdeacon Hodson's Charge delivered to the Clergy of the Archdeaconry of Stafford.*

BENEFITS OF FAMILY WORSHIP.—"Surely there cannot be a more rational or promising commencement of our daily occupations as members of a Christian family, than a common offering of prayer and praise to God.... How improving, when the business of the day is over, again to assemble in the presence of the Lord; to render him an account of our proceedings; to acknowledge our own defects, and his exceeding mercies; to be assisted by the word of Divine truth in banishing from our minds the cares and vanities which had too powerful a hold upon them during the day; and so to be prepared and purified for the more secret and particular devotions of the chamber."—*Ep. Blomfield's Sermon on Family Worship.*

WILLING OBEDIENCE TO GOD'S COMMANDS.—One of the surest tests by which we may try ourselves, is

the light in which we are in the habit of viewing the commandments of God. If we come to the performance of them with all the unwillingness with which slaves take up burdens imposed by a severe taskmaster; if it is our great object to reduce them within the narrowest limits, so as to give the utmost latitude we can to indulgence; to disregard the spirit, and adhere to the letter of the law, where the former would thwart our inclinations, and the latter does not happen to reach them; in short, to gain heaven with the least possible sacrifice of present enjoyment;—if such is our aim, this niggardly and unwilling submission to the law of God affords no proof of our having that spirit of adoption, that renewal of the heart, which mark the children of God and heirs of his kingdom. Nay, it rather proves that we are as yet strangers to that "constraining love," which makes the yoke of Christ easy, and his burden light.—*Sermons by the Rev. John Marriott.*

Poetry.

AN EVENING PRAYER.

(For the Church of England Magazine.)

LORD of my life, whose tender care
Hath led me on till now,
Here lowly at the hour of prayer
Before thy throne I bow:
I bless thy gracious hand, and pray
Forgiveness for another day.

Humbly, O Lord, I come to thee,
Sinful before thee fall;
My Saviour's blood my only plea,
My life, my hope, my all:
Clothe me in the Redeemer's dress,
His spotless robe of righteousness.

I pray thy grace my wayward heart
From this vain world to free;
The riches of thy love impart
To live alone to thee:
Take me, and claim me for thine own—
Make me but thine, and thine alone.

O may I daily, hourly, strive
In heavenly grace to grow!
To thee and to thy glory live—
Dead else to all below:
Tread in the path my Saviour trod,
Though thorny, yet the path to God.

With prayer my humble praise I bring
For mercies day by day:
Lord, teach my heart thy love to sing—
Lord, teach me how to pray.
All that I have, I am, to thee
I offer through eternity.

Thou, blessed God, hast been my guide,
Through life my guard and friend;
Yet still throughout life's wearied tide
Preserve me to the end:
And when this life's sad journey's past,
Receive me to thyself at last.

In my Redeemer's name, for all
These blessings I implore;
Prostrate, O Lord, before thee fall,
And gratefully adore:

Bend from thy throne of earth and skies,
And bless my evening sacrifice.

Chelsea.

Ω.

NINETEENTH PSALM.

NEW VERSION, BY COLONEL BLACKER.

(For the Church of England Magazine.)

LORD, supreme in glory dwelling,
Of thy wond'rous power and might
Earth and heaven rejoice in telling,
Day to day, and night to night.
Through each clime, to every nation,
Trumpet-tongued, by sea, by land,
Nature speaks her adoration
Of the great creative hand.

See, the sun in bridal splendour
Tells from whence his glories rise;
See the moon her homage render
As she climbs the spangled skies.
Glorious thus thy word, it beameth
O'er the soul supremely bright,
Speaking Him whose love redeemeth—
Joy of nations—light of light.

Some may strive for earthly treasure,
Gold of Ophir's richest mine;
Sons of luxury and pleasure
For their honied sweets may pine:
Be thy grace my soul's possession,
Ruling every turn of mind,
Till each thought and each expression
In thy sight acceptance find.

Miscellaneous.

SCOTTISH EPISCOPACY.—We are fortunate in having an example how Christians may lawfully separate from an established Church; and how they ought to behave in their separation. The Episcopalians of Scotland thus separate, because they deem themselves bound to remain in a communion governed by the apostolic order of bishops, which the national establishment has lost or rejected. Their principle rests upon the plain duty of obeying at all events the spiritual authority which God has appointed from the foundation of his Church, whether it be recognised or neglected, established or persecuted, by the civil power. But they acquiesce without murmuring in the poverty and obscurity to which the non-conformity exposes them; and they make no attempt to disturb the existing arrangements of the country. They separate, not because Presbyterianism is established by the state, but because Episcopacy has been ordained by God: and since obedience for conscience' sake, under whatever trials or discouragement, has been their ruling principle, we cannot wonder, however we may admire, at the noble example they display of uncomplaining meekness and devoted loyalty. They who are true to God will always be loyal to their king. Far otherwise they, who, deeming all orthodox sects indifferent, and of equal authority in themselves, yet contend, that if the state sanction any one of them, that one ought therefore to be resisted. Thus they canonise rebellion; and truly they honour their patron saint.—*From Osler's Church and Dissent.*

LOCUSTS IN THE EAST.—Such a visitation as a swarm of locusts, indicative of the vengeance of an Almighty power, can only be conceived by those who have witnessed their sweeping and dreadful ravages. Indeed,

in some countries the calamity reaches to such an extent, as actually to compel the inhabitants to lay in stores of provisions, lest they should suffer famine in consequence of their visit. I once happened to be near a cloud of these insects, which darkened the sun, and extended for several miles. The whole ground was literally covered with them. They leap like grasshoppers, making at the time a hissing noise. It is asserted that they have a government similar to bees. They follow the wind; and when the king rises, he is attended by a host of them, which proceed in one compact form, similar to a disciplined army on a march in the same direction. They come chiefly with the east wind. That they have a royal leader, however, is contradicted by Solomon (Prov. xxx. 27). The Arabs eat them in a fried state with salt and pepper; and they were unquestionably permitted as food under the Jewish dispensation (Lev. xi. 22), at which time there were different species of them. These insects are also mentioned in the description of the ruins of the city of Nineveh (Nahum, iii.). Solomon also alludes to them in connexion with "dearth, sickness, and pestilence," in the sublime prayer offered at the consecration of the temple (2 Chron. vi. 28). Their grand objects of attack are vines and fig-trees, which they so completely strip of their leaves as to convert them in a moment into an image of winter; and the husbandman, at the "rising of the sun," joyfully beholding his fruitful fields, promising bountiful crops, beholds, before its "going down," his hopes blasted, and the fair landscape become a desert. This is exactly agreeable to their practice of old (Exod. x. 15), where we are told, "Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it" (Deut. xxviii. 38). The swarms of locusts arise from immense tracks of waste land, which affords them shelter from the heat.—*Rae Wilson's Travels in the Holy Land.*

THE KING'S SUPREMACY.—The very system of religion which the king is bound by the word of God to establish and maintain debars him from the assumption of any sacerdotal function. If we find from that word, which confers upon him all his authority, and is to be the rule of his conduct, that the exercise of functions purely spiritual has been conferred by Divine authority upon an order of men set apart by a special commission from Christ himself, then it follows that this is one principle of that religion which the civil magistrate is authorised to establish. His very authority, therefore, becomes at the same time his restraint. As the commission issued by the great Founder and Sovereign of the Church not only conferred those powers on the first heralds of his word, but secured their transmission by a legitimate succession throughout all ages to a regularly authorised ministry, so the civil ruler is bound to establish and support this Divine institution, but not to change it. He has, therefore, no power either to execute, or to qualify any to execute, functions which are purely spiritual; but is bound to maintain in its integrity that which is so obviously the ordinance of God.—*From Falloon's Apostolic Church.*

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LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE

Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 90.

FEBRUARY 10, 1838.

PRICE 1½d.

THE BLESSEDNESS OF HEAVEN.

BY THE REV. THOMAS BISSLAND, M.A.
Rector of Hartley Maudyitt, Hants.

No. I.

HEAVEN A REST FROM SORROW.

IT is one of the most gracious promises set forth in the word of God, that there remaineth a rest for his people; a rest in heaven, purchased at a price no less costly than the blood of his incarnate Son, and reserved for all who cordially embrace the salvation revealed in the Gospel. Experience must prove, even to the worldling, that earth cannot be the place of man's final destination. Even while immersed in the business, or fascinated with the pleasures of life, he must feel that life is passing from him, and that time is hurrying on with a velocity which he cannot retard. He must be convinced, moreover, that uninterrupted and unalloyed happiness is not to be found on this side of the grave; and that the heart is often sad, and the spirit heavy laden, even when the outward appearance would lead to the supposition that all is joyous within.

The apostle, indeed, fitly describes the condition of man, when he speaks of the whole creation groaning and travailing in pain together until now. Sorrow, in fact, in one shape or other, is mingled in every human cup, although the draught may not in all cases be equally bitter. Man is a sinner, and consequently a sufferer: the influence of the curse denounced is still universally felt; and from exposure to suffering, man shall never be free, until, on the dissolution of the earthly house of this tabernacle, the disembodied spirit shall enter into the joy of its Lord, and the desire of the Psalmist shall be fulfilled,—

"O that I had the wings of a dove, that I might flee away, and be at rest!" Sorrow may arise from a vast variety of causes. Reference is not now to be made to that most bitter root of sorrow, a deep conviction of guilt, when the arrows of God stick fast in the soul; but simply to those sources connected with man's earthly circumstances, whence so many bitter waters flow. Sorrow may arise from pain of body, from anxiety of mind, from constitutional depression of spirits, from pecuniary difficulties and losses, from the pressure of poverty, from the ingratitude and malignity of others, from blighted hopes, thwarted expectations, and, in its most intense form, from the bereavement of those whom we have affectionately loved; and all these may be combined together, so as to render existence almost a burden. It is, in fact, impossible to enumerate the various fountains whence the streams of Marah may issue. It is not difficult, however, to know for what purpose they are permitted, namely, to withdraw the soul from the polluted streams of earthly gratification; that it may quench its thirst with that water which springeth up unto life eternal.

It is well, indeed, for the believer, "troubled on every side," when he can realise this truth for his comfort, that as there is no such thing as chance or accident, but all events are under His good and gracious guidance who hath declared, "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things;" so every afflictive dispensation is a messenger from him sent on an embassy of mercy; that it is an additional knock from that Saviour who seeks to gain admission to the heart;

a fresh call to disentangle the affections from a sinful and sorrowful world, and fix them on a world of purity and joy; and that though no chastening is in itself joyous, but grievous, yet is it designed, in the counsels of Infinite Wisdom, to produce some important beneficial result. To live under this habitual impression is to enjoy a holy tranquillity of spirit and peace of mind, even under life's most afflictive dispensations. It is not to rise above the world with stoical indifference, but it is to pass through the world with an implicit trust in that Jehovah in whom "is everlasting strength." It is not to indulge a morbid insensibility to events of an afflictive character, but it is to feel assured that "all things work together for good to them that love God." It is not to despise the chastening of a loving Father, but it is to regard that chastening as inflicted that his children may become partakers of his holiness. For such a blessed, peaceful frame of mind we ought fervently to pray: it will sweeten the bitter waters; it will cause light to spring up in darkness; it will produce a calm, while all around is tempestuous; it will say to the tumultuous passions of the breast, "Peace, be still;" it will give utterance to the language of implicit resignation,—“The cup which my Father hath given me, shall I not drink it?”

In addition to this holy conviction, however, that the light affliction wherewith he is tried is but for a moment, the believer is warranted to derive comfort from the gracious assurance that his sorrows must terminate with his earthly existence; that they cannot follow him into that eternal world where his conversation is now, and from whence also he looks for the Saviour, and in which God shall wipe away all tears from the eyes of his redeemed. Of the true character of the heavenly world, man, with his present limited faculties, can form no adequate conception. He is himself so weighed down with a corruptible body, that he cannot comprehend the glories of an incorruptible state. Of this, however, he is assured, that heaven will be an entire rest from sorrow in all its multifarious forms; that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed; and that every cloud will have been dispersed and every anxiety removed, in the new heavens and new earth, wherein dwelleth righteousness. “Blessed,” said the voice from heaven, “are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

Christian mourner, let this assurance, then, animate and cheer you in your journey through life's wilderness, that, from whatever

source your trials may arise and your sorrows spring, you are rapidly progressing to a world where misery shall never enter, because sin shall not there be found. Having fled to Christ, the Saviour of sinners, and accepted his gracious invitation, “Come unto me, all ye that labour and are heavy laden,” you have found him “a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land;” and you are warranted, amidst life's various vicissitudes, to take for your comfort the gracious promise of Jehovah, “My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places; when it shall hail coming down on the forest, and the city shall be low in a low place.” Say not, “The Lord hath forsaken me, and my Lord hath forgotten me;” for “there hath no temptation taken you but such as is common to man.” Pray to be delivered from a desponding and a repining spirit; to be enabled to testify the value of Christian principles by unreserved submission to the Divine will. Let not the language of complaint proceed from your lips. You have the pledged word of the Saviour, that where He is, there shall his people be. Whatever may betide you here, nothing, you are assured, shall separate you from his love: a love vast as the universe, and boundless as eternity. Tarry, therefore, the Lord's leisure; submit with implicit resignation to his will; wait the days of your appointed time until your change come. Come it will, in God's good time. Come it may, sooner than you expect it. Come it must, whether you desire it or no. Each night you lie down, you are so much the nearer to that long night of the grave, where “the wicked cease from troubling, and the weary are at rest.” Each morning that you awake, you are so much nearer the morning of a joyous resurrection; and the weary hours, as they pass heavily along, are bringing you nearer to that period when time shall be no longer, and you shall enter on the enjoyment of heaven's never-ending day. Be not dispirited; God is your friend, whoever may be your enemy. God is your portion, though destitute of earthly goods. God's reconciled countenance is beaming upon you, amidst the frowns of a faithless world. God's arm is stretched out for your defence, though your own may be feeble and paralysed. God's dwelling-place shall be your eternal home, when his ransomed “shall return and come to Zion with songs, and everlasting joy upon their heads;” when “they shall obtain joy and gladness, and sorrow and sighing shall flee away.” Why, then, should your soul be cast down? and why should it be disquieted within you? Hope still in God;

for in heaven you shall eternally praise Him who is the health of your countenance and your God.

Scripture Biography.

LIFE OF CAIN.

As Adam was the federal head or representative of all mankind, so in his two eldest sons seems to be represented the great distinction of mankind into saints and sinners, godly and ungodly, the children of God and the children of the wicked one. God had righteously cast our guilty parents out of paradise; but he did not "write them childless." In the midst of judgment he remembered mercy; and, as an earnest of the other blessings he had in store for them, he gave them the first blessing of increase. They were sinners, and had been made to feel the sorrow and humiliation of penitents; but God had not "forgotten to be gracious, nor shut up his loving-kindness in" final "displeasure."

When Cain was born, Eve, with joy and thankfulness, said, "I have gotten a man from the Lord." It is generally understood that Eve saw, in this child, the pledge of the fulfilment of God's promise of a Seed that was to be a Deliverer from the recently inflicted curse; and that therefore she thus triumphed in him. But if she cherished great hopes of being blessed in this child, she was ere long to be undeceived by a bitter experience. We cannot but suppose that one whose character developed itself in such unholy atrocity must have shewn early symptoms of his evil temper; and that, as a child, the outbreaks of angry violence must have been a painful earnest of worse things yet to be. The name "Abel" signifies "vanity." Whether she gave this name to the younger son from being so absorbed by her hopes in the eldest, as that any other object was at that moment "vanity," it is impossible to decide; but certainly it is a remarkable name to have been given to that one of the first two children in the world who promised the fairest, but who proved to be, as an object on which the heart could be fixed, but as vanity. How often has God "destroyed the hope of man" since that time, and established the truth of that saying, "Every man is at his best estate vanity!" (Ps. xxxix. 5).

Their father gave to both these youths a calling, even as God had given one to him in his innocence. Both employments belonged to the husbandman's calling, their father's profession; which, though it is now looked upon as a mean occupation, was then, and for ages afterwards, highly honourable. Abel's entrance on his duties is first mentioned, though he was the younger brother: this may possibly intimate that he entered first upon his calling; and if their father had exercised a discrimination of their characters, he may have influenced or guided Abel in the choice of his occupation, the keeping of sheep being more adapted to one of a pious and contemplative disposition, than Cain's more laborious duties as a "tiller of the ground."

"Adam, and in him his descendants, had been enjoined to express their sense of their sin, of which death was the wages, and their hope of its pardon through a Redeemer, by means of the lively figure of a slaughtered animal, solemnly offered to God with prayer of confession and thanksgiving. Of the flock of sheep destined for this purpose Abel was the keeper. Cain was a tiller of the ground. The appointed day for this sacred service had come round, and Cain and Abel met to make their offerings. Abel, in all humility, brought of the firstlings of his flock and of the fat thereof, and laid them on the altar, acknowledging his guilty nature, confessing his sins, and professing his hopes of forgiveness in the slaughtered victim. Cain brought only of the fruits of the ground which he

tilled, thus acknowledging God as the Giver, and making a thanksgiving offering, but expressing no consciousness of sin, nor faith in a Redeemer. The Lord shewed his approval of the sacrifice of the first believer of all born in sin, by a manifest sign; and his aversion to the offering of the first Deist, by withholding all marks of approbation. Such preference stung the proud, rebellious heart of Cain, which, most probably, was already wounded by sundry marks of superior affection shewn to his younger brother by his earthly parents. A deadly malignity took possession of his bosom, which, as no good affection had there been fostered which could serve to quell or allay it, either expelled or turned to its account every other feeling. Preference, indeed, shewn without necessity to another by one whom we revere and love, will create, perhaps, some uneasy feeling in the best bosom; but then its unnecessary exhibition is a wanton provocation. Yet, even here, the sufferer will rather look with humility to his own deficiency, than with envy to his rival's superiority; and should the rival be unworthy, still he will patiently acquiesce in the award, satisfied with the consciousness of no inferiority, aware that partiality is inseparable from human infirmity, and determined, in every event, to overcome evil with good. But Cain was angry at the preference shewn by God, whom he had wilfully disobeyed.

"Great was the forbearance and long-suffering shewn by God to this rebellious servant; but it only provoked further his stiff-necked and untameable spirit. God condescended to remonstrate with him, and asked him, when his countenance fell with the scowl of discontent upon it, 'Why art thou angry and fallen of countenance? With all things wherewith thou truly endeavourest to please me, will I not be pleased? and for those things in which thou neither hast pleased me nor canst please me, have I not provided by covenanting to accept a sin-offering? Is not this ever at hand? Why, then, was it not offered? And why be angry with thy brother? He shall still be subject to thee as younger to elder. The mark of my approbation will make no difference in this respect: I have not subjected thee to him.'

"Cain listened not to God, but kept his ear exclusively open to the complaints of his own malignant spirit. Over the imaginary wrongs which it continually suggested, he brooded, until the abominable nestlings were full fledged, and their flight was immediately towards the prey. Having conceived and matured his devilish project, he asked Abel to go forth with him into the field (for, according to the Septuagint, Cain said to Abel, 'Let us go into the field'); and when he had thus drawn him to a distance from home and help, rose upon him, and slew him. What a spectacle was then presented to the angels in heaven, as they looked down! A brother stood over the bleeding corpse of a murdered brother! Cain himself must have been exceedingly moved. For the first time he saw the death of man,—beheld a spectacle from which, at this day, our nature shrinks, although millions have already both presented and beheld it. The struggle of the last agony, the rapidly fading colour and deadly paleness, the glazed eye, and the deep parting groan; all these strange and horrible harbingers passed before his eyes, and introduced that inconceivable state which he had heard of, but never seen. To the first murderer was first revealed the form of the punishment of disobedient man: it was a revelation suited to the prophet of such a school. The utter lifelessness, the very nothingness, of the brother who, a moment ago, was full of life and activity, and the sudden loneliness in which he found himself, although the body lay before him, must have been appalling, even to the heart of Cain; and all this dreadful scene had been the work of his own hand!"

* Scripture Biography (Second Series). By the Rev. R. W. Evans, M.A.

But "precious in the sight of the Lord is the death of his saints;" and God, the God to whom vengeance belongeth, immediately makes inquisition for blood, and sits himself as judge. "The Lord said unto Cain, Where is Abel, thy brother?" Cain is asked this question, not because God knew not his guilt, but because his former manifestations of malice towards his brother might justly make him suspected, as also because he had been last with him; but specially did God put this question to elicit a confession of his crime. To sin, however, he adds rebellion: he proves his parentage from his "father the devil,"—from him who was not only "a murderer from the beginning," but a "liar" also. He denies that he knows what has become of his brother, and unblushingly charges his Judge with folly and injustice in putting this question to him—he flies in the face of God, saying, "Am I my brother's keeper?" To this insolent reply God gives no direct answer, but declares that his own knowledge testified against him, and his justice demanded satisfaction. Murder is a crying sin—none more so: blood calls for blood—the blood of the murdered for the blood of the murderer; it cries, in the dying words of Zachariah, 2 Chron. xxiv. 22, "The Lord look upon it, and require it;" or, in the words of the souls under the altar, Rev. vi. 10, "How long, Lord, holy and true?" Jesus himself, the patient sufferer, cried for pardon for those who were the authors of his undeserved sufferings: "Father, forgive them;" but his blood cried for vengeance. Though the sufferers should hold their peace throughout, yet their blood utters a cry which pierces heaven. "What hast thou done?" said God; "the voice of thy brother's blood crieth unto me from the ground." It is well for us that there is a blood whose voice overpowers the loud, vindictive note of the blood of Cain's murdered brother—"the blood of sprinkling, that speaketh better things than that of Abel," Heb. xii. 24. The blood of Christ sprinkled upon the conscience is a speaking blood; it speaks to God in behalf of sinners, pleading, not as Abel's blood, for vengeance, but for mercy. It speaks to sinners, too, in God's name, pardon to their sins, peace to their souls, with the demand of obedience to Him who has "redeemed them to God by his blood."

The curse pronounced upon Cain was destined to spring from that very quarter where he had chosen his portion—"from the earth." Thence the cry ascended up to God, and thence was the curse to arise. All the instruments of vengeance were at God's bidding, but he chose to make the earth the avenger of blood. If the earth give not her fruits to Cain, that which was to have been his blessing proves his curse. Accordingly, sustenance out of the earth is withheld from him: "when thou tillest the ground, it shall not henceforth yield unto thee her strength." The ground was cursed before to Adam, when its spontaneous productions were to be "thorns and thistles," its good fruits to be extorted from it by the labour of man; but it was doubly cursed to Cain—to him it should be wholly unprofitable. "Adam was sentenced to overcome the curse with the sweat of his brow, but Cain was condemned to obtain but a very imperfect reversal even with this. Adam, also, had been expelled from paradise; but Cain was expelled from the little remnant that was left of the domain of spiritual bliss. He was to be cast forth from the land of the presence of the Lord, and to be a fugitive and vagabond in the earth. On hearing this sentence, Cain expressed no acquiescence of a penitent and humbled heart; he was not even thankful that blood had not been demanded for blood—so precious in his own eyes did his intense selfishness render his own blood, so vile his brother's; but, like a hardened criminal, he remonstrated against its severity. He thought it hard, forsooth, that he, who had robbed his brother of the whole of this world, should lose any

part of it himself: 'My punishment is greater than I can bear!' he cried, and complained that the sentence went farther even than its terms implied. 'It shall come to pass,' he said, 'that (vagabond and fugitive as I shall be) every one that findeth me shall slay me.' God condescended to assure him against this consequence, by saying, 'that whosoever slew Cain, vengeance should be taken on him sevenfold.' In addition, he set a mark upon him, to warn every one against slaying him: this, probably, gave both a more fearful and public example than his death would have done. Thus was the first murderer gibbeted alive, as it were, and sent forth a wanderer over the wide earth, with the mark of infamy upon him. As he went from land to land, he was scared indeed from violence, but it was the manifest curse of God which made him sacred. Men loathed and avoided him; and if they gave him support, it was under the impression of doing God's will in prolonging the existence of so beneficial an example of his wrath. With unspeakable awe they beheld his horrible countenance, and, from its hideous signs of the inward working of a devilish and tortured spirit, gathered the misery of the man, and the abandonment of God."

Cain, being now the rejected of heaven, "went out from the presence of the Lord;" and we never find that he came into it again to his comfort. He forsook Adam's family and altar, and cast off all pretensions to the fear of God: he suffered a perpetual banishment from the Fountain of all good. He went and "dwelt on the east of Eden," somewhere distant from the place where Adam and his religious family resided. It was on the east of Eden that the cherubim were with the flaming sword; and it might be that he fixed his dwelling here as if to confront those "terrors of the Lord." The land he dwelt in was "the land of Nod,"—a word which means *shaking* or *trembling*, and which was given to the place in consequence of Cain's dwelling there, his own spirit being continually restless. When Cain went out from the presence of the Lord, he bade adieu to rest; for "the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

In this land of Nod "Cain became father of a wicked brood, to which mankind owes the most pernicious inventions. He himself led the way, by building a city, probably with the design of protecting himself from violence, or even from retaliation of rapine: but thus he was the first to deprive man of the natural and only wholesome food to many of his instincts and feelings, and to concentrate the means both of his bodily and moral corruption. His fifth descendant, Lamech, was, like himself, a murderer; and had four sons, men who were promoters of bloodshed. One of these is mentioned as having first kept cattle, probably as food for man: for this God had given no warrant; but the assumption was worthy of the son of one murderer, and the descendant of another. Another was Tubal Cain, who was the first forger of brass and iron, and, therefore, of deadly weapons of offence. The flood overwhelmed the whole of this wicked brood. The lesson of their example is left, but their blood has ceased to corrupt the generations of man.

"The mark set on Cain still remains; and as the book of life has travelled, and is travelling, from land to land, he is exhibited to the shrinking eyes of mankind as fearfully and publicly as when he wandered upon the face of the earth. And well will the reader of that book do to remember, that whenever the serenity of his countenance is marred by an unwarrantable fit of anger, by the rising of a rebellious spirit, by the scowl of a sulky and discontented mind, by a frenzy of jealousy, by a gnawing of envy, by a rankling of malice and uncharitableness, he bears a piece of the mark of Cain upon him.

Men turn in aversion from him, and God is not nigh him.

"Blessed is he who, daily coming forth meek and humbled from his secret confessional of self-examination into the bustle of worldly converse, can certify to his heart that it is clear of those foul inmates; and that, in abstaining from exhibiting the outward marks of their possession, it is not the strength of the law, but the love of Christ, which constraineth him."

N.

PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

No. XVI.—*The Grave-stone.*

"It is useless to puzzle yourself any longer over what is utterly illegible—the letters are worn past all hope of deciphering a single sentence. Come away."

And thus ends the last effort of poor humanity to perpetuate its cherished sorrows, or to display its pompous boastings, in the sight of posterity. That old, grey, mossy stone, with its half shadow of a cherub's face peeping out from the broken outline of a pair of wings; its green and yellow patches of corroded surface, where the long inscription once appeared; and its slanting position, bending forward while it sinks sideways into the soil,—that is the sole surviving memento of—what? It is a memento, for it says "Remember;" but who or what is to be remembered by it, all the wit of all earth's wise ones cannot discover. Nay, though, right under the cherub's chin, we may trace the course of the "Hic jacet," by knowing where it should stand, still, no more is communicated than the bare existence of such a tablet in that place must make known. It is a grave—its inmate has long tenanted the silent dwelling; and here our information ceases.

Is it, then, idle and vain so to mark a spot, endeared, perhaps, to some fond breast far beyond all that the residue of the globe contains? No; it is comely and befitting our nature so to do; though I look on the practice not as a mere natural impulse, but as one among the multitude of unregarded evidences afforded of the doctrine of the resurrection, as having been revealed to man from the earliest period. We find the art, not only of sepulture, but of preserving the human body itself after death, carried to a pitch of perfection at which modern science can only gaze and wonder, when unrolling from its delicate wrappers the corpse of two or three thousand years' unchanged existence. It seems to bespeak a thorough conviction that the spirit would reanimate its earthy tenement; but with a total ignorance or mistrust of the Power that could gather up the scattered dust, and say,

"Lost in earth, in air, or main,
Kindred atoms meet again!"

Probably not to one in a thousand who puts a head-stone at the grave of a departed friend does it occur that there is the remotest connexion between his act and the recognition of a great and glorious truth; yet I cannot sever them. That the custom prevails, with extravagant additions, such as the periodical digging up and caressing of the dry bones, among some people lost in the lowest depths of barbarism, and destitute even of a ray of spiritual understanding, does not militate against the supposition. It is in such cir-

cumstances that we find the rites of propitiatory sacrifice observed with jealous care, and practised with unsparing cruelty. Yet who questions the divine origin of the sacrificial rite, or fails to recognise in it a testimony to the truth of holy writ, proving that the sons of Noah, of whom the whole earth was overspread, transmitted, each to his descendants, an obligatory knowledge of the act which they with their fathers first performed upon issuing from the ark, by offering on an altar the victims miraculously preserved for that purpose? I know it is a question with some, whether the doctrine of the resurrection of the body was held in the patriarchal Church; but so clear to my apprehension is the language of Scripture on this point, that I never could contrive to perplex myself with a doubt. I believe it to have been as well understood by the earliest of the Old Testament saints as the nature and end of sacrifices. I love to think so. And on an old illegible grave-stone I can find a lesson written, beyond the mere tale of how the fashion of this world passeth away.

The feeling to which I refer the origin of monuments erected on the spot where the dead moulder, is distinct from that which would record their names in historical tablets. In the former there would be something as humiliating as in the latter there is honourable distinction, were it not connected with a higher destiny. The old custom of burning the dead is far less harrowing to the mind than, on deliberate reflection, is the fearful process of gradual decomposition, and ultimate mingling with a cold damp soil. The ancients enclosed in an urn the calcined mass obtained from their funeral pyres, and stored it up; but to put a mark upon the spot where corruption and the worm are fulfilling their slow, noisome task on the body of a beloved object, does really seem like a triumph of faith over sight, of hope over experience, worthy of those who have been taught concerning them that sleep in Jesus, that their scattered dust shall rise again. Then, how sublime becomes the language of a grave-stone!

"Stop," says the crumbling monument of by-gone generations,—"stop, passenger, and mark me. Here lies a brother of your race; I shew you precisely where he was laid under the sod. Dig now, even to the centre, in quest of the frame so fearfully and wonderfully made. Search, sift every handful of earth as you cast it forth, you shall not find a vestige of my charge. All is resolved into the parent element, beyond the power of your keenest investigation to separate or to discern the one from the other. Yet, read me again. Here lies that mortal; and hence he shall again come forth, in a moment, in the twinkling of an eye, at the last trump. What you toss around you is the corruptible that must put on incorruption; the mortal that must put on immortality. Go, learn from my defaced surface a lesson of faith,—'Blessed are they which believe, yet see not.'"

Summon me not, therefore, from gazing on this crumbling head-stone. I may rove far, and look upon many an object, before I encounter a monitor at once so humble, so venerable, so faithful, and so just.

Sacred Philosophy.

ASTRONOMY.

BY THE REV. H. MOSELEY, M.A.

Professor of Natural Philosophy and Astronomy in King's College, and Curate of Wandswoth.

No. IV.

THE MOTION OF THE EARTH.

WHEN, in reasoning on any hypothesis, we can fall back upon secondary causes, it is according to an analogy of nature to judge of the greater or less probability of the hypothesis according to the simplicity or complication of these causes. If, for instance, there be two hypotheses, reasoning from one of which we fall back upon a *double* operation of the hand of Him "who is wise in heart as well as mighty in strength" (Job, ix. 4); whereas the other resolves itself into a *single* effort of his will; then is the latter hypothesis, according to the analogy of nature, more probable than the former, and that *infinitely*.

This argument is not here rashly urged, *à priori*. It is simply stated as a *thing observable* through every province of nature—a *principle* to which every science lends its authority, that the power of God, *infinite in its development, is infinitely economised in its operation*—a principle to be traced in every manifestation of force in inanimate matter, and under every form of independent motion. All that we call design in natural things has in some way a direction to it. The very weed under our feet shews it in the form of its stalk; and the tree of the forest shapes out its trunk, moulds its branches, and tapers the very stems and fibres of its leaves, in obedience to it. That economy of creative power which thus manifests itself in the works of God, *infinitely perfect in its degree, has its remote but visible type in the imperfect husbandry of our efforts, which impels us to use the simplest possible means of effecting that which we have to do, and which is implied in what we call the best means of doing it.* In us this economy has for its object the preservation of our living powers; and for its immediate origin, a sense of lassitude and fatigue, for that end specially implanted in every living thing. In Him by whom this sense was laid upon us as a law, but whose own arm is "not straitened," and who "fainteth not, neither is weary" (Ps. xl. 28), that which in us he has made a necessity of nature, is but a principle of wisdom in operation.

Let us now seek if there be any evidence by which it is given us to perceive the operation of this principle in the architecture of the heavens. Let us listen if, in the stillness of the universe, there be not a *voice* re-echoed from worlds which, "without speech or language," traverse its unfathomable regions, and stars which silently repose in its depths—the voice of revelation: "by His *wisdom* hath he made the heavens, and stretched them out by his *understanding*."

It is a high privilege thus to be able to commune with God in his works—to feel (as it were with a *sense* of the understanding) his wisdom guiding the hand of his power. It is to enjoy here a knowledge of which, little though it be, that of heaven, as far as it includes the mysteries of creation, cannot but be a continuation—to hold here a few links of a chain which proceeds from the throne of God. And although now it is to the silent monuments of nature that the researches of science are limited, and in respect to these although now we see but as "through a glass darkly," yet is there a spirit of devotion, which, regarding these things as *beginnings*, with a faith almost invigorated into knowledge, anticipates, walking in this twilight, the dawn—the daylight of heaven—when we shall see "face to face," and "know even as we

are known." A time is at hand when to the soul now released from the corruptible body, in some degree (however slightly) schooled by the instruction of faith and knowledge, and no longer straitened by the imperfections of sense, the works of Grace, the works of Providence, and the works of Nature, shall present, under one vast but simple and united scheme, the equal evidence of God's mercy, his wisdom, and his power.

Of the changes of the heavens, those which first fix our attention are the daily revolutions of the sun and stars. Every day the sun takes his course in a zone obliquely across the sky; and between sunset and sunrise the stars, each in a path like that of the sun, revolve from the eastern to the western margin of the horizon, there to disappear, but on the following night to present themselves again nearly in the same quarter of the heavens, having in the intervening period of light journeyed through some region unknown to us, but apparently beneath our feet.

In this motion of the stars the most remarkable fact is, that they preserve their relative positions, each star moving so that its distance from the adjacent stars, and its position in respect to them, remains always the same. It is as though the whole dome of the sky, carrying with it the host of heaven, swept with an equable motion round a mighty axis placed obliquely across the space beneath it. The point where this imaginary axis intersects the dome of the sky is, in our latitude, situated somewhat above half way up its northern side, and is called its *pole*. The paths of the stars are circles, or, as it were, bands of the sky round this point. In their revolutions they preserve always the same distance from it, and seem to respect it. Being situated on the side, as it were, of the sky, some of them have not space to complete their circles beneath this point without sinking under the horizon; whilst the paths of others, did they leave a trace behind them, would be entire circles, completed on the face of the visible heavens. The first, when they sink beneath the horizon *set*, and *rise* when they come above it; the others, called circumpolar stars, neither rise nor set, never disappearing from the sky but in the daylight.

Of the stars which rise and set, the circular paths of some pass but little under the horizon, and the interval between their rising and setting is short; others, at greater distances, have larger segments of their paths cut off by the horizon, and are a longer time beneath it.

A star whose distance is equal to the quarter of a circle (or ninety degrees), measured from the pole over the crown or *zenith* of the sky, has *half* its path beneath the horizon, and half above it; and the interval between its rising and setting, and its setting and rising, are the same. If it were traced out upon the heavens, the path of this star would be a circle, called the equinoctial. All the stars beyond it, towards the southern margin of the horizon, have the greater portions of their paths beneath it, until at length but little of each path emerges, and the stars scarcely rise.

Imagining the sphere of the heavens, of which we see only one half, to be *completed*, these appearances indicate to us an invisible point beneath the southern horizon, about which the stars revolve as about the *visible* pole, and which is situated at the opposite extremity of the great axis of the sky. About this invisible southern pole there revolve stars which never rise to us, as about the northern there revolve those which never set.

Were it not for the excess of brightness, the heavens would in the day-time, when the sun shines, be seen covered with stars as at night. Amongst these stars the sun would not appear to keep his place, as they do in respect to one another; but, partaking at the same time in their daily motion, to travel amongst

them, and, as it were, from star to star, with an *annual* motion, uniformly and in a circle.*

On a sphere an infinite number of circles can be described, but none greater than those which are said to *gird* the sphere. By geometricians those circles which gird a sphere are called *great* circles of it. Now, the path of the sun is not (like that of a circumpolar star, for instance,) a small circle of the sphere of the heavens, but a great circle. Moreover, it is not a circle parallel to the diurnal paths of the stars, but oblique to them, so as to intersect with those that lie near it. This circle is called the *ecliptic*, or sun's path. It intersects with the equinoctial, at points called the equinoctial points.

The stars have been said all to retain, in their diurnal motions, the same places in respect to one another, and the same distances. This is not true in respect to six of them; these wander about among the rest, and are for that reason called (from a Greek word) *planets*. The paths* of these planets on the heavens are not, like the path of the sun, circles; and their motion in them is not, like his, uniform, or always at the same rate. Their motions are exceedingly devious. Sometimes they are seen moving obliquely across the heavens, tending towards the north, but westward, or in the direction in which the revolution of the whole sky appears to take place; then the direction of their motion changes, and they travel among the stars southward and eastward. Thus irregular in the direction of their motion, they are yet more irregular in its velocity. At one time they move rapidly through the heavens; at another they are stationary. Their brightness, too, changes perpetually. Sometimes one of them will be seen fixed apparently from night to night, but rapidly augmenting its brightness, as though, from some distant region of space, it were approaching us in a direct line; or, in like manner, it may at other times be seen motionless, but shining night after night with a diminished lustre, as though in a direct line it were leaving us. The planet Venus varies, for instance, so greatly in brightness, as at one time scarcely to be distinguishable from a star of the second magnitude, and at another to cast a shadow like the moon. It was by reason of their irregular motions, and their continually† varying brightness, that, in the early ages of the world, these planets were believed to move, not by any established and uniform law of nature, but each with an *independent will*; and that when, in God's anger, "men were given up to worship the host of heaven" (Acts, vii. 42), the imagination saw them surrounded as with the power and majesty of gods. The slowest, the dimmest, and the most distant, they called the god of time. He was represented as an old man, and appears to have been worshipped, with different attributes, under the different names of Saturn, Remphan, Phaëon.‡

To another of them, in which, from its great size, its steady lustre, its wide range, and its less devious motion, it was easy for the imagination to see an ascendancy, they gave the *throne* of the gods, and seem to have called him, under different forms of worship, Jupiter, Osiris, Baal.§

* There is an exact parallel to this motion of the sun amongst the stars in that of the moon, which, however, completing its course in the much shorter period of a month, may almost be seen to move amongst them.

† The early period at which the planetary motions were made the subject of observation, and their intimate connexion with the most ancient mythology, is shewn in the division of the week, and the enumeration of its seven days according to the names and supposed distances of the sun, and moon, and five planets. This enumeration was common to the Egyptians and to all the nations of the East. It is of immemorial usage, and is called by La Place the most ancient monument of astronomical knowledge.

‡ Ye took the star of your god Remphan (Acts, vii. 43). § They worshipped the host of heaven, and served Baal (2 Kings, xvii. 16). Them also that burned incense to Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven (2 Kings, xxiii. 5).

A third is of the colour of blood. They made him, therefore, the god of battle, and named him Mars, Moloch, &c.*

That planet which, in its season, shed the fairest lustre, and gave the brightest light, but whose motion was most uncertain, and its path the most devious, and which sooner than any other waxed faint, and was extinguished, they held to be the goddess of beauty, and, under what appear to have been but different forms, worshipped her as Venus, Astarte, Ashtaroth.†

Lastly, there was the planet whose course was the most rapid, and which ever most closely attended upon the sun; this they took for the symbol of speed. As Saturn personified the slowness, so did this planet the quickness, of time, and they made him the messenger of the gods, under the names of Mercury, Stilbo, Nebo (Is. xlv. 1).

For centuries after the disappearance of the heathen mythology this belief in *planetary influences* remained, under the form of judicial astrology.‡ It had now, however, come to be known that the motions of the planets, uncertain and irregular as they seemed to be, were yet the subject of a certain law; a law of remarkable simplicity, if we consider the extreme complication of the phenomena embraced under it. As far back as the time of Aristotle, it had been suspected that there were certain geometrical curves, called *epicycles*, in which if the planets moved, their places in the heavens would be nearly those which they were observed to be. These curves they would describe, if, each revolving round the sun as a central point, that central point were itself carried on in a circle round the earth.§ The epicycle of each would have the appearance of a scroll passing round the circumference of that great circle which is the sun's path, and having a series of loops within it. And in describing each loop, to an eye too remote to estimate the change of distance, the planet would appear at one time to be stationary, and at another to move in a retrograde direction, varying its brightness, especially at its stationary points, where its motion would be directly from the earth, or to it.

As, in the progress of years, recorded observations increased in number, this theory of epicycles was gradually perfected;|| and it was found that the places

* See Amos, v. 26, where the star of Moloch is spoken of.

† 1 Kings, ii. 33.

‡ Even so late as the sixteenth century we find it maintained, by reasoning little different from that in which it probably had its origin, by Gerolamo Francostore, a distinguished writer, in his work called "Homocentrica." "The planets," says he, "are observed to move one while forwards, then backwards; now to the right, now to the left; quicker and slower by turns; which variety is consistent with a compound structure, such as that of an ANIMAL, which possesses in itself various springs and principles of action."

§ As another illustration of the form of this curve—to the extremity of the hand of a clock let a watch be supposed to be fastened, carrying at the extremity of its hand a pencil so fixed as to trace a line on the face of the clock. The curve traced out by this pencil, as the hands of the clock and watch revolve, is an epicycle; and by setting the clock and watch to different times, its form may be varied in any way we think fit. To represent the true epicycles of the planets, or those in which, as it was afterwards discovered, they might, consistently with their appearances in the heavens, be considered actually to move, we must imagine the watch to have five hands, of lengths which bear the same proportions to the length of the hand of the clock that the distances of the planets from the sun do to the distance of the earth. These must, moreover, revolve in times which bear the same proportion to the time of the revolution of the hand of the clock that the periodic times of the planets do to the length of the year. The centre of the clock then representing the earth, and the centre of the watch the sun, the curves described by the different hands of the watch will truly represent paths in which if the different planets moved, their apparent motions in the heavens would be precisely what we see them to be. The ancient Egyptians are asserted, on the authority of Macrobius (Comment. in Sonn. Scip. i. c. 19), to have given to Mercury and Venus orbits of this kind about the sun, as they accompanied him in his revolution about the earth. The same theory is obscurely hinted at by Cicero (Sonn. Scip.), and distinctly by Vitruvius (lib. ix. c. 4).

|| It is to the astrologers of the middle ages that this perfecting of the theory of epicycles is wholly due; they applied their

of all the planets, and their motions, might be with great accuracy predicted, by supposing them all to revolve in circular orbits round the sun in the same direction, but at different distances, and with different velocities—the sun himself being swept, with all this train of attendant planets, in a circle round the earth. The distance of each planet from the sun, and its velocity, and the distance of the sun from the earth, were elements necessary to any calculation founded on this theory. These being at length, however, sufficiently well made out, the basis of an extensive knowledge of practical astronomy was laid upon them.

It is evident that this theory of epicycles supposes a continual change in the distances of the several planets from the earth. Since the discovery of the telescope by Galileo, it has become possible to measure the apparent diameters of the planets; and there have been found changes in them which accurately coincide with those changes of distance which each would undergo moving in its epicycle. Similar observations on the sun shew that his diameter is nearly constant, as it would be moving in a circle. So that, on the whole, we may consider it to be a thing established by the most certain evidence of observation, that the positions of the planets are the same as they would be if, revolving all in different concentric orbits round the sun, and in different times, he swept them with himself every year in an orbit round the earth.

Now, let us review the complicated and improbable conclusions to which the appearances of the heavens have hitherto led us. The first is, that the whole host of heaven, including the sun, planets, and stars, revolve round us with a common revolution every twenty-four hours. We have seen that the region of the fixed stars is distant from us by a space not less than 100,000 times the diameter of the earth's orbit, or by 19,200,000 millions of miles. Being thus distant, the magnitudes of the fixed stars must be enormous, or they could not be visible to us, however bright they might be.* Moreover, being thus distant, if they revolve round us every twenty-four hours, they must fly through space with inconceivable rapidity. A daily revolution of the heavens amounts, then, to this; that millions of huge spheres of matter, endued with the same principle of force, subject to the same laws, urged with the same primeval impulse, as that matter which composes our earth, each pouring forth a flood of native light through the abysses of space; that these stars innumerable, so thick in visible space that the eye cannot in some parts of it discover any interval or separation between star and star; so many, that whenever we succeed in fathoming more deeply the space in which they dwell, by powerful telescopes, we invariably find more of them;—that these stars innumerable, each in its own mighty orbit of more than 19,200 billions of miles, revolve in the same direction, and in parallel circles, with a velocity greater than that of light round this earth of ours, which is but as an atom in comparison with the least of them:† moreover, that all the planets, describing each its particular orbit round the central sun, and the sun its orbit round the earth, besides their respective and proper motions, have one common daily motion of infinitely

knowledge of it to the purposes of their art. Fallacious as it was, science yet owes to it large obligations. It is not too much to assert, that without that knowledge of the law of the planetary motions which the theory of epicycles supposes, the system of Copernicus would have remained until now a bare speculation, as did that of Pythagoras for more than two thousand years. Whilst astronomy was thus being nurtured by astrology, chemistry was cradled by the sister delusion of alchemy.

* Sir J. Herschel has calculated that the light emanated by the star Sirius cannot be less than twice that of the sun. It is probably far more.

† If any thing could add to the force of this improbability, it would be the consideration that the stars are by no means disposed in space with any visible reference to the position of the earth; there is no uniformity, no correspondence of situation between them and it.

greater rapidity and extent around this earth, which is almost the least of them.

The fabric of nature more immediately around us manifests a simplicity in its design, a proportion and harmony in its parts, and an economy of creative power, with which every thing in this scheme of the universe is at variance. Now every element of disproportion vanishes from it; it changes into a system of marvellous simplicity and beauty, reconciling itself entirely to the analogy of nature, and worthy of Him who hath “established the world by his wisdom, and stretched forth the heavens by his understanding;” if, for the daily rotation of the heavens, the millions of stars, the sun and planets, round this little earth, we substitute a daily rotation of the earth about its axis; and for the annual revolution of the sun about the earth, accompanied by his train of attendant worlds, we substitute a revolution of the earth in common with the other planets round the sun at rest—thus giving to it two motions, one of rotation, and the other of translation, which two motions we shall shortly see to involve in themselves a probability.

A daily rotation of the earth upon its axis is sufficient to account for the apparent daily revolution of the heavens. An annual revolution of the earth about the sun similar to that of the other planets, and in the same direction, is sufficient to account for the apparent annual revolution of the sun about the earth in a circle, and for the apparent motions of the planets in epicycles, according to the theory of the astrologers. These facts first presented themselves to the mind of Nicolas Copernicus, a canon of the cathedral church of Warmia, and were published in 1543, after his death, in his work, “*De Revolutionibus Orbium Cœlestium*.” They establish the system of the universe known by his name, and constitute the greatest discovery of the visible works of God ever yet vouchsafed to the human mind.

PRACTICAL IMPROVEMENT OF THE INTERCESSION OF MOSES AT REPHIDIM:

A Sermon,

BY THE REV. M. M. PRESTON, M.A.

Vicar of Cheshunt.

Exodus, xvii. 8-14.

“Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.”

In the former part of this chapter we read of the distress of the Israelites caused by the want of water, and of the supply miraculously afforded to them by the smiting of the rock in Horeb. Scarcely had they received this relief, when they were subjected to a

new species of trial, which must also be regarded as a chastisement for their murmurings under the previous discipline. The Amalekites, who appear to have derived their descent from Esau, by a grandson of the name of Amalek, mentioned in Gen. xxxvi. 16, apprehensive that the Israelites might invade their country, which lay near the wilderness—or perhaps only from hereditary hatred of the posterity of Jacob—attacked them in a hostile manner.

Probably they resolved to assault them thus early, as thinking that the Israelites would be less able to resist them while they were unused to warfare, and imperfectly armed; for they had, as yet, we may suppose, but few arms beside those which they had taken from the Egyptians at the Red Sea. The attack appears to have been altogether unprovoked; for the Israelites had given them no molestation, nor were the Amalekites included among the nations whom they were specially commissioned to destroy. They must have heard of the wonderful interposition of the Lord in behalf of his people at the Red Sea; but they were not thereby deterred from their purpose. Possibly that interposition had only increased their enmity against the Israelites; as we frequently find, that favour shewn by God to his people, instead of conciliating, rather exasperates against them the feelings of the ungodly. Whatever were the motives and peculiar circumstances of the attack, the Amalekites had the distinction of being the first enemies who harassed the Israelites on their march to the promised land. It was a distinction for which they paid dearly, as will all those who stand forward to frustrate the purposes of the Almighty, especially his purposes towards those respecting whom he “hath spoken good.”

But though the attack made by the Amalekites was unjust, and highly displeasing to God, it is not, therefore, the less to be regarded as a punishment providentially inflicted upon the Israelites for their past murmurings. When men repine, as they had done, under the corrections and trials which come more immediately from the hand of God, they may be expected to suffer from the hands of their fellow-men, who, in following their own inclinations, are overruled by the supreme Disposer of all things for the accomplishment of designs unknown to themselves. Thus the Amalekites, while they thought only of gratifying their own malice by making havoc of the Israelites, were really employed as instruments by the Almighty, who purposed by means of them, not to destroy, but to correct, his offending people. This is the view, which is repeatedly brought forward in Scripture,

of the sufferings endured by the Church and people of God, collectively or individually, from ungodly nations and individuals. These are sometimes used, like rods, for the correction of better men than themselves; and when they have done their work, like rods, they are thrown away or consumed. It was so with the Amalekites, and, in after-ages, with the Egyptians and Assyrians. The king of Assyria is introduced in the tenth chapter of the book of Isaiah, boasting himself thus concerning the conquest of Samaria, the capital of the kingdom of the ten tribes:—“By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: and my hand hath found as a nest the riches of the people: and as one that gathereth eggs that are left, so have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.” But what saith the Lord, by his prophet, to this boaster? “Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.”

This passage (and there are others of similar import) satisfactorily explains to us the fact, which may have perplexed some persons, that the power of inflicting injury on the righteous is often granted for a time to the wicked; and that, of two contending nations or individuals, success not unfrequently falls for a time to the more guilty. The Almighty is not limited in the selection of instruments for the accomplishment of his purposes. He may employ the more guilty to correct the less guilty, as well as the less guilty to destroy the more guilty. Neither can do any thing, except it be given to them from above.

It pleased God to make this unprovoked attack the occasion of an interesting and instructive manifestation of his power to the Israelites, and, through them, to his people in all succeeding ages.

Moses, the leader of the Israelites, acting doubtless under the immediate direction of the Lord, on being thus attacked, did not himself lead the people to battle against the Amalekites, but entrusted the command of the men selected for the combat to Joshua, and himself went, attended by his brothers Aaron and Hur, to the top of a neighbouring hill, whence he could see, and where, probably, he was seen by, the combatants. In that conspicuous situation, lifting up his hands to heaven, he prayed for the success of the Israelites during the engagement; and it was

observed that, according as his hands were stretched out in prayer, or hung down through weariness, the Israelites prevailed against the Amalekites, or were unable to stand before them. Upon this Aaron and Hur stayed up his hands, and the consequence was, that Joshua discomfited the Amalekites.

In this remarkable story there are several particulars to be noted.

As this was the first occasion on which the Israelites were called to fight with their enemies—for when the Egyptians were destroyed at the Red Sea, they only stood still to behold the salvation of the Lord—it was appointed by God that they should be taught by this significant emblem, which they would remember better than any words, where their chief dependence for victory lay. The Lord, by turning the scale for or against them, not according to the valour of the combatants, but according to the earnestness or slackness of Moses' intercession, instructed them, not to be like the other nations of the world, who trusted only or chiefly to an arm of flesh, to the number, or valour, or equipment, of their armies; but to depend for success mainly upon the word and promise of God—using, however, at the same time, the ordinary human means.

They were further taught in this way, that prayer for success, in order to be effectual, must be continued and persevering.

It was not enough for Moses to offer up one feeble, or even fervent, supplication to the Lord, and to trust the issue mainly to Joshua; but he was to be as unremitting and persevering in his supplication, as Joshua was in his combat—he was not to leave off till the battle was won.

Now, in interpreting passages of this kind, we must be careful not to overstrain them. We are not to suppose that soldiers, or others, who may be engaged in perilous services, have nothing to do but to fight and exert themselves; and that others, whose business it more particularly is, have nothing to do but to pray; and that they must continue always engaged in actual prayer, in order to insure success—this would be a narrow and erroneous view to take of the subject;—the spirit of the instruction to be derived from the passage is, that while our hands are engaged in any perilous or difficult service, our hearts should be lifted up to Him with whom it is all one to save by many or by few; and who has sometimes made a thousand to flee at the rebuke of one; and who has declared that “the race is not to the swift, nor the battle to the strong.” It is also a distinct intimation to those who, from their age, or character, or circumstances, are exempt from dangers and labours to which others are exposed in

the service of the Church or the community, that they ought to employ for them that prayer which has power with God; that they ought to pray for them and not faint; and that little as their prayers may be valued by ungodly and worldly men, who mock at what they do not understand, God, who alone can give victory, will put honour upon them, if not immediately, or before the eyes of men, yet as soon as it is desirable that their real services should be made manifest. “The effectual, fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit” (James, v. 16-18). Little do some of those who are acting a conspicuous part in the affairs of communities and nations, know how much they are dependent for success on some others, who are not, perhaps, observed by any but Him who heareth and seeth in secret.

But it is chiefly as an emblem of the *spiritual* warfare in which the followers of Christ are engaged, that this account of the combat of the Israelites with the Amalekites is calculated to afford us useful and comfortable instruction. It is indisputable, that the conflicts of the Israelites with their enemies, on their march through the wilderness to Canaan, were intended to be figures of the conflicts of Christians with their spiritual enemies in their journey through this world to heaven. We read (1 Cor. x. 1, 2), “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptised unto Moses in the cloud and in the sea”—*i. e.* were in that way initiated into, and entered upon, the pilgrimage and warfare in which Moses was their leader; “and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.”

In like manner, amongst *us* every one at his baptism is received visibly into the congregation of Christ's flock, and signed with the sign of the cross, “in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue *Christ's* faithful soldier and servant to his life's end.”*

In this spiritual warfare, even more than in any worldly conflicts and trials, the Christian has need to pray earnestly and continually, if he would not be overcome; for he has to

* Baptismal Service.

contend not only with flesh and blood, not only with his own evil inclinations and weaknesses, and the temptations of the world, but also against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

My Christian brethren, let me speak to you of this warfare.

If, according to your profession made in baptism, you have renounced the world, the flesh, and the devil, and devoted yourselves to Him who came to destroy the works of the devil, and has called you to come out and be separate from the world, and to mortify the deeds of the flesh; you must not expect to proceed without molestation in the service on which you have entered.

The world will not soon forgive you for having turned your back upon it. Worldly men will regard you with dislike and suspicion. They will pursue you, if not with other weapons, yet with reproaches, and slander, and ridicule. They will throw impediments in your way, and rejoice if they see you fall over them. They will aggravate your errors, and misrepresent your good deeds. They will seek occasion against you; and sometimes, it is to be feared, they will find it. For you bear in your own breast another enemy, ever ready to betray you—the remains of that *carnal mind* which is opposed to the will of God, and which is only imperfectly subdued—a heart only imperfectly renewed, naturally prone to evil, and averse from good, and therefore liable to be turned by temptation from the right way. And both these enemies, the *world* and the *flesh*, act frequently, without being conscious of it, under the influence of a subtle prompter, who makes them sagacious to discern the time and mode of attack best calculated to surprise and overwhelm you. That chief enemy, *Satan*, never ceases to wage war, so far as he is permitted, against the followers of Jesus Christ; and he has many ways of harassing and molesting them. Sometimes he employs others as his agents; sometimes he is himself the tempter. That he has access to the minds of men, and is permitted, within certain limits, to tempt them to evil, cannot be doubted by those who believe the word of God.

With such enemies and hinderances opposed to your progress, you will in time be disheartened and overcome, if you forget where your strength lies: "I will not trust in my bow," said the Psalmist, speaking of *his* enemies; "neither shall my sword save me." Neither must *you*, in your conflict with these *spiritual* enemies, trust to any arm of

flesh, either to yourselves, or to any human succour. "Be strong," says the apostle to the Ephesians, "in the Lord, and in the power of his might." "Take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all, to stand."

But the means of resistance, which this passage leads us more particularly to notice, and without which all other means will fail, is *prayer*—*fervent, persevering prayer*, agreeably to the concluding exhortation of the apostle just referred to, "Praying always," says St. Paul, "with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." Mark how, when Moses' hands failed, which was the sign of prayer being suspended, the Amalekites prevailed; and how the lifting up of the hands again turned the scale for Israel. Learn from this, that though you cannot be praying always in your spiritual conflicts, *i. e.* cannot be always in the attitude, or uttering the words, of prayer; and though, therefore, these cannot be always necessary to ensure success, yet habitual prayer—a prayerful spirit, which will frequently express itself, both in word and gestures, is necessary. Such a spirit is, in fact, the spirit of humble dependence upon God in the use of proper means (it always prompts to the use of means); and where this spirit is, God will perfect his strength in human weakness. Out of weakness you shall be made strong; you shall not be discouraged by, but even glory in, your infirmities, that the power of Christ may rest upon you. "Pray," then, my brethren, "without ceasing;" "pray, and faint not."

But who is there that has ever prayed in earnest, but feels that he cannot always pray and make supplication even in the spirit? Who does not feel that his prayers are sometimes so lifeless—even his desire to pray so feeble, that if his hands were held up, as those of Moses' were, his heart would remain below? And further, that if he trusted to any merely human friend to intercede for him, the same unfitness for prayer might also invade *his* spirit when help from above was most needed.

What resource, then, is left in this emergency? Blessed be God, we are not left without resource. We learn, figuratively, from this passage, what we are elsewhere taught expressly, that "we have an Advocate with the Father, who ever liveth to make intercession for us."

Of His intercession for his people, Moses' intercession on this occasion for the Israelites was a type; and indeed derived from it by anticipation all its efficacy. That heavenly

* See Eph. vi. 12.

Advocate and Intercessor, Jesus the Son of God, is not, like ourselves, or any human friend (I mean any merely human friend), whose prayers we may have solicited, subject to weariness. Neither is his intercession, like that of others, liable to be interrupted by death. No; his intercession for his people, his redeemed, flows on in one uninterrupted strain. To the intercession of this High-Priest you may commit your cause, Christian brethren, when you are faint and weary, and ready to sink in the conflict with the enemies of your salvation, and even when your animal spirits are unequal to the effort of prayer. He knows that your conflict is a real conflict with vigilant and powerful adversaries. And he is not a High-Priest that cannot be moved even with the feeling of your infirmities, but was in all points tempted even as you are, yet without sin; and therefore is able to succour them that are tempted. He knows that you need support. He himself condescended in the days of his flesh to feel his need of it, and to receive it; and what you need of support, he will supply to you out of that inexhaustible fulness, which, in answer to his intercession, his Father has deposited in his hands, to be dispensed according to the necessities of his people. God will supply all your want by Christ Jesus. Sometimes he may seem to withhold from you what you really need, but he only seems. Doubtless, while Moses was on the mount, and the Israelites engaged with their enemies, he would often be hidden from their eyes, and they from his. The dust of the combat, or intervening clouds and mists, might hide them from each other's view. But can any thing hide you from the eye of Him who never sleepeth nor slumbereth, and to whom the darkness and the light are both alike? And what though you cannot see Him with the eye of sense? What, then? Cannot you, with the eye of faith, look above the clouds and mists which intervene between you and the throne of God? Think you that the vapours of this earth of ours affect the region in which God more immediately dwells? O, brethren, think not of God as if he were such an one as ourselves! Think not of heaven as if it were subject to the storms which agitate our earth! There is Jesus, the Mediator of the new covenant, pleading in your behalf what he has done and suffered for you. The Father is well pleased, for his sake, to do for you more than you can ask or think. "My grace is sufficient for thee," is the condescending assurance of your Almighty Friend. "Look," brethren, "unto Jesus, the Author and Finisher of your faith, who for the joy that was set before him, endured the cross, despising the shame, and

is now set down at the right hand of the throne of God;" and who says to you, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

He well knows that the greater part of your spiritual conflicts, Christian brethren, are not like those of the Israelites with the Amalekites, fought before the eyes of men, amidst a crowd of observers, who, by looking on, might impart to you a sort of artificial courage and heroism. Many, perhaps most, of your conflicts are unknown to any but Him who seeth in secret: you therefore need the assurance, that He, who seeth in secret, regards you with a friendly eye; and that assurance, brethren, you have. His eye is ever upon you for good; he hears your sighs, he counts your tears; he sees you in secret, but he will reward you openly. He will make manifest in due time how much more important and honourable in his sight are your secret conflicts, your godly sorrow for sin, your struggles and resolutions against it, your endurance of shame and unkind treatment, and your endeavours to glorify him under malignant aspersions; than some conflicts which have made the world ring with admiration. Your life is, for the present, hid with Christ in God; but when Christ, who is your life, shall appear, then shall you also appear with him in glory.

It only remains for me to notice the sentence pronounced against the Amalekites in the conclusion of this chapter, "The Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven."

This curse continued suspended over that devoted people for a long time. It might appear to have been forgotten; but it was recorded on high, and was transmitted by Moses to his successor forty years after it was recorded; and was executed by the express command of God, after an interval of four hundred years,—partially by Saul, and more completely by David. On this we may remark, that the judgments of God against his enemies, and especially against the persecutors of his people, though sometimes slow, are always sure: every word of God shall be accomplished in its season. And, O how fearful is the thought, that the only mention made of some in the record above, is, that they fought all their life long against the people and cause of God; and that, consequently, the same divine word, which is pledged for the success and triumph of his people, is pledged for their final and irretrievable ruin! My brethren, may we and all ours

cast in our lot with the people of God; may we rather share in their conflicts, and wanderings, and afflictions, of whatsoever kind, than have our portion with the men of this world, howsoever rich in temporal treasures, howsoever apparently exempt from even the ordinary visitations of this life of trouble. Then, having waited, like the dying patriarch, for the salvation of the Lord, we shall not be disappointed of our hope; but, with all the children of the faith of Abraham, shall have our inheritance in that heavenly Canaan where there is no more sin, nor conflict, nor temptation, nor sorrow.

WINTER.*

THE general aspect of winter is forbidding. It is the night of the year; the period when, under a mitigated light, nature reposes, after the active exertions of spring and summer have been crowned with the rich stores of autumn. We now no longer survey with admiration and awe those wonders of creative power which arrested our attention in that youthful season, when herbs, plants, and trees awoke from their long sleep, and started into new life, under the kindly influences of warmer suns and gentler breezes; and when the feathered tribes made the fresh-clothed woods and lawns, and the blue sky itself, vocal with the music of love and joy. Nor do we now expatiate in the maturer beauties of summer, when light and heat flushed the glowing heavens and smiling earth, and when the clouds distilled their grateful showers, or tempered the intense radiance by their fitting shade. And mellow autumn too has passed away, along with the merry song of the reapers, and the hum of busy men, gathering their stores from the teeming fields.

Instead of these genial influences of a propitious heaven, our lengthening nights, and our days becoming perpetually darker and shorter, shed their gloom over the face of nature; the earth grows niggardly of her supplies of nourishment and shelter, and no longer spreads beneath the tenants of the field the soft green carpet on which they were accustomed to repose; man seeks his artificial comforts and his hoarded food; the wind whistles ominously through the naked trees; the dark clouds lower, the chilling rain descends in torrents; and, as the season advances, the earth becomes rigid, as if struck by the wand of an enchanter; the waters, spell-bound, lie motionless in crystal chains; the north pours forth its blast, and nature is entombed in a vast cemetery, whiter and colder than Parian marble.

Yet, even in this apparently frightful and inhospitable season, there are means of pleasure and improvement, which render it scarcely inferior to any other period of the revolving year; while proofs of the power, wisdom, and goodness of the great Creator are not less abundantly displayed to the mind of the pious inquirer. With reference to the angry passions of the human race, it is said that God "causes the wrath of man to praise him, and restrains the remainder of wrath;" and a similar remark applies with a truth equally striking to the troubled elements. The Almighty sets bounds to the raging ocean, saying, "Hitherto shalt thou come, and no farther; and here shall thy proud waves be stayed." He regulates by his wisdom the intensity of the tempest, "staying his rough wind in the day of the east wind." All the

active powers of nature are his messengers: "fire and hail, snow and vapour," as well as "stormy winds, fulfil his word." Nothing, indeed, can be more worthy of admiration and gratitude than the manner in which the rigours of winter are tempered and modified, so as to contribute to the subsistence and comfort of living beings.

It is true, that even in the ordinary occurrences of life, there are, in winter, probably more distressing and fatal incidents than during the other quarters of the year. A snow-storm may sometimes overwhelm a shepherd and his flock; a tempest may cause a gallant vessel and its crew to perish; a fire may lay a village in ashes; disease, attendant on exposure to a rigorous climate, may invade the unwholesome and comfortless huts of the poor; or, in a season when the wages of agricultural labour cease along with the power of working in the open air, famine may emaciate and destroy whole families: but such events as these, melancholy as they are, must be ranked among the common evils of life, and belong to a class, marking a peculiar feature in the government of this fallen world, to which I have previously adverted, and which can never be far from the mind of the accurate observer of nature. At present let us take a rapid glance at the other side of the picture, and we shall see enough to prove, that even in these gloomy months, the paternal care of an all-wise and beneficent Governor is not less conspicuous than in other periods of the changing year.

If we look at the lower animals, how wonderful are the kind provisions of Providence! Among the numerous tribes of insects, reptiles, birds, and quadrupeds, there appears to be a general presentiment of the coming desolation. Some, impelled by a wonderful instinct, provide for themselves comfortable retreats, each tribe adapting its accommodation to its peculiar circumstances,—burrowing in the earth, or boring beneath the bark of trees and shrubs, or penetrating into their natural hollows, or lodging in crevices of walls and rocks, or diving beneath the surface of the water, and lying immovable at the bottom of pools, lakes, or marshy streams. Here they are preserved during this barren period, either by feeding on the stores which, with a foresight not their own, they had collected in the bountiful weeks of harvest, or by falling into a deep sleep, during which they become unassailable either by the attacks of cold or of hunger, or by issuing daily or nightly from their resting-places, and gathering the food which a providential care has reserved for them, and taught them how to seek. Others, chiefly belonging to the winged tribes, are taught to migrate, as the rigours of winter approach, to more genial climates, where abundant food and enjoyment are provided for them, and where they are thus permitted to expatiate in all the advantages of a perpetual yet varied summer; while these, again, have their places supplied by hardier species of the feathered family, which the gathering storms of more northern regions had warned to leave their summer haunts.

If, from the inferior animal creation we turn to man, the same traces of a paternal hand are seen in providing against, or compensating for the privations of winter. If our natural instincts and defences are not so numerous as those of the brutes, reason and foresight amply supply their place. Influenced by these, we build comfortable houses, of materials which are every where to be found, and collect supplies of fuel from bogs and forests, or dig them out of the bowels of the earth, where they are laid up as in storehouses; and we rear flocks and herds to furnish us with the means of food and clothing. Meanwhile, necessary industry occupies and cheers the dreary season; and books or social intercourse improve and exhilarate the mind.

All these proofs of paternal care deserve and will

* From "Sacred Philosophy of the Seasons," by the Rev. H. Duncan, D.D.

obtain a separate consideration ; but the simple mention of them is calculated to call forth sentiments of pious admiration and gratitude. "Who knoweth not in all these, that the hand of the Lord hath wrought this ?"

The winter landscape has been accused of monotony ; and certainly all nature has at this season a less animated and varied aspect than at any other. Unless when sprinkled over with hoar-frost, or covered with a cold mantle of snow, the surface of the earth is of a bleak and faded hue. The woods have long lost the variegated foliage that had previously ceased to be their ornament ; and the branches of the trees, with their "naked shoots, barren as lances," present one uniform appearance of death and decay. The howling of the long-continued storm, and the few faint bird-notes heard at intervals in the thickets or hedges, are monotonously mournful. The devastation of the earth, and the sounds that seem to bewail it, are general and unvaried. A few hardy plants and flowers, indeed, begin to swell their buds and expand their petals ; but the thick cerements which envelope the one class, and the pale and sombre hue of the other, equally proclaim to the querulous mind the ungenial climate.

Such, at a cursory glance, appear to be the aspect and tone of our winter scenery. But the keenly observant eye discovers even at this desolate season, and in the midst of seeming monotony, that endless variety which characterises every province of creation. On close inspection, indeed, all we behold is varied. Whatever be the season, and wherever lie the scene of our observation, though many things are apparently similar, yet none are exactly or really so. At certain times and places, the mutual resemblances between all the common objects of sense, all that solicits the eye on the ear in the landscape, may be so numerous and striking, that a feeling of monotony ensues ; groups of mournful sights and sounds may, in the dead of the year, successively impress us with a sense of melancholy, and incline us to set a limit to the usual prodigality of nature ; but yet true wisdom, aided by quick and active observation, easily draws the dull veil of uniformity aside, and reveals to the admiring eye boundless diversity even in the ravaged and gloomy scenery of winter.

Are the woods so uniformly dead, as, on a first survey, they appear ? The oak, the ash, the beech, and most of our forest-trees, have lost their varied foliage ; but, with the exception of the larch, the numerous varieties of the fir and the pine retain their leaves, and variegate the disrobed grove with their unfading verdure. In the woodland copse, or lonely dell, the beautiful holly still gladdens the eye with its shining and dark-green leaves. Nor are our shrubberies without their living green. The laurel and the bay defy the blasts of winter, and continue to shelter and beautify our dwellings. The flowers have not all vanished. One of the fairest, and seemingly one of the most delicate of them all, the Christmas rose, spots the garden or shrubbery with its bloom, unhurt by the chilling influences of the season. Before the severity of winter is over, the snow-drop emerges from the reviving turf, the lovely and venturesome herald of a coming host. Thus, in the period of frost, and snow, and vegetable death, the beauty of flowers is not unknown ; but rather what survives or braves the desolating storm is doubly enhanced to our eyes by the surrounding dreariness and decay.

And are the atmospherical phenomena of this season monotonous or uninteresting ? Independently of the striking contrast they present to those of summer and autumn, they are of themselves grandly diversified. The dark and rainy storm careers over the face of the earth, till the flooded rivers overflow their banks, and the forest roars like a tempestuous sea. The hoar-frost spangles the ground with a white and brilliant

incrustation, or the snow, falling softly, covers the wide expanse of mountain, and wood, and plain, with a mantle of dazzling purity. Then the dark branches of the trees, bending under a load of white and feathery flakes, have a picturesque aspect, and seem to rejoice in the substitute for their lost foliage. And how fantastically beautiful are the effects of frost ! Water is transmuted into solid forms of a thousand different shapes. The lake, and even the river itself, becomes a crystal floor ; and the drops of the house-eaves collect into rows of icicles of varying dimensions, differently reflecting and refracting the rays of the mid-day sun. The earth is bound in magical fetters, and rings beneath the tread. The air is pure and keen, yet not insufferably cold. Calm and clear frosty days, succeeded by nights that unveil the full glory of the starry firmament, are intermingled with magnificent tempests, that sweep over the land and sea, and make the grandest music to the ear that is attuned to the harmonies of nature.

Variety seems to be a universal attribute of creation. It is stamped upon the heavens, the earth, and the sea. The stars are all glorious ; but "one star differeth from another star in glory." The sun eclipses them all ; and the moon reigns among them like their queen. The earth is covered with numberless mountains and hills, thick as waves on the ocean, and more wonderfully diversified. From the tiny hillock to the cloud-piercing peak, no two eminences are wholly alike in shape or size, or in any single quality. What valley or plain, what tree, or flower, or leaf, or blade of grass, is in all points similar to another ? Search the whole world, and you will find no pair of any of these created things exact counterparts to each other in regard to weight, colour, structure, figure, or any other essential or accidental property. The animal world is as endlessly diversified. Not only is the distinction between the various genera and species wide and impassable, but between the individuals of each species no perfect similarity exists. Twins are commonly most like each other ; but yet we are at no loss to distinguish between them. Even when we take two parts, however apparently alike, of two individuals of the same species, we find the same diversity. The variety observable in the human countenance has long been a matter of remark and admiration. The general features are the same in all ; but their colour, their relative size, and numerous other particularities, are curiously different. Hence we can at once recognise an individual among a thousand, even when they are of the same stature and complexion with himself.

The diversity of colour is truly astonishing, and is the source of much beauty and enjoyment. Though the primary colours are only seven, yet these are so mixed and blended over all nature as to delight the eye with thousands of different hues of all degrees of depth and brilliancy. Let us look at a bed of blowing summer flowers, and behold the ravishing wonders of colour. The unstained silvery whiteness of the lily, the deep crimson of the rose, the dark and velvety blue of the violet, the bright yellow of the wallflower and the marigold, are but specimens of the rich and gorgeous hues that delight us with a sense of beauty and variety. The fields and lawns, with their bright green, spotted with white clover and crimson-tipped daisies ; the meadows, with their buttercups, and all their peculiar flowers ; the woods, with their fresh spring verdure, and their flaming autumnal robes ; and the mountains, at one time bathed in a deep azure, at another shining with golden sunlight, all exhibit the marvellously varied touches of that pencil which none but an Omnipotent can wield.

This universal variety is not merely a display of infinite skill, but is equally beautiful, pleasing, and useful. It adds immensely to our enjoyment of nature, and greatly enhances our idea of God's creative attributes. It furnishes us with the means of discrimina-

tion, without which the earth would be to us a scene of confusion. Were there only one colour, and were every mountain, for example, of the same shape, or every shrub and tree of the same size, how dull and monotonous would be every landscape! And if every human face were exactly alike, how should we be able to distinguish a friend from an enemy, a neighbour from a stranger, a countryman from a foreigner? Or, to take an example still more impressive, were the powers and passions of every individual mind in every respect similar, that diversity of character and pursuit which constitutes the main-spring of society and civilisation, would not be found. In all this there is adaptation and wise design.

Thus, amidst apparent uniformity, the necessary variety every where obtains. Nor does this variety ever run to excess. Utter dissimilarity is as rare as complete resemblance. All things are beautifully and usefully varied; but they also all wear the distinguishing mark of the same great Artist, and can all be arranged into classes, the individuals of which bear to one another the most curious and intimate resemblances. There is in nature a uniformity that is as beneficial as variety itself. The leaves, flowers, and fruits of a tree or shrub, though infinitely varied in their figure and appearance, are yet all so much alike, that they can easily be referred to their parent species. All the animals of a kind have each their peculiarities; but every individual can at once be recognised by the naturalist's practised eye. Thus has the Author of all things so blended variety and uniformity together, as to delight, yet not bewilder us, with exhaustless novelty; to enable us to class his works into great groups of genera and species, and thereby to exercise our powers of reason and observation in tracing the delicate resemblances and disagreements that meet us in all our inquiries. In the classification of these resemblances and disagreements philosophy is mainly employed; and but for them the active and inquiring mind of man would find no motive for the exertion of its loftier powers. We live and move in a world of inanimate substances, infinitely diversified in form, colour, and chemical properties, and intermingled with organic structures that ascend from the extreme of simplicity to all that is wonderful and complex in contrivance, and that possess almost every conceivable diversity in their essential qualities as well as their modes of existence; and to bring order out of this seeming confusion,—to observe, to generalise, and to classify,—to note the limitless variety of created things, and yet to discover the divine harmony that pervades them all, is the noble province of the philosopher, and even of the humblest lover of nature, who would enjoy aright the objects of his love, and adore with due intelligence the great Author and End of all.

O Lord! every quality of thy works is the result of infinite wisdom. The grand diversities of the seasons, with all their distinguishing characteristics, the beautiful harmony and unlimited variety of nature, alike evince thy goodness, and demand the cheerful gratitude of man.

The Cabinet.

PREPARATION FOR THE LORD'S SUPPER.—It has been usual to recommend to intending communicants, and especially to those who are about to approach the table of the Lord for the first time, a particular course of retirement, meditation, reading, and prayer. In reference to this, I would venture to say to you, that I fear any short preparation of a character totally foreign to your previous habits, and to the habits you intend to pursue afterwards, can be of little avail. To assume for a week or for a month the external garb of severe piety, is no mark of an intention to lead a new life; nor has it, as far as I can see, any probable

tendency to produce such an intention. The preparation which I am now recommending is simply a careful inquiry as to your actual state of fitness for communion. And in order to determine this, you have seriously to put the question to your own conscience, Do I so believe the Gospel as to act in accordance with my belief? Do I feel that I have no merit whereby to deserve heaven; nay, that my sins of omission and commission have justly and necessarily incurred God's wrath and condemnation? Do I believe that the fact commemorated in the Eucharist, was the purchasing of my redemption? and do I feel in my heart a sincere desire to devote myself in grateful obedience, as "a reasonable sacrifice, holy and acceptable," to Him who gave his life a ransom for me? . . . The first qualification for communion is a consciousness of your own unworthiness. But, then, there is a mere speculative conviction of sin, just as there is a mere speculative belief in redemption; and the one, like the other, is dead, and profiteth nothing. The most hardened profligate is ready, in full sincerity, to confess himself a sinner—perhaps to triumph in the boldness of his iniquity—perhaps to claim merit for the honesty of his confession. The consciousness of sin by which you must be fitted for communion, is not the bare consciousness that you have sinned, for that must be possessed by every human being that knows the difference between right and wrong; but it is a consciousness of your own actual sinfulness, combined with some perception of the intrinsic baseness, and some dread of the dangerous consequences of sin. These are the root of true Christian repentance; and without these there can exist no true Christian faith, because till they exist, the scheme of redemption will never appear of sufficient importance to have either its evidence or its contents fairly and thoroughly examined.—*Rev. C. H. Terrot.*

ANGER.—"Let not the sun go down upon your wrath" (Eph. iv. 26), to carry news to the antipodes of thy revengeful nature. Let us take the apostle's meaning rather than his words, and with all possible speed depose our passions; not understanding him so literally as that we may "take leave to be angry till sunset;" for then might our wrath lengthen with the days; and men in Greenland, where day lasts above a quarter of a year, have plentiful scope for revenge.—*Fuller.*

PRAYER.—Prayer is not a smooth expression, or a well-contrived form of words; not the product of a ready memory, or a rich invention exerting itself in the performance. These may draw the best picture of it, but still the life is wanting—the motion of the heart Godwards. Holy and divine affection makes prayer real and lively, and acceptable to the living God, to whom it is presented; the pouring out of the heart to Him who made it, and understands what he speaks, and how it is affected on calling on him. It is not the gilded paper and good writing of a petition that prevails with a king, but the moving sense of it. And to the King who discerns the heart, heart-sense is the sense of all, and that which only he regards. He hastens to hear what that speaks, and takes all as nothing where that is silent. All other excellence in prayer is but the outside and fashioning of it; this is the life of it.—*Leighton.*

CONTENTMENT.—Is that beast better that hath two or three mountains to graze on, than a little bee that feeds on dew or manna, and lives upon what falls every morning from the storehouses of heaven, clouds, and providence? Can a man quench his thirst better out of a river than a full urn; or drink better from the fountain which is finely paved with marble, than when it wells over the green turf?—*Jeremy Taylor.*

Poetry.

KNOWLEDGE.

BY MRS. ABDY.

"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"—1 *Corinth.* i. 20.

(For the Church of England Magazine.)

KNOWLEDGE! thou idol that in youth I sought,
Yielding my spirit to thy potent spell,
Giving to thee my bloom of heart and thought,
And loving thee, not wisely, but too well;
Ill were my love and faith repaid by thee —
A bane, a bitter bane, thou wert to me.

Have I not woo'd thee by the waning light,
Climbing with patient pain thy rugged way;
Yet when I breathless gain'd the wish'd-for height,
Beheld up-rising hills my toil repay?
Fainting, I paus'd—repress'd the burning tear,
Then rush'd unquailing on my new career.

And how in sickness would I wail and grieve,
To think thy gifts could profit not the dead!
I dwelt on all the treasures I must leave,
On languages unstudied, books unread,
Countries unvisited, arts unattain'd,
Problems unsolv'd, and sciences ungain'd.

But God has touch'd my heart with holier feelings:
Knowledge! I love thee with a chasten'd love,
And hold the proudest wealth of thy revealings
Poor to that sacred wisdom from above,
Which tells the humbled sinner how to win
Peace, pardon, and redemption for his sin.

Nor need we tow'ring intellect to learn
The lessons taught in revelation's page;
The simple peasant can those truths discern
As clearly as the poet or the sage;
God to no letter'd band confines his call—
His mercy and his grace extend to all.

And when Death comes upon his awful mission,
We need not fear such knowledge to forego;
Since we shall reap in heaven the full fruition
Of all our humbly cherish'd hopes below, —
Faith on the "things unseen" reposes here,
And greets their glories in a happier sphere.

Knowledge! at length I view thee as thou art —
Religion's handmaid: I can still allow
Thy power to charm and dazzle; but my heart
Rests firmly on the Rock of Ages now;
Nor pants proud scientific lore to scan,
Content to know that Jesus died for man.

Miscellaneous.

THE CHURCH.—Independently of the sacred character of the building, there is something even in the very situation of a church which leads a reflecting mind to contemplate of another and eternal state of being. For when we attend the public worship of Almighty God, within the sanctuary of his church, we find its position to be such that we cannot in any way reach it *without first crossing the churchyard or burial-ground*, where all that have gone before us are deposited in the silent grave, calmly slumbering as they moulder in the dust of death. Now this circumstance

serves most powerfully to remind us, that when we enter that sacred edifice we are to lay aside all earthly cares and imaginations—to banish from our minds all thoughts that savour of our existence in this present transitory world—to consider ourselves as having outstepped the contracted boundaries of time—as dead and buried to every thing that is fleeting and perishable; and thus to present ourselves before the dread Sovereign of eternity with hearts full of the thoughts of that boundless state of existence, whither those that sleep in dust are gone before us, that eternity of rest, and peace, and blessedness, of which a Christian Church is the type, and sign, and figure.—*Rev. G. A. Chaplin's Sermon on behalf of the Church-Building Society.*

BRS NIMROD, or Nimrod's tower, believed to be the ancient tower of Babel, lies about six miles south-west of Hillah. It has the appearance of an oblong hill, the base of which is 2,082 feet in circumference. Rich reckons it 2,286. It may easily be conceived, that it is scarcely possible to fix in a positive manner the circumference of such a ruin. Its present height, reckoning to the bottom of the tower which crowns its summit, is 200 feet; the tower itself is thirty-five. Looking at it from the west, the entire mass rises at once from the plain in one stupendous, though irregular pyramidal hill. It is composed of fine bricks, kiln-baked. From the western side two of its stories may be distinctly seen; the first is about sixty feet high, cloven in the middle by deep ravines. The tower-like looking ruin on the summit is a solid mass, twenty-eight feet wide, of the most beautiful masonry; to all appearances it formed an angle of some square buildings, the ruins of which are yet to be seen on the eastern side. The cement which connects the bricks is so hard that it was impossible to chip the smallest piece; and for this reason none of the inscriptions can be copied, as they are always on the lower surface of the bricks. It is rent from the top nearly half-way to the bottom; and at its foot lay several unshapen masses of fine brick-work, still bearing traces of a violent fire, which has given them a vitrified appearance, whence it has been conjectured that it has been struck by lightning. The appearance of the hill on the eastern side evidently shews that this enormous mass has been reduced more than one-half. Only three stories of the eight which it formerly contained can now be discerned. The earth about the bottom of the hill is now clear; but is again surrounded with walls, which form an oblong square, enclosing numerous heaps of rubbish, probably once the dwellings of the inferior deities, or of the priests and officers of the temple. The appearance of the tower of Nimrod is sublime even in its ruins. Clouds play around its summit; its recesses are inhabited by lions, three being quietly basking on its heights when Porter approached it: scarcely intimidated by the cries of the Arabs, they gradually and slowly descended into the plain. Thus the words of the prophet have been fulfilled: "Wild beasts of the desert shall be there; owls shall fill their houses, ostriches shall dwell there, and satyrs shall dance there. Jackalls shall howl in their palaces, and wild hounds in their pleasant places."—*Sir R. Ker Porter.*

IGNORANCE AND FORGETFULNESS.—To be ignorant of evils to come, and forgetful of evils past, is a merciful provision in nature, whereby we digest the mixture of our few and evil days; and our delivered senses not relapsing into cutting remembrances, our sorrows are not kept raw by the edge of repetitions.—*Sir T. Browne.*

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 91.

FEBRUARY 17, 1838.

PRICE 1½d.

RELIGIOUS READING.

It is impossible duly to estimate the change produced in the world since the rapid multiplication of books by the modern facilities of printing has brought at least some measure of knowledge to every man's door. Indisputably much advantage has resulted from the wide promulgation of truth; but it may be doubted whether a habit of superficial reading has not also been fostered, and whether the mind, instead of being concentrated on a little which is most important, has not, in traversing a larger field, gathered much that is of no value. Perhaps its fine gold has been alloyed, and its wine diluted with water. Perhaps, when heretofore the Bible was the only subject of study, its attention has been since diverted from that to merely human expositions:

It would be as vain to attempt to check the torrent of new books pouring into the world as it would to bid the billows of the ocean stay. The practical question, therefore, is not so much to debate whether this torrent be useful, as to inquire how we may best turn it into a profitable channel. Books *will* be published, and persons *will* read; if, then, the servant of God draw back, he gives place to the emissary of Satan; if he hesitates in providing wholesome food, the appetite that is generated will supply itself with poison. He must therefore actively perform his part, and must do his utmost in employing the taste, the inventions, the habits of the age, for the most excellent end. He must strive to make the innumerable little rills, which every where are watering the land, borrow their supply

from the water of life, and return their streams into it.

The Bible ought to be the beginning and the end of all religious reading; it is the standard by which every thing else must be measured, the touchstone by which every other book must be tried. Other authors are valuable, as they direct our attention to this; they are profitable, as they derive their knowledge from this source. They must make their continual appeal "to the law, and to the testimony: if they speak not according to this word, it is because there is no light in them." The errors which have been introduced into the world have sprung either from the perversion, or from the neglect of the Bible. Men have put away the divine teacher, and have leaned to their own understandings, or they have not chosen to receive its declarations in simplicity of heart, and have put interpretations upon them which they never were intended to bear. And as even in the best and wisest book that ever proceeded altogether from a human pen there is much that is uncertain, and much that is imperfect, no man can be assured of his security in the way of truth, unless he is perpetually examining the guides which men have set up, by that light which was given from on high to be a lantern to his path.

I have often thought that the authorised formularies of our Church supply us with a very valuable hint as to our religious reading. The mode in which they are framed, so as to present the body and substance of the Scripture, and yet to exhibit all the variety and minuteness of personal and domestic wants; the perpetual reference that is made

in them to the authority of the divine word; and the close and simple accordance which exists in them to that,—are an admirable example how truth may be invested with the freshest interest, and yet never quit the good old paths. If the spirit of our public services be followed out in the seasons devoted to private improvement, it will be well; we shall then be sustained with solid nutriment instead of mere empty speculation; we shall acquire the best knowledge,—we shall be built up most soundly in our most holy faith.

I would suggest, therefore, that in the choice of books for religious reading those are to be preferred which aim particularly at expounding or illustrating the Scriptures. The works of our older divines, especially of the reformers, are herein most valuable. You see that the minds from which those volumes flowed were themselves most deeply imbued with scriptural truth; and, as out of the abundance of the heart the mouth speaketh, these writings absolutely glow with light derived from the inspired source, and sparkle with gems selected from the divine treasury. The result is, that a reader rises from the perusal of them with a sharpened appetite for the sacred volume itself; and is stirred up to draw with more anxiety water from those wells of salvation to which they so frequently resorted. It is of the greatest importance for children and young persons to be directed by their parents to reading of this kind; else, if a desultory habit be engendered in early life, if a fondness be implanted for books of a less wholesome character, it will be with the utmost difficulty afterwards eradicated. And it may be laid down as a rule from what I have already said, that those works which indispose the mind to Scripture reading, which cause a person to take up afterwards the Bible with less relish, are more or less injurious. Those which encourage speculation, which, leaving out the “weightier matters,” busy themselves about topics that are of little practical value, are injurious. Religious novels, I must say, I consider as especially exposed to this censure. No one rises from them more desirous to peruse the Bible, but rather willing to seek out hereafter more amusement, and less accompanying admonition. And the argument which is generally urged in their favour,—it is, in fact, the only argument their supporters have—that individuals may be won by them who would not even touch a book where truth was exhibited in a more didactic form,—this argument I consider of little weight. If such works fell exclusively into the hands of persons estranged altogether from religion, perhaps

they would do *them* little harm, and might do them some good. But as in by far the greater number of instances they are read by those who would read other religious books, they serve chiefly to lower rather than to raise the standard of truth in the world. It is possible they may now and then lead an individual to the Bible; it is certain that very frequently they lead individuals *from* it.

I have now only to add, that religious reading should be conducted in a spirit of perpetual Scripture reference. The Bible should be always at hand, to correct, to strengthen, to improve the notions we may elsewhere meet with. With an infallible guide to lean upon, but not otherwise, we may safely tread the devious paths of this world’s instruction. We may then make even the imperfections we meet with in other works profitable to us, when we see how far the wisest and the holiest men, with all the advantages of intellect, and all the appliances of learning, have fallen short of the unlettered but inspired peasants of Galilee. We shall come to the humbling conclusion of the apostle, that “God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.” C.

PASSING THOUGHTS.—No. XVII.

BY CHARLOTTE ELIZABETH.

Dreaming.

AMONG the many beauties of Campbell’s earlier poetry, and, indeed, in the whole collection of our lighter modern lyrics, there is nothing more true to nature than the little piece called “The Soldier’s Dream.” So short as to become a favourite song, it contains within it the story of a life; and I question whether among men there is one whose heart’s recess it would not reach. The contrast between present and past is slightly, yet how powerfully sketched! The soldier, who bivouacs

“Where thousands had sunk on the ground overpower’d,
The weary to sleep, and the wounded to die,”

represents himself in a situation that combines as many images of hardship, horror, and peril, as ever were compressed into two lines:

“Reposing that night on my pallet of straw,
By the wolf-scaring faggot that guarded the slain;”

and then comes the exquisite transition to all that is soft, and familiar, and endearing, in the tranquillity of rural scenery:

“I flew to the pleasant fields, travers’d so oft
In life’s morning-watch, when my bosom was young;
I heard my own mountain-goats bleating aloft,
And knew the sweet strain that the corn-reapers sung.”

This gem of a poem will probably commend itself to the feelings, just in proportion as the contrast is marked, and deep, and striking, between what is and what has been. The traveller who, from a distant spot, where clouds are luring and the rough breeze assailing him, looks back to behold the home he has quitted, with all its sweet associations gathered round it, lying just within the range of a slanting sunbeam, and thereby thrown out in warm and beautiful relief from the shadowy region that interposes—such a traveller will linger to gaze on the past with feelings peculiar to the dark and dreary present. Thus it is with the dreamer, who, during the hours of sleep, has been carried back to scenes long lost, and heard the tone of voices long silent. He cannot recall the sweet vision, but he closes his eye and summons memory to recount to him what memory has recently shewn him. She has, as it were, unlocked the casket containing jewels that once were his, but now are hers only; and feasted his sight with what has for ever eluded his grasp. And he submits, for it is the universal lot of man; but he sighs over the treasure that never looked so lovely as when for ever lost.

How wonderful is this faculty of the mind! I write under the impression of recent experience, having retraced in a dream the beloved haunts of early years, expatiating, as I thought, to one who had never before seen them, on the various objects, the noble relics of antiquity, and beautiful intermixture of orchard and garden-ground. At one spot I paused—it was an old brick house, placed back in a neglected, overgrown shrubbery. That building I have not seen for nearly a quarter of a century, nor has any circumstance brought it to my remembrance. I never visited the inmates, but merely knew their name as residents there. I had long forgotten that name, and stood, as it seemed, for a few moments, until enabled to recall it. I awoke with a vivid recollection of all the minutæ connected with the old house—never remarkable for any thing to me or others—and with the aspect of its former inhabitants portrayed with the liveliest fidelity to my mental view. In all this there was nothing extraordinary, merely because every body has experienced something similar. Yet, among the phenomena of mind, as acted upon by external circumstances, this faculty of receiving the impression of an indifferent object, retaining it through a series of years amid a multitude of after-impressions,—I may say burnt into it, such was the severity of the stamp,—and restoring it on demand, is most wonderful. It is a part of the mystery of our compound being that makes itself felt; it strikes a chord, causing the whole heart to vibrate; it brings home to us the beautiful remark of Chalmers, that every man has in himself his own peculiar and exclusive world, into the recesses of which the dearest, the most sympathising of friends cannot enter.

There breathes not the mortal to whom I could unfold the long chain of recollections revived by the single idea of a passing dream. Some would listen, would try to sympathise, but, except by transferring the feeling to their own bosoms, and connecting with it their individual experience, no sympathy could they afford; nor would that be a real participation of my thoughts, but an awakening of their own. There is only One to whom the desolate heart can turn with the

deep and sweet conviction that He knows all. An awful consideration indeed, when we call to mind the innumerable transgressions that stand recorded together with those scenes and events; but to him who is in Christ Jesus, him to whom there is now no condemnation, being redeemed from the curse of the law, and brought nigh to a reconciled Father, it is a thought full of heavenly consolation. The heart knoweth its own bitterness; God is greater than the heart, and knoweth all things. If in his wise dispensations he has seen good to crush the flowers, and to suffer many thorns to remain, he knows the sweetness of the former, the keen points of the latter, and weighs in a just balance the burden that he has laid on his child. He does not, like our fellow-man, make light of the sorrow, nor, like ourselves, view it in exaggerated proportions; but, with the perfection of wisdom, knowledge, and tender compassion, "He knoweth our frame; he remembereth that we are but dust." It is astonishing with what soothing power a dream may come across a harassed mind, blunting the edge of the present with sweet remembrances of the past; and I should be slow to deny to the God of all consolation the praise due for this mercy. Those who from a distempered digestion, or otherwise, are habitually oppressed by gloomy and terrific dreams, scruple not to pray against the visitation; why should they whose bosom is soothed by visions of a very opposite tendency, hesitate to render thanks to the Giver, not only of the staff that supports our pilgrim-step on the heavenward path, but of the little wild-flower that flings a breath of momentary fragrance across it?

Biography.

THE LIFE OF WILLIAM BEDELL, BISHOP OF KILMORE.

WILLIAM BEDELL was born at Black Notley in Essex, in 1570, and was the younger son of an ancient family, to the estates of which his own son afterwards succeeded. He was educated at Emmanuel, Cambridge, ordained by the suffragan Bishop of Colchester, chosen a fellow of his college, and became B.D. in 1599. From Cambridge he went to Bury St. Edmunds, where his ministry was distinguished for its faithfulness and zeal; and on Sir Henry Wotton's going ambassador to Venice in the reign of James I., he went as chaplain. Mr. Wadsworth, a fellow-student, going at the same time as chaplain to the embassy to Spain, was led to embrace popery, which gave rise to a long correspondence between these two former associates, and which illustrated the abilities and reading of the former, although the latter never acknowledged that he was convinced by it of his error.*

Mr. Bedell arrived at Venice at a very critical juncture, the disputes between that republic and the Romish see being then at their height; and it is said, that on account of his influence with Father Paul,† he had nearly emancipated Venice from popish thralldom. After remaining at Venice eight years, during which he applied zealously to the study of Hebrew, under the instruction of the heads of the Jewish synagogue, and gained a thorough knowledge of Italian, he returned to England, and resumed his

* The son of Mr. Wadsworth visited the bishop when at Kilmore, and declared that he was a protestant. He said his father had brought him up as such, being anxious, as he affirmed, to save one. This is a strong evidence, that though he did not publicly acknowledge his error, yet conviction was wrought on his mind.

† Some account of Father Paul will be given in a future Number.

charge at Bury. He was accompanied by Despotine, a physician, who had embraced protestantism, and who got into good practice at Bury: and by Antonio de Dominis, archbishop of Spalatro in Dalmatia, who had also renounced popery.*

Sir Thomas Jermyn, vice-chamberlain to Charles I., presented Mr. Bedell to the living of Horingsheath, in the diocese of Norwich, in 1615. The tenderness of his conscience, and the firmness of his mind, were powerfully illustrated on his institution. Exorbitant fees were demanded, which he would not pay, regarding it as simoniacal in the bishop. He pointed out the injustice of the claim made; and after a refusal in the first instance on the bishop's part, ultimately obtained his necessary papers without the fee. He resided on this benefice twelve years, in great privacy, devoting himself entirely to the interests of his flock, and carrying on the correspondence with Mr. Wadsworth already adverted to. At the period referred to, the doctrines of the Reformation were less prominently held forth. The influence of those about the court was opposed to them in all their purity; and as Mr. Bedell was a faithful preacher of these doctrines, it is not improbable that his abilities were suffered to remain buried. He was, however, appointed head of Trinity College, Dublin, in 1626—an office on which he entered with much diffidence, and the duties of which he faithfully discharged.

To Archbishop Usher and the fellows of the college he was personally unknown, which made the appointment the more unexpected. The archbishop and fellows were so desirous that he should accept the office, that they petitioned the king to command him to do so. Sir Henry Wotton wrote to the king, urging him to comply with the petition, and, referring to Mr. Bedell, said: "Hardly a fitter man could have been propounded to your majesty, in your whole kingdom, for singular erudition and piety, conformity to the rites of the Church, and zeal to advance the cause of God."

The tone of Mr. Bedell's mind, his want of ambition, and his entire acquiescence with the Divine will, are powerfully set forth in his remarks with reference to his acceptance of the appointment. "I am married, and have three children; therefore, if the place requires a single man, the business is at an end. I have no want, I thank my God, of any thing necessary for this life. I have a competent living of above 100*l.* a-year, in a good air and seat, with a very convenient house near to my friends, and a little parish not exceeding the compass of my weak voice. I have often heard it, that changing seldom brings the better, especially to those that are well. And I see well that my wife, though resolving, as she ought, to be contented with whatsoever God shall appoint, had rather continue with her friends in her native country, than put herself into the hazard of the seas and a foreign land, with many casualties of travel, which she perhaps, out of fear, apprehends more than there is cause. All these reasons I have, if I consult with flesh and blood, which move me to reject this offer. Yet, with all humble and dutiful thanks to my lord primate for his mind and good opinion of me, on the other side, I consider the end wherefore I came into the world, and the business of a subject of our Lord Jesus Christ, of a minister of the Gospel, of a good patriot, and of an honest man. If I may be of any better use to my country, or to God's Church, or of any better service

* The archbishop was received in England with great respect, and both preached and wrote against popery. But he was never truly convinced of his former errors; and his conduct, haughty and self-sufficient, made him many enemies. When Gregory XIV., who had been his schoolfellow, was made pope, the archbishop was induced, by the advice of Gondamer, the Spanish ambassador, to recant, in the hope of obtaining a cardinal's hat. But he was regarded with not unmerited suspicion, and was thrown into the prisons of the Inquisition; but before his trial he was poisoned, his body thrown out of a window, and his property confiscated to the pope.

to our common Master, I must close mine eyes against all private respects; and if God call me, I must answer, 'Here I am.' For my part, therefore, I will not stir one foot, or lift up my finger for or against this motion; but if it proceed from the Lord—that is, if those whom it concerns there do procure those who may command me here to send me thither, I shall obey, if it were not only to go into Ireland, but into Virginia; yea, though I were not only to meet with troubles, dangers, and difficulties, but with death itself in the performance." About two years afterwards he was appointed Bishop of Kilmore and Ardagh, through the influence of Sir Thomas Jermyn.

Bishop Bedell found his dioceses in a deplorable state. The revenues of the see were almost entirely wasted, and benefices had been sold in a most disgraceful manner. The clergy in each diocese did not exceed eight; they had many churches to serve; and being Englishmen, unacquainted with the Irish language, were incapable of instructing the people. The cathedral of Ardagh, with the episcopal palace, was in ruins; that of Kilmore without bell or steeple, or the necessary vessels for the administration of the sacraments. The parish churches were in a most dilapidated state. The great majority of the people were papists, and wretchedly poor from paying double tithes, from the oppression of the ecclesiastical courts, the dearth of corn, mortality among the cattle, and the necessities they were obliged to provide for the military stationed among them.

After the bishop had recovered a portion of the property of the see, he began to reform abuses. At a meeting of the clergy, he preached a solemn sermon on the duties of the Christian ministry; after which he exhorted them to remove what could not fail to mar their usefulness. He resigned himself the diocese of Ardagh, and the clergy relinquished their pluralities, with the exception of the dean, who, feeling ashamed to be the only exception, exchanged his deanery for another. The vacant livings caused by this laudable conduct of the clergy the bishop sought to fill with energetic and faithful men, who should always be resident, justly conceiving non-residence to be one of the greatest evils in the Church.

At his visitations the bishop always preached himself, and endeavoured to render those solemn meetings improving to all parties. He administered the Lord's supper on these occasions—a practice which might with much benefit be observed at the present day. It could not fail to have a beneficial effect, in adding to the solemnity of the occasion, and might tend to bind in a closer bond of Christian fellowship those who are invested with the responsible office of ministers of Christ. Visitations in Ireland were at that time attended with great pomp and much luxury and expense, which was a heavy weight upon the poorer clergy. The bishop, however, took only what was established by law and custom, entertaining the clergy out of the fees, and remitting the residue for the relief of poor prisoners. He directed his attention also to the reformation of his own spiritual court, the proceedings of which required a thorough investigation; by which, as might be expected, he raised a host of enemies in those who had lived by fraud and extortion.

The bishop strictly conformed to the ritual of the Church, the scriptural doctrines of which it was his aim to set forth in all their purity. He regularly attended the cathedral, always assisting at the service, and preached regularly twice on the Sunday on the epistle and gospel for the day, catechised in the afternoon before sermon, and preached twice a-year before the judges when on circuit. His voice was plaintive, and his manner marked with a singular gravity, which had a powerful effect upon his auditors.

The ordination of candidates for the ministry was always conducted by the bishop with the utmost

solemnity. After his own strict examination, he desired the clergy present, of whom there was always a number, to question the young men on various subjects, and only such as satisfied the clergy were ordained. He always preached himself on the occasion, and administered the holy communion. He took care that no fees should be paid by clergy at ordination or institution. He usually drew up the necessary papers himself, delivering them with his own hands, and requesting that nothing might be given to his servants; to secure which, he usually went to the gate with the parties. It is a subject for great thankfulness, that examination for holy orders is now conducted with much more strictness than it was wont to be, and that diligent inquiry is made both as to the Biblical knowledge of the candidate, and as to his views of divine truth and of ministerial responsibility. It is gratifying to know that some of our prelates—it may be all, but some, to the writer's personal knowledge—take much pains to become acquainted with the candidates previous to ordination; and by their personal intercourse, edifying conversation, and useful advice, do much to prepare the young men for the duties of their important calling.

Convinced of the errors of popery, it was the bishop's earnest aim to disseminate as much as possible the holy Scriptures. He endeavoured, and not without success, to convince the Romish priests of the corruptions of their Church. He procured a translation of the Book of Common-Prayer into the Irish language, which he caused to be read in the cathedral every Sunday; and the New Testament having been translated by Abp. Daniel, he procured a translation of the Old Testament, which was afterwards printed at the expense of Mr. Robert Boyle, the bishop being unable to carry on the good work himself. It was thus that he testified his fitness for the distinguished and responsible office which he was called in God's good providence to fill. Living under the constraining influence of the principles of the Gospel, he was anxious that all should be able to read and to hear in their own tongue of the wonderful works of God. In his own family the Scriptures were regularly perused. Every day after dinner and supper a chapter of the Bible was read at table, whoever were present, Protestants or papists, and Bibles laid down before every one, and before himself either the Hebrew or the Greek. He had family prayer thrice a-day; in the morning, before dinner, and after supper. He looked on the obligation of observing the Sabbath as moral and perpetual, and considered its sanctification as a matter of the utmost importance. He was most exemplary in his own exact observation of it; preaching, as has been observed, always twice, and catechising once; and used to go over the sermons again in his family, and, singing psalms, concluded all with prayer.

While the bishop occupied the see of Kilmore, that fearful rebellion broke out, which caused the massacre of so many thousands of Protestants, and may be said to have deluged Ireland with blood. It is needless, in this place, to enter into details concerning the miseries which then followed those who were attached to the Protestant cause; or to enumerate the enormities practised on the unhappy victims of the infuriated rebels. It is sufficient to state that the bishop remained for many weeks in his house in perfect safety, and that many from all quarters fled to him for shelter, whom he most willingly received; exhorting them, at the same time, to prepare for the fate which seemed inevitably to await them. The rebels expressed the greatest kindness towards him, and declared he should be the last Englishman sent out of Ireland. He was, in fact, the only Englishman allowed to remain in his house without disturbance. That house, and the church and churchyard, soon became full of people expecting hourly to be put to death. The bishop, however, encouraged them to trust in God. The first Sunday

after they had assembled around him, he preached from Psalm iii., composed by David when there was a general insurrection under Absalom; and the Sunday following from Micah, vii. 8, "Rejoice not against me," &c.

The rebels sent, desiring him to dismiss those about him. This he refused; resolving to live and die with them. He would much more willingly have offered himself to have died for them, than have accepted any favour for himself which they should not share; and when they sent word that, though they honoured him beyond all the English that ever were in Ireland, yet they had received orders from the council at Kilkenny, that if he would not put away the people, they should take him from them; he answered, "Here I am; the Lord do unto me as seems good to him; the will of the Lord be done." On the 18th of December they seized him, carrying him, his two sons, and Mr. Clogy, his son-in-law, prisoners to Lockwater Castle, the only place of strength in the county. At first they were all put in irons, except the bishop, though afterwards their irons were taken off, and they were permitted to worship God without molestation. The day after their imprisonment, being Sunday, the bishop preached on the epistle, which set before them the pattern of the humility and sufferings of Christ; and on Christmas-day he preached on Gal. iv. 4, 5, and administered the sacrament, their keepers furnishing them with bread and wine. On the 26th, the bishop's eldest son preached on St. Stephen's last words, a proper subject for their meditation, who were every day in expectation when they should be put to give such a testimony of their faith as that first martyr had done; and on the 2d of Jan., the last Sunday of their imprisonment, Mr. Clogy preached on St. Luke, ii. 32, 33, 34. During these religious exercises, their keepers never disturbed them; often declaring that they had no personal animosity against the bishop, nor any other cause to be severe to him, except that he was an Englishman.

From Lockwater Castle, the bishop, with his two sons and Mr. Clogy, were conveyed to the house of Dennis O'Sheridan, an Irish minister. During the last Sabbaths of his life, though there were three ministers present, he read the prayers and lessons himself, and likewise preached. The 30th of Jan. being the last Sunday he was able, he preached on Psalm cxliv., the first appointed for the day; and when he came to the seventh verse, "Send thine hand from above, rid me, and deliver me out of great waters; from the hand of strange children, whose mouth speaketh of vanity, and whose right hand is a right hand of falsehood," he repeated the words so often, and dwelt on them with so many sighs, that his hearers burst into tears. The following day he became seriously ill; and on the fourth day after, his departure being obviously near at hand, he called his sons and their wives around him, and, after much interesting conversation, then blessed them.

"God, of his infinite mercy, bless you all, and present you holy and unblamable and unprovable in his sight, that we may meet together at the right hand of our blessed Saviour Jesus Christ, with joy unspeakable and full of glory. Amen." To which he added, "I have fought a good fight; I have finished the course of my ministry and life together. Though grievous wolves have entered in among us, not sparing the flock, yet I trust the great Shepherd of his flock will save and deliver them out of all places, where they have been scattered in this cloudy and dark day; that they shall be no more a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. O Lord, I have waited for thy salvation." After a little, he said, "I have kept the faith once given to the saints; for the which cause I have also suffered these things; but I am not ashamed, for

I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day." He spoke little, his speech failed; and about midnight, on the 7th of February, 1642, his soul was released.

The name of Bishop Bedell will be had in grateful remembrance by myriads in that Church of which he was so bright an ornament. Whatever may befall that branch of Christ's Church, still, by God's mercy, established in Ireland, it is our heartfelt prayer that the mantle of this holy and devoted man may descend on her bishops and curates, and that all congregations committed to their charge may have grace given them to adorn the Gospel of God their Saviour, and to hold fast those great principles, the universal dissemination of which can alone bring prosperity and peace to that distracted country. T.

THE APOSTOLICAL CHARACTER OF THE CHURCH.*

IN ascertaining what are the distinguishing features and the characteristic marks of a true branch of the Church of Christ, we recur to its *commencement*, in order to observe the manner in which the Church itself was at first constituted. Soon after our blessed Lord had ascended into heaven, and had left his apostles entrusted with the solemn charge to "go forth and preach the Gospel to all people;" when they were assembled together at the feast of Pentecost, the Holy Ghost fell upon them, and upon their immediate disciples and followers. The state of the Christian community at that time is thus described in the second chapter of the Acts of the Apostles, immediately after the discourse of St. Peter: "Then they that gladly received his word were baptised: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and of breaking of bread, and in prayer." Now here, it will be admitted on all sides, is a period at which the true Church is very easily ascertained; here, at least, we can detect the Church "primitive," "apostolical," "catholic," or by whatever name that society is to be designated, to which undoubtedly all the Divine promises were made. No schisms had then disturbed its peace, no heresies had polluted its purity, no unseemly strife had defaced its beauty; and we would particularly call your attention to the two points which constituted the steadfast adherence of the people to the apostles; it was to their "doctrine and their fellowship." They adhered not only to the lessons which were taught by these holy men regarding the deeper mysteries of the faith, but they scrupulously conformed to those rules which they had laid down for external fellowship or communion, for the order and discipline of the infant society. No one ever then imagined any other fellowship, nor would it have been thought a possibility for any to belong to the Christian Church who did not conform in all points to these apostolical regulations.

We fix our eye, therefore, upon this happy time, and

* From "a Sermon, preached in the Episcopal Chapel of St. John the Evangelist, Edinburgh, on Sunday October 8, 1837, at the consecration of the Rev. M. Russell, LL.D., as Bishop of Glasgow, and of the Rev. D. Moir, M.A., as Bishop-Assistant of Brechin, in the Scottish Episcopal Church." By the Rev. E. B. Ramsay, M.A., F.R.S.E. Edinburgh, 1837, Grant and Son; London, Burns.—An excellent sermon.

we trace the history of the Church onwards, as it is brought down in the sacred books close to the period of St. Paul's death, and as we find it gradually merging into the stream of Church history. From the apostles' own times downwards, we discern clearly the leading and more prominent points of that fellowship; we discern the care with which, under Divine direction, the apostolic rank or order is kept up by the appointment of Matthias, of Paul and Barnabas, of Timothy and Titus, of the seven angels or presidents of the Asiatic Churches. We have unquestionable historical evidence that immediate successors to them were appointed, men who were to fill their place, and that such was every where the order of the Church; as Clement at Rome, Polycarp at Smyrna, Ignatius at Antioch, and so on; and that these, under the appellation of bishops, formed a rank or order corresponding with that of the apostles themselves.*

We also discern from the beginning the presbyters as an order perfectly distinct from them (though bearing at first in some instances the same appellation). We discern them in the seventy, whom Christ sent forth, besides his twelve apostles; in those upon whom Timothy was warned not to lay hands suddenly; in the elders whom Paul and Barnabas ordained in every city. And we further discern that there was a third order, namely, the deacons, whose appointment and ordination we read of in the Acts of the Apostles, and whom we afterwards find preaching and baptising, still as a distinct and inferior order of Church ministers. Now, at the period of which we are speaking (that is, when the Church had just been constituted and put in operation), the doctrine and discipline of the apostles were known and revered: we inquire what is the testimony borne to each, we find it clear and consistent; we find a constant witness to primitive truth, and a constant appeal to apostolical order and doctrine, as something ascertainable and defined. The Scriptures were early misinterpreted by individuals; errors crept in; heresies arose in different places; but there was invariably a reference back to the concurrent testimony of the catholic or universal judgment of the Church; and errors and heresies were opposed on this very ground, namely, that they were new—that is, in reference to primitive times; and because they ran counter to the stream and current of opinion which had undoubtedly risen from a pure and apostolical source, and which was always discernible, notwithstanding the corrupt and muddy waters through which, unhappily, it had sometimes to make its way.

The harmony and unanimity of Churches, as observed in the Church polity which was adopted, in the creeds which were drawn up to condemn heresy, and to establish the orthodox faith, give assurance of what was received then as the apostles' doctrine and the apostles' fellowship.† It was, morally speaking, absurd to suppose that all the Churches should combine in the same error, and conspire together in order to corrupt the doctrine of Christ; nor is it conceivable that the primitive Churches should universally maintain one and the same discipline and faith, if they had not

* A catalogue of bishops who were ordained by the apostles will be found in Bingham's Orig. Eccl. 2, 1, 4, vol. i. p. 45.

† For a synoptical view of the early creeds, see Appendix to Dobson's edition of Bishop Pearson on the Creed.

received them from the beginning, considering how near they lived to the apostolic age, and how remarkably they were blessed with the effusions of the Holy Spirit.

Associating Scripture in this manner with the opinions of the Church, when, under such circumstances, that apostolical practice must have been well known and carefully received, the defender of our Church, faith, and discipline, connects his position with apostolical times, and can place his foot on ground from which he has never yet been moved. On this position he rests, namely, that during the time of the apostles themselves, and that in the period immediately subsequent, the discipline of the Church was administered under three distinct clerical orders; that in those times the concurrent voice and concurrent practice of the whole Christian Church expressed the sentiments of the apostles themselves; that for fifteen hundred years, this order of Church discipline was never called in question (with the exception of one or two unimportant cases, and these evidently for factious purposes); that therefore episcopacy was the fellowship of the apostolical primitive Church. From this position, I say, he cannot be beaten off; he may be told that the possession of it is of minor importance; that notwithstanding this appeal to primitive usage, forms of Church government are of no moment; that they may be adopted according to the fancy, the caprice, or notions of expediency, which each or any may prefer; but on the point of primitive or apostolical testimony his argument is untouched; and how far that testimony may go, or what weight it may have with the inquiring Christian, I leave it with yourselves to determine.

We may now perceive, from these cursory remarks, in what way we stand distinguished from the two great divisions of the Christian world; that is to say, how we are to meet the Romanist on one side, and the anti-Episcopalian on the other. With the Romish Church, the grounds of our disagreement are sufficiently obvious, and the principles on which we contend are clearly established. We maintain the absolute necessity of the Reformation; that, from the manifold corruptions of the Church in the sixteenth century, it was an imperative duty upon men to examine into the causes of the great evils which had grown up, that they might return to the simplicity of Gospel truth, and adopt the Bible as the only rule of faith, and as containing all things necessary for salvation. The supremacy of the Scriptures in all matters of doctrine required to be asserted and upheld, the Church to be purified from numerous practices and opinions which they distinctly and decidedly condemned.

This is a principle of difference sufficiently explicit and intelligible; nor do we shrink from the argument with Romanists on the ground of Church authority, ecclesiastical antiquity, and primitive testimony. We admit fully the reverence due to these, and we admit that they are essential elements towards the attainment of truth; nor do we fear the results which are deducible from them. Whoever gives up the respect for antiquity, and abjures any deference for the opinions of the early Church, resigns most important ground to the Romanist, giving him, for the time, the

semblance of a triumph; for these can neither be safely nor consistently abandoned in the controversy. The Romish churchman can only be refuted by the *Catholic* churchman; and therefore the divines of our Church meet the Romanists on this ground, and contend against them on their own principles; and they have proved, as clearly as any moral and historical argument can prove, that the Romish Church has erred, not because she has taken catholic antiquity for a guide, but because she has not taken it; that she is wrong, not in her adherence to ancient and uniform tradition, but in her departure from it; that the Romish Church has been led into such errors as the papal supremacy, the worship of images, transubstantiation, and many others, from substituting the inventions and devices of the seventh and eighth centuries for the catholic opinions of the second and third. We value the unity of the Church as much as they can, but we cannot maintain unity and fellowship at the expense of doctrine; and we assert, that our reformers were in every thing borne out by the principles of ecclesiastical polity which they professed; and that their motto, "Hear the Church," was, in fact, the only real ground on which it was possible that sound and consistent opinions could be established: therefore they were fully justified in seeking again for the old paths, in returning to the uncorrupted doctrine of a Scripture rule of faith, and to the purer ritual of primitive times.

Our position as regards the anti-episcopal portion of the Christian world is no less clearly defined, and our differences with them are equally intelligible. We hold in like estimation with themselves the great principle, that the Bible is the ultimate test, and the paramount authority, in all matters of faith; and we prize as the very foundation and essence of Christian truth these articles, which, as justification by faith, and the repudiating human merit as an efficient cause in the work of salvation, had been perverted and obscured. But in the interpretation of Scripture, that is, of passages which are ambiguous, which are obscure, or which do not give more than some passing reference to a religious practice or doctrine, we look for guidance from every quarter where sound interpretation is likely to be found; we look to that portion of the Church where it is most probable the light would be still reflected with greatest strength, from the torch of inspiration itself. The harmony of such passages in Scripture, with what was universally received in the primitive Church, surely gives us a satisfactory elucidation of them. In returning to what was the doctrine of the apostles, our own reformers were solicitous to retain what was the fellowship of the apostles, and those forms of conducting the service of the Church which were most early approved and adopted. Such a method of dealing with Scripture doctrine, and such a method of establishing Church polity, are surely both rational and consistent.

The principle is thus defined in the words of Dr. Waterland: "If," says that clear and perspicuous writer, "if what appears probably to be taught in Scripture appears certainly to have been taught in the primitive and catholic Church, such probability, so strengthened, carries with it the force of demonstration." Now, this principle is so sound, so natural,

and so obvious as a rule of interpretation, that we find on some important points in Christian faith and practice, where Scripture is not explicit, that it is necessarily adopted by those who are least disposed to agree with us; for instance, it is only by taking into account the certainty of primitive Church testimony, that the form of administering baptism, and the administering of it to infants, can be established; that the change of the seventh day of the week to the first for the Christian Sabbath can be justified; and that the canon of Scripture, or the catalogue of sacred books in the Old and New Testament, can be ascertained and decided. These are points, which, in the letter of Scripture itself, do not pass probability. The concurrent voice of the Church has made them certainties, and, in this case, it is a testimony to the truth, listened to by many who refuse to hear its voice in other matters of Church polity. Now, it is precisely on the same testimony, and by following out the same principles of Scripture interpretation, that the Church to which we belong has determined to retain the succession of a Christian ministry in three separate orders—the use of a liturgy in public worship, the rite of confirmation as a sacred ordinance, and the more exalted view of the doctrine of the sacraments.

Such is the state of the argument regarding the identity of our Church with the primitive and apostolical community; such are the grounds upon which are formed our polity, our doctrines, and our ceremonies: but this is not an ultimate question, nor is it an inquiry in which we should rest satisfied; for it is not merely as episcopalians, nor as theologians merely, and still less as controversialists, that we should be desirous of establishing the accordance of our communion with the Church of the apostles; but that we may be assured of our connexion with the Church of Christ, so as to partake of its promises, and to share in its privileges.

CHRISTIAN CONTENTMENT:

A Sermon,

By THE REV. DENIS KELLY, B.A.,

Curate of St. Bride's, Fleet Street.

PHIL. iv. 11.

"I have learned, in whatsoever state I am, therewith to be content."

THIS is a strong expression. To preserve contentment under all circumstances, and in every variety of fortune, is the attribute of one who must be influenced differently from those who constitute the great mass of society: and he must be a shallow observer of human life who has not been able to discover that such a frame and temper of spirit is very seldom indeed realised. Perhaps of all the infirmities and failings of human nature, there is not one which stands out so prominently to the view of the observer of life and manners as discontent. It has furnished one of the most frequent and favourite themes of the satirist both in ancient and modern times.

And it is only repeating a sentiment which might be found in the pages of classic antiquity, to say, that the most hopeless mission on which an individual could be sent would be to find out a man in all respects contented with his lot in life. Did he visit the abodes of want and obscurity, he would not perhaps be much surprised at its absence. The various privations and hardships incident to the humbler walks of life might, perhaps, naturally lead him to expect such a result. But he might indulge the hope, that as he emerged from this low and depressed condition, and got into the sphere of comfort and competency, the influence of discontent would be proportionably lessened. But, no; it is not the case. On the contrary, it would seem to be on the increase. New sources of disquietude have opened. New cares, and anxieties, and troubles, have arisen. He would find men comparing their condition in life with that of those above them. And so long as others are in the advance of them in the race of life, the fever of emulation and rivalry is kept alive and fed. So that where every want is provided for, where there is enough and to spare, there is still the inward repining at the more brilliant fortune of an envied rival. The heart of man cannot be at rest. It fixes passionately upon the attainment of some one object; and till that is gained, all other blessings—each of which should be the occasion of boundless gratitude—are forgotten; just as it was with Ahab, who pined, amidst all his riches and splendour, while the vineyard of Naboth was withheld from him. And thus it is that we find upon the sunny heights of prosperity, and amidst the crimson, and the gold, and the coronets, and the splendid mansion, and all that can seemingly minister to human enjoyment,—we find, in the midst of all this, the brow furrowed with deeper lines, and the bosom heaved with deeper sighs, than even amidst the lowest and most depressed valleys of adversity.

We may safely aver, then, that it is not in the power of any individual to name the lot, the attainment of which would make him perfectly happy, and with nothing more to wish for. Every man, of course, forms to himself an ideal picture of earthly bliss, the realising of which he imagines would be the completion of his happiness; but experience proves such an imagination to be, in the cases even of the most sagacious, as idle as a schoolboy's day-dream. When the object is attained, the individual finds himself as far removed as ever from the desired end. In fact, there is an aching void in every breast; and what with men, whose sanguine hopes in life have been disappointed, whose plans of power, or

of opulence, have been defeated; or what with those who are impatient of obscurity, who fancy they possess gifts which should qualify them for other and better situations than those they hold, or those who think they have mistaken their profession, or whose talents and exertions have not been rewarded as they deserve,—the general prevalence of discontent is striking; and upon a calm and deliberate view of it, we stand amazed at the fertility of the human mind in creating for itself sources of discontent, or, in short, at its proficiency in the art of self-tormenting.

I am well aware there are instances which might be quoted as exceptions apparently to this general rule. Our admiration is often challenged for men who seem to be almost raised above the force or influence of external circumstances; who preserve an equilibrium of mind in all the vicissitudes of fortune; who, in reverses the most sudden and unforeseen, never give vent to the murmur of complaint. In regard to such cases I shall only say, to what degree the heart may be torn with anguish, while pride forbids any expression of it, it is not easy to determine. There are instances, no doubt, of those who, while in the possession of the object of their fondest hopes, and when they have realised their best desires, do feel an inward contentment; but their tenure of it is dependent upon the possession of the cherished idol; and an unforeseen calamity, a stroke of adverse fortune, may dash to pieces the fabric of their happiness. And thus the man who, while in the possession of the idolised object, whatever it be, seems to be shut up in measureless content, is, on its removal, plunged into inconsolable misery. A contented spirit, therefore,—one proof against the storms of this ever-shifting and troublous scene,—may be safely pronounced a blessing not to be attained *out of God*. Providence has so ordered it, that the human heart shall never find its resting-place till it finds it in himself. "Our heart is restless," said Augustine, "till it rest in thee."

But, my brethren, it is reserved for the Christian to realise the blessing of contentment in all its perfection; and whether his lot be dark or bright, elevated or depressed, to preserve a spirit ever calm, and serene, and cheerful,—"I have learned, in whatsoever state I am, therewith to be content." And it is delightful to hear such a declaration as this from one who, at the time of delivering it, was exemplifying in his own case the truth of what he said, and that too under the most trying circumstances. Paul was in prison when he wrote those words, suffering the hardships of bondage; and if the voice of antiquity speaks true, these were of no or-

dinary kind. Here he was cut off from all those excitements which can impart a cheerful tone to an enterprising spirit. Here was every thing to damp and depress him. Here religion was allowed free scope to exhibit her own intrinsic power to support and comfort the soul. We know that there is a good deal of that cheerfulness found in those who are actively engaged in a religious course, which is to be traced to excitement arising from outward causes,—the circumstance, for example, of being enlisted in a good cause; the sympathy and approbation of those who are looked up to, and respected; the very alacrity of spirits flowing as a natural consequence from active exertion, and from various other causes. And we cannot but think that were their present sphere of duty to be exchanged for solitude and imprisonment, they would find their cheerfulness and alacrity in the ways of God considerably slacken and abate. Even Luther himself, with all his zeal and valour for the truth, found, while in confinement in the castle of Wartenberg, his faith and patience tasked to the very utmost, and said he would bear martyrdom itself in its worst form rather than a lengthened imprisonment. But it was during a far worse imprisonment, and amidst privations a hundred times more severe, that Paul wrote, "I have learned, in whatsoever state I am, therewith to be content." And I do not know a more delightful testimony to the power of religion than thus to find this apostle, whose natural character was marked beyond that of almost all men by extraordinary energy, who seemed to live only in excitement, who was made for bold and daring enterprise, who led a life so full of incident—in this place to-day, in another to-morrow,—to find him, amidst the dreary solitude of a prison, writing in a strain which bespeaks such measureless content, "I have learned, in whatsoever state I am, therewith to be content." Here is the true contentment enjoyed by the child of God, who lives up to his privileges. And we cannot, my brethren, more profitably employ a few moments of our time than in inquiring into the true secret of it.

We may, then, in a general way, remark, that to the great change, which, through Divine grace, has taken place in the views and sentiments of the believer, it is, without doubt, mainly to be attributed. The light in which he now regards the world differs materially from that in which it is viewed by others. His life he views as a scene of moral discipline, intended to fit him for another and higher state of existence. And it is unnecessary to add, the influence which this conviction, when abiding and practical, must have in reducing within their proper dimen-

sions the real value and importance of earthly interests. It is utterly impossible for a man alive to the worth of his soul, and who feels that his best interests are secured, to be much at the mercy of outward events. The inward tranquillity, arising from the possession of a good hope through grace, lies too deep to be disturbed. The surface may be rippled, but the depths cannot be upturned. It is true, there are hundreds who speak as if this experience were theirs, and who, at the same time, too plainly evidence that speaking is one thing, and feeling another and very different. But if the mere profession does not secure this desirable and blessed end, it would be no argument against the reality of it doing so. There are numbers who do realise this frame of mind, and in whose view the interests of life, its riches, honours, pleasures, its cares and rivalries, appear of so paltry a nature, that they regard them with an indifference which is quite inconceivable to the man who follows in the track of the world. And, in truth, the man who can realise a near eternity, an unseen world, must, in the nature of things, acquire, from the circumstance, a dignity of mind, and an independence upon earthly things, to which no other can aspire. He may be inconvenienced by them; but it is only as the traveller on his way to a happy home is inconvenienced by the toils and privations of his journey. He cannot sink under them, for the thought of home supports him. And, my brethren, they only who are acquainted with spiritually-minded people, who know how they think and feel, they only can tell the degree to which those who are "walking after the Spirit," "perfecting holiness in the fear of God," can be independent of outward circumstances.

I am well aware that the cases are not of very frequent occurrence, in which Christians so eminently adorn the doctrine of God their Saviour in all things. I know it often happens that Christians, owing to a peculiar sensibility of mind, seem to feel acutely the trials of life; but their grief can never merge them, as it does the worldling, into gloomy discontent or sullen misanthropy. Their sufferings sweeten their spirits, for they are blessed to them; and there are so many secret supports given, that it may be truly said of them, "Though heaviness endure for a night, joy cometh in the morning."

But there is another cause which ministers contentment to the believer, the power of which can only be appreciated by those who have actually felt it, which is, his strong persuasion and trust in an over-ruling Providence. He from the heart believes, what some deny, and what so many profess to believe, but do not—the particular providence

of God. He firmly believes that God has assigned him his lot, "set him the bounds of his habitation." The fickle power of chance holds no place in his creed. So that his firm and unalterable persuasion is, that his condition in life, whatever it be, is of God's own appointment. Let his lot be exalted or humble, prosperous or adverse, it is God who has placed him in it; and he has some wise end to serve in doing so, either with respect to his own spiritual good, or that of others. Let me suppose what may be considered as the severest exercise of his faith in this regard. Say that he is placed in circumstances which, in his view, appear to be the most uncongenial with his temper and disposition—the most unsuited to his happiness, the most unfavourable to his spiritual interests—where all the faculties which God has bestowed upon him for the promotion of his glory seem to be lost and neutralised. And this is, perhaps, as trying a condition for the believer as can well be imagined. Yet, if faith be strong, it will, I am persuaded, check the murmurs of discontent. If he have the testimony of his conscience, that "in simplicity and godly sincerity" he has followed the leadings of Providence, and that he has not brought himself into this apparently spiritual wilderness—then, even *there* he shall enjoy, like Israel of old, manifestations of the Divine love and favour—refreshing streams of spiritual comfort. *There* too he shall learn lessons which he could not, perhaps, learn in any other way. *There* he shall learn lessons of submission to the Divine will—a knowledge of himself which he could not otherwise acquire. Yes, he may find that very place more favourable to his growth in grace than any other. And thus, although he is placed, as it were, in a barren wild, where, far as the eye can reach, he can descry no limit; with one interminable prospect before him of waste, and dreariness, and stagnation; where every energy is crippled, every motive to exertion cut off,—yet the trust we now speak of will "establish his heart." God has led him hither: a "needs be" there is for it; and he durst not prescribe. The will of God may be *suffered* as well as *done*; and when he can do little in his cause, he may suffer in it. "It is good that a man should both hope and quietly wait for the salvation of the Lord." And how many can look back upon what at the time appeared to them the dreariest and most unprofitable part of their pilgrimage, as that in which a foundation was laid for the efficient and faithful discharge of duties to which God subsequently called them!

There is one other cause most efficacious in the promotion of the spirit we are now considering, which is, the sense which the

believer has of his own unworthiness. The abiding conviction of his heart is, that as a redeemed sinner, "saved by God's grace," he is unworthy of the very least of all the mercies bestowed upon him. And therefore the thousand daily benefits which are received as a matter of course by others, and which awaken not an emotion of love or gratitude, are noted down by him for grateful remembrance. And none but those who have kept a record of the kind can imagine how the list of favours bestowed will swell and multiply in a short time. Many and many of the items which others pass by as if they did not deserve notice or remembrance, are found there inscribed in terms of the deepest gratitude:—the enjoyment of health, of reason, of competence—if God has blessed him with them; of friends and relatives; the comforts of domestic life—the social circle, the cheerful fireside, and the numberless sources of pleasure, and even of recreation, upon every one of which he can ask a blessing. He, unlike the heartless sensualist, who turns from such blessings as tasteless and insipid, and flies to the haunts of vicious excess for stimulants to minister to his vitiated taste—he can derive from the temperate use of God's creatures an enjoyment a thousand times richer than that which is to be found by the votaries of sinful pleasure in any of their pursuits.

It is thus the Christian finds contentment in his estate. He who feels the humblest lot in which he can be placed to be better than he deserves, has that within which must check the murmurs of discontent (be his lot what it may), and which must therefore make him contented with that which God has given him.

This, brethren, is a lesson which we have need, most of us, to learn. And till we learn it in the same school where the apostle learned it, at the feet of a Master who bore poverty and sorrow, and reproach and slander, with un murmuring patience, whose heart ever glowed with gratitude to God, and from whose sacred lips the prayer of thanksgiving ascended even for the most common mercies of Providence—for the cup of water, or the humblest fare—He who could look abroad on nature, and behold on every side of him abundant matter to awaken the grateful recognition of the goodness of his Father in heaven,—till we learn it at the feet of this Divine Being, who hath left us an example that we should follow his steps, and till we imbibe his spirit, we shall never realise the apostle's frame, "I have learned, in whatsoever state I am, therewith to be content." The secret reply of some, perhaps of many, present, may be, "Were I rid of such a calamity, I should be contented. Were I in such a situation, I should be happy." But this is a delu-

sion. You could not tell, nor could I, what earthly blessing would make you permanently happy. The realising of your fondest earthly wishes certainly would not. It might fill the aching void, perhaps, for a little; but new sources of disquietude would soon open up in a new quarter. No, brethren, we may rest assured, that out of the fold of that happy flock, "on whom it is the Father's good pleasure to bestow the kingdom"—out of that fold, abiding contentment is not to be found. The worldling's contentment is most precarious in its tenure. It is suspended upon a brittle thread. It continues merely for the time being (so to speak) of the possession of the much-loved idol, whatever it be. But O what a change may a single year make! The robust frame, the quick and healthful flow of animal spirits, the vigour and elasticity of mind which seems to buoy one above the ordinary cares and griefs of humanity, may be exchanged for broken spirits and shattered nerves. The golden prospect of length of days, and growing influence and respectability, may be withered by the chill blast of the destroyer; or the riches that are now so prized may "make to themselves wings, and flee away." So, that, even with all the means and appliances of contentment at hand, you perceive what a frail tenure he has of it. Not so with him who has learned contentment in the school of Christ. The basis of his contentment cannot be shaken. Friends may fail, like the summer-brooks; and the unkindness and treachery of man may sorely grieve his spirit; but he has a Friend in the everlasting courts above, that "sticketh closer than a brother." And the storms which rage without only endeavor to him more and more the refuge and sanctuary where he has sought and where he has found his everlasting peace. The riches which "the rust and moth doth corrupt" may fail; the costly house must, perhaps, be parted with; the expenditure limited; the table curtailed of its wonted portion. But his heart and affections are already fixed upon the enduring riches; and what is left is enough to sustain him upon his pilgrimage to Zion. "He eats his meat with gladness and singleness of heart, praising God;" and the rich vouchsafements of spiritual strength and comfort which he receives impart a double relish and sweetness to it. And even should darker clouds gather round his path; should the prospect of leaving his wife a widow, and his children fatherless and destitute, awaken melancholy bodings, yet can he trust his God enough to leave to him his fatherless children and his widowed wife. But who, O who can speak the contentment of his spirit on the eve of his departure for that scene to which his earthly trials have long

"since turned his hopes and his fondest desires? for he is on the border of that land where universal contentment reigns, purer than ever fancy pictured amidst its imagined peaceful groves, and tranquil vales, and fields of everlasting repose.

Here is the secret of the believer's contentment! It is in this way he learns, in whatsoever state he is, to be content. The soul, in search of it elsewhere, is like the wandering dove, hovering with wearied wing over the wide waste of waters, seeking a resting-place, but finding none. Till the soul has found rest in Jesus—laid hold on him by faith, made him its wisdom, righteousness, and relied on him for pardon and acceptance, light and life and glory,—it has not entered "the peaceable habitation, the quiet resting-place." It is His voice alone which can hush the tumultuous tossings of the breast. "Fear not," he says, "for I am with thee." There is a virtue, a vital energy, in the word; a hidden power accompanies it. "Being justified by faith, he has peace with God." And from that hour he learns, in whatever state he is, therewith to be content." His best interests are secured: and whatever cross is given him to bear, it is light, now that the heavy burden of his sin is taken off, and now that he has the sustaining grace of God to enable him to bear it. And thus,

"Through all the changing scenes of life,
In trouble and in joy,"

his mind is preserved in a delightful equipoise,—calm, cheerful, serene, more dead to the world than even the gloomy Cynic pretended to be—more raised above the power of outward circumstances than the proud Stoic ever boasted to be; and yet having a better, because a purer, relish for all that is best in enjoyment than he who lives but to eat and drink and be merry.

Such a frame of mind and spirit as this can only flow from a heavenly source. It is a thing of itself: it stands alone: it bespeaks its divine origin. I address many who, I believe, have been led to seek their contentment in the source we have attempted to describe, and who can testify to the truth of these things. I would, then, in conclusion, only pray that all may be led to follow their example; and sure I am, that, considering the circumstances of others—those, I mean, who are strangers to the divine blessing of contentment, and who are still wavering between time and eternity, with the great question as yet pending, whether a heaven of glory or an eternity of misery awaits them—sure I am that the best prayer which I could offer up for them is, that the discontent and disquietude which they now feel may not leave them

till it has urged them to "fix their hearts there where alone true joys are to be found." Amen.

THE SANCTITY OF MARRIAGE.*

DIVESTING the marriage-contract of the sacred character hitherto associated with it in the minds of the people will, there is too much reason to apprehend, have a pernicious influence on national morals. Not only is it made lawful to register for the solemnisation of marriages buildings certified according to law as places of religious worship—a provision which, when we consider the facilities afforded for obtaining such certificates, might appear sufficiently ample to comprehend every case of marriage between Christians,—not only in the form of words to be used by the parties entering into the contract is all reference to the sanction of Him by whom marriage was instituted studiously avoided,—but power is given to celebrate marriage in the office, and in the presence of the superintendent registrar. Thus marriage may henceforward, at the option of the contracting parties, be degraded into a mere civil contract. I may be told, and high legal authority may be quoted in support of the assertion, that marriage has always been so considered by the law of England. But in no period of our history, up to the passing of the act of 1836, not even, as has been justly remarked, in the days of the Great Rebellion, was the ceremony altogether divested of a religious character. The parties, in plighting their faith, were always required to use words by which they called God to witness the engagement. I may be referred also to the example of Scotland, in which, though marriage is regarded in the light of a civil contract, yet the obligations of the marriage-tie are as religiously observed as in any country in Christendom. I believe, however, that even in Scotland, though marriages solemnised without the intervention of the minister of religion are valid in law, yet they are regarded as irregular, and subject the parties to ecclesiastical censures. Be this as it may, we should not be warranted to reason from one case to the other—to infer that no evil consequences will result from treating marriage as a mere civil contract in this country, because none have occurred in the northern part of the island. The Scotch reformers were enabled to accomplish that which a variety of causes concurred to prevent our reformers from accomplishing. They were enabled to establish an efficient system of ecclesiastical discipline; and thus to exercise a strict, or as it would be deemed in modern times, an inquisitorial control over the moral conduct of the lay members of their communion. Increasing wealth, and its constant attendant, increasing luxury, have doubtless weakened this control; but its effects on the habits of the people are still clearly discernible—public opinion still follows the impulse given to it at the Reformation, and supplies, as the corrector of public morals, the place of the censures of the Church. But in England the case is otherwise; here the inviolability of the marriage-union

* Extracted, by his lordship's permission, from "A Charge delivered at his Triennial Visitation in 1837, by John, Lord Bishop of Lincoln." London, Rivingtons.

has been secured by the deeply rooted persuasion in the minds of the people that it is of Divine institution, and by the religious ceremonies with which it is contracted; by the pledge of mutual fidelity which God is called to witness, and the blessing pronounced in his name by the minister. Remove the religious sanction, and there is too much reason to fear that the engagement will soon cease to be regarded with the same feeling of reverence, and that men will learn to treat its violation as a comparatively venial offence.

To unsettle principles which have acquired a sort of prescriptive influence over the conduct of the community, is at all times a rash and perilous experiment. The marriage-union is the source of all the domestic charities; and in proportion as it is held in reverence will those charities be diligently cultivated, and a pure and elevated tone be given to the general intercourse of society. We may therefore be excused for looking forward with some degree of anxiety and apprehension to the consequences of a measure which, by divesting the marriage-union of its sacred character, will too probably impair that reverence for it which is the best safeguard of national morals. Seeing, however, that it has pleased the legislature to enact that the sanction of a religious ceremony shall no longer be necessary, it is doubly incumbent upon the ministers of the established Church frequently to remind their congregations that marriage is a divine institution; to tell them that, whatever the light in which it is viewed by the law of the land, by the Church of Christ it has always been regarded as a holy ordinance; and that, in the first ages of Christianity, before the state became Christian, the consent of the Church was always obtained previously to the celebration of marriage between Christians, and the benediction of the minister was always pronounced upon the parties. Above all, it is incumbent upon us to point out to the female portion of our flocks, how deeply they are interested in the continued observance of the solemn forms with which marriage has hitherto been contracted. It is to the silent but powerful influence of the Gospel over the manners of society, and to the clear light which it has shed upon the relative duties of husband and wife, that the latter is indebted for the station which she fills in Christian countries; and she ought, consequently, to watch with jealous vigilance any change tending to disconnect marriage with those hallowed rites which impart to it what may be termed its Christian character.

ORIGIN OF COUNTRY WAKES, AND THEIR PRESENT CONDITION.

BY THE REV. ROBERT ARMITAGE, M.A.

Curate of Sellack, Herefordshire.

No. I.

To enter fully and minutely, in a circumscribed portion of these pages, into the ancient and modern philosophy of country wakes or feasts, would be, however tempting, too lengthy and too unnecessary a task, especially when direct action is the virtue required for the gradual or immediate removal of these unhallowed spots in the body social and religious. Still, it may be well briefly to remind an extensive number of intelligent readers of the ancient origin and primal intention of provincial

wakes, as well as of their present institution and general condition.

In the first place, the classical reader will at once call to remembrance how nature and common reason have prompted mankind in all ages and countries to dedicate altars, hills, groves, houses, temples, &c., however polluted these places afterwards became, to the service of their deities; and what costly edifices, of various orders of architecture, were raised by the Egyptians, Grecians, and Romans, one nation deriving the custom from another,* to those gods enumerated in the books of antiquity, and with which the Roman calendar is filled. And these edifices, commonly called temples—for they were usually connected with the national religion, though some were of a civil nature—were appropriated and hallowed with a solemn ceremony, and festivals generally instituted and kept in commemoration of it.

By the Biblical scholar, the erection of tabernacles, synagogues, and religious houses, and the solemn consecration of them by the Hebrews, will be recollected,—as, for instance, the beautiful temple of Solomon dedicated by a sacred rite of consecration† to divine use in the season of autumn, and the new temple of Zerubbabel‡ in the spring; and by annual festival, kept in the winter season,|| the remembrance of the cleansing of the temple and consecration of the altar by Judas Maccabeus, after its defilement through the setting up of the idol of Jupiter by Antiochus Epiphanes,¶ and which was known as the *feast of dedication*, celebrated for eight days together at Jerusalem by the whole nation; of the lawfulness and innocence of which we may judge from the fact of our Lord's presence** at it. Josephus†† tells us, that the Jews continually, and with great solemnity, observed this latter feast, calling it by a name which might with propriety be rendered *illumination* (φῶτα), inasmuch as the most conspicuous part of it was the lighting candles and lamps every evening, and setting them up at the doors of their houses, as tokens of rejoicing on account of their religion and liberty restored to them. By the way, it has been observed, that the fact of this feast of lights may shew that illuminations, used at this day all over Europe, are a very ancient sign of rejoicing; and more so, when we learn that Herodotus, who lived three hundred and thirty-three years earlier than this period (and this was B.C. 160), acquaints us that national illuminations were common among the Egyptians.‡‡

In the course of time's revolutions we arrive at the period when Christians dedicated their churches and chapels to the sole honour and service of their Lord and Master. And in this country the original cause and intention of parish wakes or feasts was to preserve in memory the dedication of the parish church, which was committed to the care of some guardian saint or angel. And here it may be stated, in order to avoid a common yet positive error, which imputes the origin of wakes to the celebration of the deaths of martyrs, and mainly to the period of the ascendancy of the Romish Church, that although it be true that these feasts were corrupted at such periods, and that though it is well known that festivals in honour of the proto-martyr Stephen, and the apostles, as well as Polycarp and the subsequent noble army, were held in the earliest and purest ages of Christianity, and that the days of their deaths were remembered by the Church under the title of γενέθλια, or *birthdays*; and though it is true that it was the practice of the first antiquity to assemble at the monuments of martyrs, before churches were built, and that from such meetings most of the ancient churches had their beginnings,—yet the origin of the feasts of which we now complain, the feasts in these dominions, are

* Herodotus, ii. 59. † 1 Kings, viii. 1. ‡ Ezra, vi. 16.

§ Horne on the Jewish months.

¶ Maccabeus.

** John, x. 22, 23. †† Referred to by Horne, vol. iii. p. 343.

‡‡ Herodotus, ii. 62. Candlemas.

mainly, if not solely, derived from the custom of giving an anniversary feast in honour of the saint and patron, not necessarily a martyr, of a church, which assemblies have been duly authorised by law, and are usually observed in the country on the Sunday next after the saint's day to whom the church is dedicated. It is a fact also known to our antiquaries, that some of our old churches, if any be now standing, were once heathen temples, and subject to heathen festivals; as it is supposed that the temple of Diana stood where St. Paul's cathedral is now erected; and the collegiate church of St. Peter's in Westminster was once the temple of Apollo. These temples and their festivals became gradually reformed, and converted from the service of the heathen deities to that of the living God; so that one original of our parish feasts seems to have been no more than the changing of a heathen custom into a Christian; for if the object be but changed, there can be no reasonable dislike to the pious festival.

Some of these feasts of dedication were voluntarily begun and established by the people; and others were held by public command and authority, for they are found to be ordered by a particular canon law made in the reign of Edward III., which might be but a re-enactment of an old canon made about eight hundred years before; the dedication of churches and the annual commemoration being mentioned as far back as the reign of Edward the Confessor, and probably ordered in the pontificate of Felix III., about A.D. 483. At first, such feasts were regularly kept on every day of the week on which the church was dedicated; but the number of holydays being complained of, as being a detriment to secular affairs, and also that the great irregularities and licentiousness into which these festivities were run by degrees, especially in the churches, chapels, and churchyards, brought no small injury to piety, virtue, and good manners,—therefore statute and canon law was made to regulate and restrain them; and by an act of convocation passed by Henry VIII., in the year 1536, their number was diminished, the feast of every church being ordered to be kept upon one and the same day every where—that is, on the first Sunday in October; and the church holiday, or saint's day to which the church is dedicated, to be entirely laid aside. This may shew us how it happens that our feasts usually begin on the Lord's day, and are commonly called Sunday wakes, although the more barbarous and cruel sports are, in some few places, deferred until the Monday following. An old writer, from whom much information is gleaned, deprecates that wakes were ever fixed to take place on a Sunday at all; "for," he says, "although the first and principal design of it was to promote religion, yet so much is the world altered for the worse, *that the devotion of it is now quite laid aside*. Whereas particular prayers were formerly provided for the occasion in many British and foreign churches, of which I am told there yet remains an instance in one of the Protestant churches of Switzerland."

This same writer, of more than a century ago, after shewing that he approves of the solemnity, and although no enemy to the recreations of the populace, yet cannot countenance "their vicious and indecent pleasures;" and although decidedly opposed to the wish of the Puritans for abolishing the sacred festival, yet proves that all devotion is laid aside,—sums up all by saying, "this *perverting of seasons* shews a depravity of manners, proceeding from a remiss execution or total neglect of the laws; but is, in truth, no just reflection upon the prudence and piety, or at least innocence, of the institution. All things are liable to abuse; but the abuse of a thing is no good argument against the use of it, if capable of amendment. The primitive good intention and great antiquity of this custom may plead much in its defence. And yet I readily confess, from what I have seen and heard, it may now be high time for magistrates, and all proper

officers, to awake out of their cold indifference, and, in their zeal for religion and virtue, as well as for public peace and common decency, to put themselves upon regulating these solemnities, and reforming their notorious abuses." To this will not every minister and magistrate of A.D. 1838, who have a regard for integrity in their respective duties, answer, Amen, and amen? Indeed, the question is now brought plainly to this—What is to be done as regards the annual celebration of wakes or feasts? And this may be asked of the ministers and magistrates alike; for both are alike conservators of the public peace and the well-doing of individuals. The first consideration, perhaps, should be, to restore the wake to its primitive intention, by opening the churches for prayer and preaching during each day; and if for such purposes the people would assemble, then, to any one who would abolish the keeping of the feast, we would emphatically say, God forbid! in God's name let us keep the feast. And this we may think, from a diligent perusal of those pious writers, would have been the opinion of Hooker, Hammond, Tillotson, and Jeremy Taylor.* The former says generally of festivals, they should be kept, "adorned with that which most betokens true, virtuous, and celestial joy." Dr. Hammond approves of the celebration of festivals, "so that this be done with that one great necessary caution of sobriety and thanksgiving, especially taking care that the season of acknowledging an eminent mercy of God," Christmas especially, "be also a remembrance of that eminent Christian duty of hospitality and charity to the poor; and, again, of a cheerful liberal reception of friends and neighbours to nourish Christian acquaintances," &c. &c. And Archbishop Tillotson, of preserving the memory of Christ's precious saints on festival-days, exhorts, "Let us imagine all those great examples of piety and virtue standing about us in a throng, and fixing their eyes upon us. How ought we to demean ourselves in such a presence, and under the eye of such witnesses! And how should we be ashamed to do any thing that is unworthy of such excellent patterns, and blush to look upon our own lives when we remember theirs! Good God! at what a distance do the greatest part of Christians follow those examples! And while we honour them with our lips, how unlike are we to them in our lives!" Jeremy Taylor writes, "The memories of the saints are precious to God, and therefore they ought also to be so to us; and such persons as served God by holy living, industrious preaching, and religious dying, ought to have their names preserved in honour, and God be glorified in them, and their holy doctrines and lives published and imitated: and we by so doing give testimony to the article of the *communion of saints*. The holiday is best kept by giving God thanks for the excellent persons, apostles, or martyrs, we then remember, and by imitating their lives."†

The restoration, then, rather than the abolition of the feast, is the thing most to be desired; but since, in the present time, "the devotion of it is quite laid aside," and even the name of the patron saint or apostle is not sought for remembrance, we may, with too much painful propriety ask, Who is sufficient for these things? who will guide the cleansing stream through the Augean masses of impurity? who will overthrow their altars, and break their pillars, and burn their groves with fire, and hew down the graven images, and destroy the names of them out of that place?‡ Who, amid the oblations that are worse than

* I must be allowed, in this place, to refer the reader to my Discourse on Intemperance, published by Hatchard, especially to pp. 9, 10, 11, with the Appendix in reference to festivals. I do so, because I have no room for more lengthened quotations from these excellent of the earth.

† Fifth book of Ecclesiastes. Pol. pp. 277, 284. Hammond's Resolution to Six Queries, p. 411, &c.; Tillotson's Works, folio, 4th edit. vol. ii. p. 147; Taylor's Holy Living, 23d edit. p. 227, of keeping festival days.

‡ Deut. xii. 3.

vain, the incense that is abomination, the solemn meeting which is iniquity, the feasts which God hateth, and which the Almighty is weary to bear with; the people whose prayers he will not hear, and whose humbling he will not behold, because their hands are full of blood; who, it may be asked, with apostolic boldness, will step forth with the hated exhortation, "Wash you, make you clean; put away the evil of your doings: cease to do evil, learn to do well?"* And yet, if this cannot be effected, there is but one apparent alternative, and that is in their complete annihilation; for when we collect from various sources authentic accounts of the immoral and inhuman practices at country wakes, we at once feel that we are not interfering with the amusements of the people, but with their manslaughters; not with their feats of prowess, but their cowardly conspiracies against the life of an obnoxious opponent; not with their sports, but their brutal cruelties; not with their neighbourly meetings, but gatherings for invariable rioting and brawl; not with their socialities, but their drunkenness, swearing, and licentiousness; not with the companionship of friends and relations, but of thieves and harlots: and so commonly, in addition to the usual corrupt practices, has death ensued at these festivals of late, that we may aptly ask, in the words of the great dramatist,

What! shall our feasts be kept with slaughter'd men?"

It rejoices me greatly to know, that a society† for the suppression of these incalculable miseries has been formed, and that on its committee are to be found men of the most exalted attainments in the Church, and who will, dependent on the blessing of God, do all that can be done in the good cause. I will not now mention names; but I can assert, from personal knowledge and general report, that their praise is in all the churches; and yet, since the task is committed to earthen vessels, we must pray that all things may be undertaken, and all aid and success be sought, through Jesus Christ our Lord.

(To be continued.)

The Cabinet.

ST. PAUL AN EXAMPLE TO THE CHRISTIAN MINISTER.—We must remember, that the object of St. Paul's epistles was not the detail of his own feelings or experience, but the edification of those whom he addressed. He naturally, therefore, enlarges on those points alone which tended to advance it. In whatever other subject his mind might be interested, it is likely to break out rather in those occasional and incidental bursts of feeling, which his fervid mind was unable to restrain, than in the form of a direct statement. And such are the notices from which we learn that St. Paul felt that he himself also had a soul to be saved; and that salvation was attainable by him through no other means—that his faith in his Redeemer was to be proved by him in no other way—than by the least publicly useful of those whom he addressed; that no performance of his ministerial duties, however exact, however earnest, however successful, could compensate for, or palliate, the absence of that personal holiness, or those Christian dispositions, which were as indispensable in him as in the humblest and least effective members of the Christian Church; or free him from those temptations to which he and they were alike liable; nay, to some of which the very discharge of these ministerial duties but the more exposed him. It was, perhaps, for our instruction, who should come after, that from that very city, where, "for the space of three years,

he had not ceased to warn every one, day and night, with tears," and whose elders he had taken to record after what manner he had been with them at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell him, and how that he had kept back nothing that was profitable unto them, but had shewed them, and had taught them publicly, and from house to house, testifying to the Jews and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ,"—from that very city of Ephesus, in his epistle to the Corinthians, he concludes his review of the zealous, the wise, the devoted manner in which he had exercised his ministry, by telling them that, notwithstanding this, he had still to strive after personal holiness; that he was himself as much required as others to watch his spirit, and to resist those temptations which beset him, "lest by any means, when he had preached to others, he himself should be a cast-away." If such was the anxiety of the inspired and zealous Paul, what ought our watchfulness to be, that while we are teaching others we leave not our own spirit untaught!—*Rev. G. Stevenson's Visitation Sermon.*

SOCINIANISM.—The difference existing between those calling themselves Unitarians, and all other professing Christians collectively, is of such a nature as not to admit of a compromise. If each party is conscientious in the belief it professes, the one *must* look upon the other as offering a direct insult to the Divine object of its adoration.—*Kidd on Unitarianism.*

GOD INCARNATE SEEN OF ANGELS.—We have, in the recorded facts to which this expression alludes, another testimony to the essential dignity of Christ. It is really most astonishing how every particular fact, and admonition, and incident of Scripture bears on this one point. We are continually meeting with some history, some text, some language, which is irreconcilable with the supposition of Christ's being inferior to God. I have already quoted a passage where all the angels are commanded to worship him. Now prophets of the highest character, it will be remembered, were frequently on the point of worshipping the angels who appeared to them; and though their inclination to this reverence was always promptly and decidedly checked (a full reproof, by the way, to the Romish invocation of saints), yet there is, I think, a marked difference between the manner in which the angels ministered to Christ and to common men. The services they rendered to men seemed to have somewhat of the stamp of condescension—they are rendered willingly, affectionately; but still it is the stooping of a superior to an inferior being, inspiring generally awe and apprehension. The services they rendered to Christ evidenced the busy alacrity of honoured dependents—they are received calmly, and appropriated as an indisputable, acknowledged right. I cannot account for this difference, except as they then paid service to "God manifest in the flesh." The expression is emphatic: "*God* was manifest in the flesh . . . seen of angels." It appears to me to imply that these exalted spirits saw what man could not see. To man there was exhibited the form of a meek and lowly one, decked with no beauty, invested with no splendours, clothed in his hour of need with no power. To angel eyes the *Godhead* was apparent: they could discern the divine glory, bright even under its mortal covering. They recognised the hand of might, the brow of majesty, the word of infinite authority;—they saw and wondered. The full mystery of that veiled Deity they could not indeed comprehend—they desired to look into it—but they beheld enough to convince them that He who walked the earth a man of sorrows, who wrestled with intense and thrilling agony, who died an ignominious death, and lay, as it seemed, the prisoner of the tomb, was none other than their Lord and their God.—*From the Mystery of Godliness, by Rev. John Ayre.*

* Isaiah, i. 13-17.

† The tracts, ornamented sheets, &c. of the above society, supported by voluntary subscriptions, are to be obtained, through any country booksellers, at L. and G. Seeley's, London.

Poetry.

BLESSED ARE THE DEAD.

THEY dread no storm that lours,
 No perished joys bewail;
 They pluck no thorn-clad flow'rs,
 Nor drink of streams that fail;
 There is no tear-drop in their eye,
 Nor change upon their brow;
 The placid bosom heaves no sigh,
 Though all earth's idols bow.

Who are so greatly blessed?
 From whom hath sorrow fled?
 Who find such deep unbroken rest,
 While all things toil?—The dead!

The holy dead!—Why weep ye so
 Above their sable bier?
 Thrice blessed! they have done with woe,
 The living claim the tear.

We dream, but they awake;
 Dark visions mar our rest;
 Mid thorns and snares our way we take,—
 And yet we mourn the bless'd:

For those who throng the eternal throne,
 Lost are the tears we shed—
 They are the living, they alone,
 Whom thus we call the dead.

MRS. SIGOURNEY.

TO ONE "BROKEN IN HEART."

BROKEN-HEARTED, weep no more!
 Hear what comfort He hath spoken,
 Smoking flax who ne'er hath quenched,
 Bruised reed who ne'er hath broken,—
 "Ye who wander here below,
 Heavy laden as you go,
 Come, with grief, with sin oppressed,
 Come to me and be at rest!"

Lamb of Jesus' blood-bought flock,
 Brought again from sin and straying,
 Hear the Shepherd's gentle voice,
 'Tis a true and faithful saying,—
 "Greater love how can there be
 Than to yield up life for thee?
 Bought with pang, and tear, and sigh,
 Turn and live!—why will ye die?"

Broken-hearted, weep no more,
 Far from consolation flying:
 He who calls hath felt thy wound,
 Seen thy weeping, heard thy sighing;—
 "Bring thy broken heart to me,
 Welcome offering it shall be—
 Streaming tears and bursting sighs,
 Mine accepted sacrifice!"

BP. DOANE.

Miscellaneous.

COMMON-PRAYER.—He (Bp. Sanderson) did most highly commend the Common-Prayer of the Church, saying, the collects were the most passionate, proper, and most elegant expressions that any language ever afforded; and that there was in them such piety, and

so interwoven with instructions, that they taught us to know the power, the wisdom, the majesty, and mercy of God, and much of our duty both to him and our neighbour; and that a congregation behaving themselves reverently, and putting up to God these joint and known desires for pardon of sins, and praises for mercies received, could not but be more pleasing to God, than those raw, unpremeditated expressions, to which many of the hearers could not say, Amen.—*Izaak Walton's Life of Bishop Sanderson.*

ST. BERNARD'S three questions should be asked of himself, by every Christian, before he sets about any work:—1. Is it lawful? May I do it, and not sin? 2. Doth it become me as a Christian? May I do it, and not wrong my profession? 3. Is it expedient? May I do it, and not offend my brother-Christian?

OFFA, king of the Mercians, won an arduous way to superiority over every domestic impediment and neighbouring power, through a remorseless career of sanguinary wars and crimes. Among his victims was the king of Kent, who perished in battle amidst a frightful carnage. This decisive victory, however, failed of satisfying Offa: his vindictive spirit now fastened upon Lambert, archbishop of Canterbury, who had negotiated for assistance from abroad, while his unfortunate sovereign was preparing for the fatal conflict; nor could he rest without making the offending prelate feel the bitterness of his resentment. He determined upon curtailing importantly that extensive jurisdiction which Lambert and his predecessors had hitherto enjoyed, by establishing an archbishopric at Lichfield, in his own dominions: but such arrangements demand an acquiescence often baffling very powerful sovereigns. Hence Offa turned his eyes to Italy, shrewdly calculating that recognition there would prove effective nearer home. He was duly mindful to give his application pecuniary weight; and he thus established a precedent for stamping that mercenary character upon Rome, which Englishmen reprobated as her conspicuous infamy, even under the blindest period of their subserviency. The recognition sought in a manner so discerning was not refused, a pall arriving, testifying papal approbation of Offa's wish to seat a metropolitan at Lichfield. From the vengeance of this imperious Mercian arose another injurious innovation upon English polity. Since the days of Augustin, no agent bearing a papal commission had ever set his foot on British ground; but under a recent exigency, domestic approbation had been sought through Roman influence. Two legates soon appeared, to improve the opening thus afforded by a selfish and short-sighted policy.—*Soames's Anglo-Saxon Church.*

SCRIPTURE DIFFICULTIES.—An exacter knowledge in language and circumstances would cause many difficulties in the Bible to vanish like shades before the light of the sun. Jeremiah, to describe a furious invader, saith, "Behold, he shall come up as a lion from the swelling of Jordan against the habitation of the strong." One would be apt to think this passage odd and improper, and that it had been more reasonable to have said, "a lion from the mountain or the desert." But travellers who have seen the river Jordan, bounded by low lands, with many reeds or thickets, affording shelter to wild beasts (which, being suddenly dislodged by a rapid overflow of the river, rush into the upland country), perceive the force of the comparison, and that the difficulty proceeds, not from nonsense in the writer, but from ignorance in the reader.—*Bp. Berkeley.*

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND,

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 92.

FEBRUARY 24, 1838.

PRICE 1½d.

THE BLESSEDNESS OF HEAVEN.

BY THE REV. THOMAS BISSLAND, M.A.

Rector of Hartley Maudydt, Hants.

NO. II.

HEAVEN A REST FROM SIN.

WHEN St. Paul gives utterance to the exclamation, in the epistle to the Romans, "O wretched man that I am! who shall deliver me from the body of this death?" he speaks the language of the convinced sinner, whose eyes are opened to behold the deformity and malignity of sin, and who yet laments the fearful tyranny which it exercises over his heart and affections. The apostle surely uttered these words, not in the character of an unconverted man, partially illumined by the light of nature, and longing for emancipation from spiritual bondage, nor as referrible to the state of his own desires and feelings, when, a stranger to the truth and power of the Gospel, he was, after the strictest sect, a pharisee; but after he had undergone a decided change in his views and character, and when, having been brought to an experimental acquaintance with the Gospel, he was labouring incessantly for the promotion of his Master's glory, and the good of the souls of his fellow-creatures. And such, it may be remarked, will be the exclamation of every truly converted man.

Whilst man remains in his natural state, he has no real desire to be emancipated from the yoke of sin, except so far as he dreads its consequences in this world or in the next. The sensualist may seek deliverance from the dominion of passions, the indulgence of which injure his constitution, and lower his re-

spectability, and against which the wrath of his almighty Judge is denounced; but he does not loathe the sin itself—nay, he clings to it with most ardent attachment. He only trembles at its consequences; let these consequences be removed, and the sin will be greedily indulged; let him be convinced that he will not suffer here or hereafter, and he will rejoice to give an unbridled license to his desires. But it is not so with man in a converted state, when his conscience has been aroused, and his heart impressed by the life-giving energy of the Holy Spirit; when, awaking from the spiritual trance in which he so long slumbered, he begins to have a clear insight into the true character of the Divine law, and to regard every transgression of that law as an act of rebellion against his legitimate Sovereign, of indignity against the Most High. The heinousness of sin now appears to him to consist in its directly opposing the will and disobeying the commands of a Being whom, on every principle of love and gratitude, he is bound to honour and to obey. Judas was sorry for his betrayal of the Lord, on account of its wretched consequence to himself; Peter bewailed his denial, because it argued a defect of love to his divine Master.

And yet how frequently has the believer cause for deep humiliation and prostration of soul before God, on account of his transgression of the divine law! "Let not him that girdeth on his harness boast himself as he that putteth it off." How frequently has he to deplore not only a languor in his spiritual feelings, and a deadness in his spiritual affections, but even acts avowedly opposed to the revealed will of the Almighty!

How frequently, after having for a time walked consistently, and even been instrumental in leading others to embrace the truth, does he fall into some snare of the arch-enemy, and bring discredit on the Christian name and character, and mingle for himself the bitter cup of self-reproach, and is thus led to doubt whether the faith which he exercises can be that living faith whence good works do necessarily spring, and the love which he feels to God, that holy love which will constrain him to live no longer to himself; whether, in fact, he can have set out on the narrow path; and whether he has not been deceiving himself as to the hopes he entertained! It may be maintained, it has been maintained, that such fear will never arise in the heart of a true servant of God; that he will be preserved from the commission of every act which would cause such spiritual despondency. And yet such feelings have been experienced by many of God's saints, who, from that "infection of nature" which "doth remain, yea, in them that are regenerated,"* from the corruption still lurking in their hearts, a remissness in watchfulness and prayer, or the assaults of the spiritual adversary, have been led to the commission of acts utterly repugnant to the requirements of the Gospel, the remembrance of which causes many a bitter tear to flow. They feel that they are engaged in a warfare in which the enemy is not unfrequently victorious; that they have set out on a race in which they are not unfrequently retarded by the things of the world; that the good principles implanted in their bosom by God's Spirit are sometimes permitted to be overcome by the evil principles of their corrupt nature; and that, consequently, their humble confession must be that which the Church puts into the mouths of even the holiest of her sons, "We have left undone those things which we ought to have done; we have done those things which we ought not to have done; and there is no health in us." It is almost needless to observe, that on the principle of man's arriving at a state of sinless perfection here below, or of God's not regarding with abhorrence the sins of his people, such a confession could not properly be put into the mouths of *all* her worshippers.

But as heaven shall be a rest from sorrow, so shall it be a rest from sin; and, when regarded in this light, it cannot but be an object of intense desire to the believer. If he is anxious to arrive there, that he may never more drink of the waters of Marah, how much more anxious will he be, that he may be cleansed from all moral and spiritual defilement; that he may not only see God as He is, and dwell

in the effulgence of his brightness, but serve him with a heart from which every vestige of corruption shall have been eradicated, and with affections entirely purified from the slightest taint of sin—when the race shall have been run, and the battle fought, the warfare accomplished, and the victory achieved, and when it will be impossible to commit one act, or indulge one thought, which can cause the bitter weeds of remorse to spring up, or be offensive to a God of purity. Nothing can enter the gates of the heavenly Jerusalem that defileth or worketh abomination; nothing inhabit the holy city which is not absolutely holy. Let this solemn truth ever be present to the mind, that heaven is the abode of every virtuous feeling, of every hallowed desire, of every pure affection; and that it is by the cleansing blood of Christ alone, and by the sanctifying influence of the Spirit shed upon the heart, that the sinful child of Adam can be made meet to have his dwelling with the angels of God, who never fell, and in His immediate presence before whose throne the unceasing song of praise ascends, "Holy, holy, holy." For, be it recollected, that though in one sense heaven is a state of rest, yet it is not so in another; it is a state of unceasing activity, and of unwearied employment. Of its blessed inhabitants it is said, that they *rest not day nor night*; that, whatever may be their other exalted employments, their chief will be the celebration of His praise who loved them, and washed them from their sins in His own blood.

Christian believer! stricken in conscience with a sense of guilt, dispirited by frequent tokens of your weakness, mourning over the coldness of your affections, and weighed down with the reflections that you have too often broken the holiest resolutions, and suffered sin to have the dominion over you,—give not way to despair. Even when the apostle groaned from the encumbrance of the body of death, he could exclaim, "I thank God, through Jesus Christ my Lord." A beam of heavenly light shone upon his soul; his spiritual eye was directed from his own weakness to the strength of that Redeemer who is mighty to save. Doubt not but that the remorse you feel for guilt is produced by the grace of the Spirit; that the prayers which you offer, and the struggles in which you engage, are so many evidences that God has begun a good work in your hearts. There is no such remorse experienced, there is no such prayer offered, there is no such struggle made, while the soul is dead in sin. The elemental conflicts which now disturb your bosom are tokens of a state far less dangerous than when all is hushed in the pestilential calm. Take to you the whole armour of God. Many may

be against you, but if Omnipotence be engaged for your defence, you will ultimately prevail. The conflict may be arduous, the struggle difficult to flesh and blood; but, if God be for you, victory must be yours. Make him, then, your stay. Pray earnestly that he may "keep you from falling," and "present you faultless before the presence of his glory with exceeding joy." Pour out before his throne your spiritual wants; approach him through the merits of that adorable Saviour who manfully resisted the tempter's wiles; your prayer shall not be offered in vain; the voice of your supplication shall enter the ears of the Lord of Sabaoth. Jesus is gone to heaven, your all-sufficient Mediator and Advocate. The Spirit itself maketh intercession for you, with groanings which cannot be uttered. Prayer will bring down increasing grace, and increasing grace will call forth more earnest prayer. Keep your heart and affections ever fixed on God's everlasting kingdom. Think of its spotless purity. Meditate on its entire freedom from evil, whether natural or moral; of the holiness of its inhabitants, and the majesty of its God. Temptation cannot there enter; sin cannot there defile. Go on your way in God's strength, then, hopefully, prayerfully, patiently. Aim at an increasing conformity to the Divine law, a more close resemblance to the image of the spotless Saviour. Thus you may hope to realise the fulfilment of the promise, that no weapon of the adversary formed against you shall ultimately be permitted to prosper; but that yours shall be the sinless inheritance of those who have fought and conquered through the blood of the Lamb.

Sacred Philosophy.

ASTRONOMY.

BY THE REV. H. MOSELEY, M.A.

Professor of Natural Philosophy and Astronomy in King's College, and Curate of Wandsworth.

No. V.

THE MOTION OF THE EARTH.

It has been explained, in a preceding paper, that the horizon of any observer on the earth's surface may be supposed to be a plane touching it under his feet, and hiding from his view that half of the heavens which is beneath it. Moreover, that as he moves about, this plane, rolling on the earth's spherical surface, and thus altering its position in space, varies continually the hemisphere of the heavens which he sees above him, approaching, as it were, and passing the stars in the quarter of the heavens *from* which, and receding from those *towards* which, he moves. This fact, unconscious of the motion of his horizon, he attributes to a motion of the stars themselves; and thus it is that those who sail from hence into southern regions of the world see, to their astonishment, the northern

stars apparently sinking behind them into the sea, whilst before them stars unknown to our sky rise out of the south. Now, let us for an instant suppose the apparent daily motion of the heavens to cease, and let one of the persons just spoken of, instead of travelling southward, travel due east; his horizon will then, for the same reason as before, so alter its position as to cause the stars to appear to rise before him out of the east, and to set behind him in the west. Instead of the slow motion of a ship, suppose him to be carried round the earth with a velocity great enough to complete the circuit in twenty-four hours; the rising and the setting of the stars will then evidently be to him precisely as we see it: the only difference of the cases is, that he is conscious of his motion, and we are not. Make them, then, alike. Suppose that he floats upon a current which circulates round the earth, and of whose flow he is unconscious; the deception will then be complete. Now, let the earth itself turn beneath this current with the same velocity with which the current circulates, and in the same direction; the whole, current and earth, will now turn round together and in one mass, and the phenomena of the daily motion of the heavens will present themselves precisely as we see them; the point of the heavens about which all the stars will appear to turn being that where the axis of the earth's revolution, being produced, meets them, and the position of the horizon in respect to that axis determining the apparent position of that point in the sky.

Thus is the apparent diurnal revolution of the heavens explained by an actual diurnal revolution of the earth.

Give to the earth, at the same time that it thus rotates continually round an axis within itself, an annual revolution round the sun, such as the other planets have, and in the same direction, the epicyclical orbits of these will then pass into circles described round the sun at rest, and the earth will take her place amongst them—one of a system of worlds of which each has its particular orbit, and its own time of revolution; different elements, which are nevertheless related to one another by numerous analogies, and by various common laws of dependence upon the central sun.

What is required to prove this? It has been stated that all the apparent distances of the planets from the earth, and all their apparent positions in respect to the sun, have been found by observation to agree with the hypothesis of epicycles.

It is now, then, required to shew that these circumstances will all be the same on the hypothesis of the earth's revolution in common with the planets round the sun, as upon the opposite epicyclical hypothesis of the earth's quiescence, and the sun's revolution about it, carrying the planets with him.

The proof of this fact is very easy. It depends upon the general principle of relative motion, "that if any number of bodies be moving in any way in respect to one another, and you communicate to them all, other motions equal to one another, and in parallel directions, and towards the same parts, then whatever are the amounts of those motions, provided they are thus equal, and whatever are their directions, provided they are thus parallel and towards the same parts, the motions of the bodies in respect to one another, and their positions at all times in respect to one another, will remain *unaltered*"—that is, these bodies will all be in the same position in respect to one another, and at the same distances from one another, at any given time, as they would have been before.

To illustrate this principle, let the reader conceive to himself a number of people moving about with any regular motion on the deck of a ship at anchor—the sailors working the capstan, for instance; and to communicate to them equal motions in parallel direc-

tions, let the men be supposed to continue to work the capstan after the anchor is weighed and the ship under sail. The motion of these men in space will now be entirely different from what it was before; so that if each man as he moved could leave his footsteps marked on the surface of the sea, the trace would be a curve of a far more complicated nature than that circular path of which he would have left the trace, if the ship had remained at anchor; yet will the motion of every man, although in reality thus tortuous, be, *in respect to the rest*, and to the different parts of the ship, precisely what it was before.

Had, indeed, a portion of the ship admitted of separation from the rest, and had a different motion been communicated to that portion, it is manifest that the positions of the men in respect to one another on the two portions would have been *changed*—it is the fact of the whole receiving parallel and equal motions that constitutes the identity of their *relative* positions in the two cases.

To connect this illustration more immediately with the problem of the heavens, let us suppose that there are *two* ships, one of which is at anchor, and that the other sails round it in a circle. Let us further suppose that round the capstan of this last there are five men working, and not all moving round it in the same time as men usually do who work a capstan, but in different times, bearing the same proportion to one another, and to the time of the revolution of the one ship round the other, that the periodic times of the planets do to one another, and to the time of the apparent revolution of the sun. Let them, moreover, work at different distances from the capstan, having the same relation to one another, and to that of one ship from the other, that the distances of the planets and earth from the sun have;* these men will then evidently come into precisely the same position in respect to the fixed ship, that the planets appear by observation to come into in respect to the earth.

Now, let us suppose the anchor of the fixed ship to be weighed, and forces to be applied to the two ships such as would be sufficient, if they were both at rest, to communicate to both of them motions precisely equal to that of the movable ship, but in an opposite direction; the force thus applied to the movable ship acting against the force which moves it, and being equal to that force, will bring it to rest; whilst that communicated to the fixed ship will give it a motion precisely equal to that which the movable ship had before, and therefore cause it to revolve round it in a circle concentric (if its capstan be in its centre) with those in which the men are working.

We have now, then, the case of the one ship, and the men on the deck of the other, all working round the same centre and in the same direction. Moreover, the relative positions into which they are thus brought are precisely the same as they were before; for by communicating to the two ships equal and parallel motions, we have, in fact, communicated to the one ship, and to all the men on the other, equal motions in parallel directions, by communicating which we can in no way have altered their *relative* motions. Thus, then, the relative motions of the men and the second ship are the same, whether we suppose that ship to be at rest, and the first to carry the men working the capstan round it, or whether we suppose the first to be at rest, and the second to sail round it in the same direction in which the men are working round its capstan. Let the first ship represent the sun, the men working round its capstan the planets, and the second ship the earth, and the analogy to our system of the universe will be complete. The same conclusion, then, applies to it. The relative positions

of the planets, and sun, and the earth, will be the same, whether we suppose them each to revolve in its proper orbit round the sun, and the sun to carry them all round the earth; or whether we suppose them to revolve round the sun at rest, and the earth also to revolve round him in the same direction as they revolve, and in a similar orbit.

It only remains now to shew that the apparent motion of the sun amongst the stars in a circle round the earth would be produced by a revolution of the earth in space round the sun. For this purpose let an illustration again be borrowed from the motion of a ship. Let us suppose that it is night, and that a ship is sailing in a circle at a considerable distance (say a mile) round an isolated light-house. Let there be, moreover, another light visible at a much greater distance (say twenty miles); both these lights will be seen from the ship upon the circle of the horizon; and if the nearer one be a much dimmer light than the other, the difference of their distances will not be distinguishable. That round which the ship is sailing will, however, appear in succession at all the different points of the compass, whilst the other remains fixed at the same point. And if on board this ship there be an observer who is unconscious of its motion, he will believe that the one light actually revolves round him in the horizon, whilst the other remains fixed upon it. Now, instead of there being but one *distant* light, let there be supposed to be a number scattered all round the offing: these will all appear fixed; and the nearer light round which the ship sails will, to the observer who believes himself at rest, appear to move amongst them in a circle completely round him. Thus, the appearance is the same when the ship is carried round the light at rest, as it would be if the light were carried round the ship. If the central and nearer light be taken for the sun, the distant lights for the stars, which have been shewn to be immensely distant as compared with the sun, the ship for the earth, and the surface of the sea for the plane of the earth's orbit, this case will present an accurate illustration, and a complete analogy to the apparent motion of the sun among the stars. The same reasoning may be applied to both, and it follows that this motion would equally appear to take place whether the sun revolved round the earth, or the earth round the sun.

On the whole, then, we have, on the one hand, this complicated hypothesis, that the earth is at rest, and that the millions of stars and worlds which people that space, in the immensity of which the earth is but as an inconsiderable speck, revolve daily with a common motion round it; that, besides this daily motion, in which the sun and planets partake with the rest of the heavens, the planets revolve, each at a different distance, and in a different time, round the sun; and that the sun, of dimensions incomparably greater than the earth, and with this train of satellites, is himself a satellite of the earth, revolving round it once a-year;—on the other hand, we have this hypothesis, possessing, as we shall shortly shew, an *independent* probability, that the earth rotating about an axis within itself, at the same time revolves round the sun at rest in an orbit similar to that of the other planets of our system, and in the same direction.

An opposition to the established analogy of nature is that which in natural things constitutes an *improbability*; and there is somewhere a limit where that which is improbable merges in *impossibility*—that limit is passed when the first of these hypotheses, in itself infinitely improbable, is placed by the side of the other.* But it may be asked, improbable as it

* To preserve this proportion of distances, the deck of the movable ship must be extended by an imaginary plane, on which three of the men must be supposed to work in circles, including the fixed ship.

* The discoveries of Newton have not here been alluded to; they will probably form the subject of a future paper. It may, however, be mentioned, that when the theory of gravitation is thrown into the argument, a revolution of the sun about the earth becomes a mechanical impossibility. There are, moreover, proofs

may be that the sun and stars should have the motions which they appear to have, has not the opposite hypothesis, too, its improbability? Is it probable that a huge mass like the earth, 8,000 miles in diameter, should be *in motion*, and with the *twofold* motion which this hypothesis assigns to it? There is a conclusive answer to this objection. It is more probable that the earth is in motion than that it is at rest; and, being in motion, it is more probable that it should *rotate* than not. The fact that it exists a mass *isolated* in space, resting upon no other, having no friction against any other, resisted by nothing, constitutes in itself an independent probability that it is in motion; and, being in motion, that its motion is *twofold*—that it spins round an axis within itself, and at the same time advances forward in space.

It is a law of motion, founded upon observation, that when once communicated to a body, *it can never cease to exist in that body* in the same quantity and direction as it existed at first, provided there be not, or have not been, some resistance or other force tending to destroy or divert it.

It is another principle of motion, that if it be communicated, by impact or otherwise, to a mass in any other direction than through its centre of gravity, this mass when left to itself will have two motions—one a motion of translation, in which all its parts, including its centre of gravity, will partake equally; the other a motion of rotation, which will ultimately become steady about a certain axis passing through its centre of gravity, and in which its different parts will partake differently as they are at different distances from that axis. And it is a remarkable fact, that these two motions of rotation and translation will be quite independent of one another; so that the motion of translation will be the same as though there had been no rotation, and the motion of rotation the same as though there had been no translation.

To illustrate this, let the reader tax his imagination to *conceive* gravity to have become extinct, and the atmosphere to be removed from the earth's surface—as, indeed, it would then remove itself; and let him suppose that under these circumstances I were to take a ball into my hand, and, holding it up, that I were to place it in the void before me, releasing my grasp from it; it would be impossible that in so releasing my grasp I should not communicate to it some motion—with that motion (by the first of the two principles just stated) it would *move on for ever*.

Moreover, it is in the highest degree improbable that this motion shall have been communicated to the ball by my hand precisely through its centre of gravity; and this not being the case, the sphere would (by the second principle) begin instantly to spin round some axis passing through that point—that is, through its centre—and would thus move continually forward in a straight line, spinning at the same time on an axis within itself, until it was lost in immensity.* It has been stated, that it would be *impossible* to release the ball from the hand without communicating some motion to it; and this is perfectly true, as any body may convince himself who will try to place a ball of wood in the water without making it turn round or move to the right or left of the place where he puts it; but it is equally true, that with care he may so release his hold as to cause this motion to be very small; and, it may be urged, that if that care were *perfect*, the ball might be released and yet left perfectly at rest. This, again, is very true; but, then, it must be remembered, that the care spoken of, with a certain exercise of judgment, supposes the development of a certain force;

drawn from other phenomena, which do not come within the scope of a popular discussion, which are equally unanswerable evidence of the earth's motion. The aberration of light is one.

* An illustration will suggest itself to the mind of the reader in the motion of a stone. It is impossible so to throw it into the air that it shall not spin round as it moves forward.

for the *act* of placing the ball in space supposes the communication of a certain motion to it which has a tendency to continue, and which must be checked by the hand before it can leave it at rest: so that even were we to suppose it to be placed in the void by that hand which acts under the direction of Infinite Wisdom, yet still, supposing it to operate subject to laws of matter and motion before established by it, there would be required a second and further operation of that hand that the ball should rest. It is scarcely necessary to apply this illustration. That the hand by which the materials of our globe were brought together, and then placed in the void space, *might* have been withdrawn, and yet the mass left quiescent in space, who will venture to deny? That it *should* thus *rest* supposes, nevertheless, a *second* operation of that hand. It is a *simpler* thing that the earth should be in motion, than that it should be at rest; and, being a simpler thing, it is, according to the analogy of nature, a more *probable* thing.

The quiescence of the earth has been shewn, from other considerations, to involve an improbability of an infinite order; and the supposed improbability of its motion has been converted into a probability now to be thrown into the scale of evidence, and to complete it.

We have thus seen the first rude speculations of science connecting the irregular motions of the planets with an independent will and a supernatural agency; following the progress of events, we have next found recognised the indications of a *law* in the planetary motions—a law which, at first confused, broken, and unconnected, was at length perfected into the theory of epicycles. Lastly, the mystery of the universe presented itself to us *resolved*, and the wisdom and simplicity of God's laws in creation vindicated, in the system of Copernicus.

In reviewing this painful and tedious progress of the human mind through one page of the book of nature, it is impossible not to anticipate with joy a time when the whole shall be revealed, and, under the same mighty scheme, our knowledge shall comprehend with the mysteries of nature the dispensations of Providence.

There are providential manifestations of God's hand plain as are the stars in heaven, but out of the ordinary course, opposed to the usual order of its operation—perplexed, irreconcilable, inexplicable. And there are times when—like those who, observing the uncertain and tortuous motions of the planets, believed them to move subject to no law, but capriciously and by a wild ungovernable will—we are tempted to ask, "How doth God know? and is there knowledge in the Most High?" (Ps. lxxiii. 11.) Or when, with an impatience scarcely less presumptuous, we venture to prescribe schemes and systems for the Almighty unworthy of his perfections; as by the astrologers of old the heavens were

"With centric and concentric scribbled o'er,
Cycle and epicycle, orb in orb."

Paradise Lost, viii. 80.

Let us remember that there is a knowledge too wonderful and excellent for us—we cannot attain unto it; and that while the revelation of nature has no other limit than the inadequacy of human reason, that of God's word is limited to the necessities of our condition as sinners. For all the practical purposes of life this is enough; as—to carry on the analogy—for all those practical uses, by reason of which men consult the heavens, the theory of the old astronomers was sufficient:

"Heaven

Is as the book of God before thee set,
Wherein to read his wondrous works, and learn
His seasons, hours, or days, or months, or years.
This to attain, whether heaven move or earth
Imports not, if thou reckon right."

Paradise Lost, viii. 66.

Let us not, then, seek to know more than is revealed—to be wise beyond that which is written.

Ere long the light of heaven will be thrown on the mystery that surrounds us; its anomalies will then pass away, and its perplexities vanish.

Biography.

THE LIFE OF ST. JOHN CHRYSOSTOM, ARCHBISHOP OF CONSTANTINOPLE.*

THERE is no father of the eastern Church more justly celebrated than John, surnamed for his eloquence Chrysostom, or the golden mouth. An account of him can hardly fail to be interesting to the English reader, especially as we find in our daily service a prayer which is said to have proceeded from his pen.

He was born at Antioch, according to some authorities, in the year 344, of one of the best families in that city. While he was yet a child, his father Secundus died, and his mother Arethusa, being left a widow at the age of twenty, devoted herself, with very remarkable earnestness, to the care and education of her son. He pursued his studies for some time under the famous Libanius, who being asked one day who was capable of succeeding him in his school, replied, "John; if the Christians had not stolen him from us." He had been trained in the nurture and admonition of the Lord: and after pleading a little while at the bar, he began to find a vacancy in his mind not to be filled up by secular pursuits. He therefore resolved to devote himself to a religious life. But in the vitiated taste of the times, he seems to have imagined that God was best served by a withdrawal from active duties. Accordingly, after receiving instructions from Meletius, bishop of Antioch, he retired to the mountains, where he wore himself out with austerities. But after two or three years, being obliged to return to Antioch for his health, he was ordained deacon by Meletius, and subsequently priest by Flavian, the successor of Meletius in the see.

Chrysostom now employed himself in preaching with the utmost energy. At first, however, his mode of address was not sufficiently popular; and a poor woman, one day, coming from one of his sermons, ventured to say to him, "My father, we that are poor in spirit cannot understand you." He was humble enough to take this advice in good part, corrected his fault, and thenceforward spoke with such touching and persuasive eloquence as to attract the people in crowds to hear him. His life, too, seconded the effect of his discourses, and shewed that he himself consistently practised what he taught. It appears that an unseemly custom then prevailed in a congregation of applauding audibly in the church what the preacher had said which they approved. Chrysostom's modesty and sense of propriety alike were wounded by these interruptions. "Of what use to me," said he, "are your praises, if I see that you make no progress in piety? I wish not for this applause nor this tumult. The only thing which I desire is, that after having heard me quietly, and having shewn that you understand these truths, you would practise them. This is the kind of applause which alone I covet."

* See Mosheim, cent. v.; Milner, cent. v.; and Clarke's Succession of Sacred Literature, art. Chrysostom.

About the year 379 a sedition broke out at Antioch through the pressure of taxation, and the people dragged ignominiously through the streets the statues of the Emperor Theodosius and of his family. But this burst of insubordination was succeeded by the liveliest terror, when they reflected on the punishment which their insulted sovereign might inflict upon them. Chrysostom eagerly seized the opportunity to urge them to deep repentance, not merely as respected their earthly monarch, but more especially before that heavenly King against whom they had more ungratefully and obstinately rebelled. The awful state of suspense they were then in, he used as an emblem of the expectation of the final day of judgment; and when the emperor's commissioners began to try and condemn the offenders, regardless of the grief of their relations, he shewed them how terrible would be the severity of that tribunal where no man can redeem his brother, and where the lamentations of neither wife nor sister, mother nor father, can arrest the Divine vengeance. The sermons, twenty-one in number, which he preached on this occasion, have come down to us, and are noble specimens of sacred eloquence. A deep impression was made by his exertions and those of the other clergy. Hymns and litanies were composed to implore that God would move the emperor's heart to pity; the churches also were crowded with supplicating multitudes, of whom numbers had hardly ever entered the house of God before. I may add, that Flavian, the bishop, made a journey to Constantinople to solicit pardon for the city; and that, reminding Theodosius of the divine rule, "If ye forgive men their trespasses, your heavenly Father will also forgive you," he was successful, and returned home with the good news of the royal mercy.

A large sphere afterwards opened upon Chrysostom. In the year 398, on the advice of Eutropius, chief chamberlain of the palace, Chrysostom was appointed by Arcadius, then emperor, to succeed Nectarius in the metropolitan see of Constantinople. The new prelate immediately set himself to correct the abuses which had crept into the Church. Discipline had become relaxed; the luxury of a capital city had infected not the laity only, but the clergy; with them therefore the archbishop began. He retrenched first the expenses of the episcopal table, making it his practice, partly on account of his weak digestion, and partly to avoid the cost and dissipation of banquets, always to dine alone, and applied the surplus to relieve the poor; he censured the covetousness and sumptuous living of churchmen, and suspended from their sacred office those who refused to amend; and admonished the widows, who, after the primitive example (1 Tim. v. 9), were maintained by the Church, to abstain from their gay mode of life, or else to marry. Laymen also he exhorted, as their employments occupied the day, to attend divine worship in the evening. His diligent labours were not without success. He usually preached three times a-week, and sometimes seven days successively. "The common people heard him gladly." Crowds flocked to his expositions, insomuch that, contrary to the usual custom, in order to be heard the better, he was obliged to place himself in the middle of the Church, in the reader's desk. Many of the separatists attended him, and he was not without fruit

in his endeavours to reclaim heretics. A visible reformation of manners was effected; and the bishops of other dioceses, some unworthy prelates having been deposed, were stirred up by his example to emulate his zeal. For he was not satisfied to confine his cares to a single spot. In order to check Arianism among the Goths, he ordained some persons of that nation, to whom he assigned a Church in Constantinople, preaching there frequently himself: and he was anxious to spread the Gospel among barbarous tribes, entering with characteristic zeal and liberality on the wide field of missionary enterprise.

When Satan's kingdom is in danger, he commonly rouses himself to crush, if possible, the bold assailants; and accordingly he was not slow in stirring up a virulent opposition against the active Archbishop of Constantinople. Chrysostom was of a hasty temper, and appears, by applying some strong language to her, to have provoked the enmity of Eudoxia, the empress. She therefore was ready to aid any plan for his ruin. The occasion of proceeding against him arose out of the following circumstances. Certain monks had been banished from Egypt by Theophilus, bishop of Alexandria, on account of their attachment to the principles of the celebrated Origen. These men came to Constantinople to appeal to the emperor, and were treated with much kindness by Chrysostom. Theophilus was in consequence sent for to the capital; and as he had long hated Chrysostom, on account of his being preferred to the see before a friend of his own, he came determined, if possible, to crush him. Under the protection of the empress, a council was called, in which all the archbishop's enemies joined; and on the most absurd and frivolous accusations he was declared unworthy of occupying his high office.

The conduct of Chrysostom under this persecution was such as became a Christian prelate. Assembling the bishops who were his friends in his house, he addressed them: "Brethren, be earnest in prayer; and as you love our Lord Jesus Christ, let none of you, for my sake, desert his charge. For as was St. Paul's case, I am ready to be offered up, and the time of my departure is at hand. I see I must undergo many hardships, and then quit this troublesome life. I know the subtilty of Satan, who cannot bear to be daily tormented with my preaching. By your constancy you will find mercy at the hand of God: only remember me in your prayers." And then he besought them to moderate their violent grief: "For," said he, "to me to live is Christ, and to die is gain. I always told you this life is a road in which joys and sorrows both swiftly pass away. The visible scene of things before us is like a fair, where we buy and sell, and sometimes recreate ourselves. Are we better than the patriarchs? Do we excel the prophets and apostles, that we should live here for ever?" Then, when one of the assembly passionately bewailed the desolation of the Church, Chrysostom, striking, as was his custom, the end of his right fore-finger on the palm of his left hand, said, "Brother, it is enough; pursue the subject no further. However, as I requested, desert not your churches. As for the doctrine of Christ, it began not with me, nor shall it die with me. Did not Moses die? and did not Joshua succeed him? Paul was beheaded, and left he not Timothy, Titus, Apollos, and many more behind him?"

Eulysius; bishop of Apamea, replied, "But if we keep our churches, we shall be compelled to communicate and subscribe;" meaning that they should have to subscribe to the decrees of the unjust council which had condemned their beloved metropolitan. The answer of Chrysostom is worthy of everlasting remembrance: "Communicate you may, *that you make not a schism in the Church*; but subscribe not the decrees; for I am not conscious of having done any thing for which I should deserve to be deposed."

This was wise and admirable counsel. When a Church becomes radically corrupt, then, doubtless, separation from it is not only excusable but absolutely necessary; but nothing is more to be deprecated than a division for inadequate reasons. Even where there are real grievances, they are much more likely to be aggravated, if those who perceive them rend, on that account, the body which they ought to keep, if possible, fitly joined together. By deserting the Church, they throw away the influence they might have used for remedying the defects they blame, and thus mainly contribute to perpetuate them. It is common to hear persons defending their dissent, by saying that the differences betwixt them and the Church are trifling. If this be true, their conduct—I would speak with no unkindly feeling—is the more inexcusable. For trifles, on their own avowal, they have broken the unity of the Spirit. "Hasty and intemperate schisms," says Milner, commenting on this very passage of Chrysostom's history, "rend the Church into miserable fragments; prevent, as far as man can prevent, any great and general revival of godliness; and are strongly guarded against in the epistolary writings of the New Testament."

Chrysostom, having declined to acknowledge the authority of the synod which condemned him, because, as he said, it did not become a man that lived in Egypt to judge another who lived in Thrace, was deposed for contumacy. But though he protested against the incompetency of his judges, he had no intention of setting himself in opposition to the decree of his sovereign; and therefore, as he knew that the affection his people bore him might cause them tumultuously to withstand his removal, he delivered himself secretly to the officer who brought the emperor's warrant, and was conveyed immediately to a port of Bithynia in the Black Sea. But his exile was not of long duration. As soon as his departure was known, the city was in an uproar, demanding, with almost unanimous voice, his restoration. There also occurred just then a violent storm and earthquake, which was taken to signify the Divine displeasure. In short, such was the general consternation, that Eudoxia herself, in great alarm, pressed her husband to restore him; and even wrote a letter to Chrysostom, filled with protestations of respect. He was therefore reinstated in his see; while his foe, Theophilus, seeing his plans defeated, retired to his own diocese of Alexandria.

The next year the enemies of Chrysostom were more successful. His own honest, but perhaps rash, zeal supplied them with a handle against him. It appears that a silver statue of the empress was solemnly erected in the street, just before the great church of St. Sophia. Many heathenish ceremonies were used in dedicating it, and much offence was thereby given to religious

persons. The archbishop, full of indignation, gave vent to his feelings in the pulpit, and commenced a sermon in the following language:—"Now again Herodias raves and is vexed; again she dances; again she desires John's head in a charger." This was speedily reported at court, and now his ruin was determined. The emperor Arcadius, to gratify Eudoxia's resentment, again ordered his banishment. He was seized; his friends were dispersed, imprisoned, or killed. Edicts were issued, commanding all men to renounce communion with him, and were rudely put in force. It was in the year 404 when this eminent man was finally deposed, his see filled by another prelate, and himself conveyed to Cucusus, in Armenia, a barren and quiet region, mournfully distinguished as the place where Paul, a former bishop of Constantinople, had received the crown of martyrdom for his opposition to the Arian heresy. Chrysostom, on his departure, renewed his exhortations to his people not to divide the Church; but they, unable to overcome their grief and indignation, disregarded his injunctions, formed separate assemblies, and were severely persecuted by the name of Joannists.

Chrysostom was not idle in his banishment. He preached frequently to the people; and was enabled, through the liberality chiefly of a noble lady named Olympias, to relieve the poor in a time of severe famine. He redeemed also many captives who had been enslaved by Isaurian banditti. And he again prosecuted his plans for the conversion of the heathen, and procured sums of money to be expended in the erection of churches and the support of missionaries. His life was one of hardship. His constitution was broken; and though commanding every where respect, he was often compelled to move from place to place on account of the danger from robbers; and, as he himself says, in a letter written in the third year of his exile, to Innocent of Rome, he "was exposed to famine, pestilence, war, continued sieges, an incredible desolation, to death every day, and to the Isaurian swords."

His enemies were yet not content. Jealous of the testimonies of regard paid him, they procured an order for removing him to a place called Pityus on the shore of the Black Sea. In his way he came to an oratory of Basiliscus, who had suffered martyrdom under the emperor Dioclesian. Here he wished to rest, but his brutal guards hurried him away. Nature, however, was exhausted; and before he had gone many miles, his utter incapability of proceeding obliged them to bring him back. The closing scene was at hand. He received the Lord's supper, poured forth his soul in fervent prayer, and having concluded with his usual doxology, "Glory be to God for all events," he resigned his spirit into the hands of his faithful Saviour. His death took place in the year 407. The Joannites, before mentioned, continued their separate assemblies till the year 438, when Proclus, who was then appointed to the see, was enabled to reconcile them to the Church, by pronouncing a panegyric on Chrysostom's memory, and prevailing on the emperor Theodosius II., who lamented the injury done him by his parents, to give orders that his body should be brought to Constantinople with great funeral solemnity. Thenceforward he was universally regarded as one of the bright and shining stars of the Church of Christ.

The character of Chrysostom may be in some degree gathered from what has been already said; but a brief notice of his works must not be omitted. It is of course impossible, that in so short a sketch I can give any complete account of his voluminous writings; but I may be permitted slightly to allude to some of them. His treatise on the Priesthood is, with some defects, an admirable piece, and ought to be diligently studied by every one who thinks of entering the ministry. The views there given of the duties and vast responsibilities of the sacred office, might serve to check the rashness of men who would intrude into it from secular motives, and incite those who are rightly influenced to yield themselves more unreservedly to their work. The following passage is taken from a homily on 2 Cor. v. Speaking of the expression of St. Paul, "that we might be made the righteousness of God in him," Chrysostom observes, "What a saying! what mind can comprehend it? He made a just person a sinner, that he might make sinners just. But the apostle's language is still stronger. He does not say he made him a sinner, but sin,—that we might be made, not righteous, but righteousness, even the righteousness of God. For it is of God, since not of works, which would require spotless perfection, but by grace we are justified, where all sin is blotted out." His testimony against theatrical amusements is deserving notice. "What harm, say you, is there in going to a play? Is that sufficient to keep one from the communion? I ask you, Can there be a more shameless sin than to come to the holy table defiled with adultery? Hear the words of him who is to be our Judge: Jesus Christ says, Whosoever hath looked upon a woman to lust after her, hath committed adultery with her already in his heart. What can be said of those who passionately spend whole days in those places, in looking on women of ill-fame? with what face will they pretend to say they did not behold them to lust after them? They see women adorned in purple to inspire lust. If, in the church itself, where psalms are sung, the Scripture is read, and the fear of the Almighty appears, lust will creep in like a thief, how shall the frequenters of the stage overcome the motions of concupiscence?"

As a commentator, Chrysostom is peculiarly valuable, not entangling himself with curious questions, but limiting himself to plain interpretation and practical admonition. There is little in him which can be wrested by the Romanists to favour their peculiar errors; and though sometimes his rich imagination, especially in his discourses, might suggest expressions or apostrophes which have been eagerly laid hold of, yet his deliberate opinions, it is sufficiently clear, condemn those perverted doctrines which after his time so lamentably corrupted the Church. His style is full and ornate, his information extensive; and his works supply one of the noblest treasures on which the theologian can draw. He was "a burning and a shining light;" and abundant reason have we to thank God for him.

S.

PENITENTIAL CONFESSION OF SIN :

A Sermon

For Ash-Wednesday,

BY THE REV. GEORGE NEWNHAM, M.A.

Minister of Coleford, Frome.

Ps. xxxii. 5, 6.

"I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord: and thou forgavest the iniquity of my sin. For this shall every one that is godly pray unto thee, in a time when thou mayest be found: surely in the floods of great waters, they shall not come nigh unto him."

If it be true, that, in the words of our daily service, "we ought at all times humbly to acknowledge our sins before God," and "most chiefly . . . when we assemble and meet together," then surely the duty becomes especially binding, when the society of believers, to which we profess to belong, set themselves with one accord and fixed purpose to seek, by prayer and supplication, the favour of an offended God. It is with this intent that our congregations are gathered on the day for which this Psalm is particularly appointed. The very name of the day is drawn from the practice of the Jewish and early Christian Church, of expressing sorrow and humiliation of the spirit by chastening of the body, in wearing of sackcloth, and either sitting in ashes, or sprinkling them on the head. Witness the mourning of Mordecai and his countrymen (Esth. iv. 1-3), the low estate of Job (ii. 8), the distress of David (Ps. cii. 9), the supplication of Daniel (ix. 3), the repentance of the king and people of Nineveh (Jonah, iii. 5, 6), and the prophet's call to Jerusalem (Jer. vi. 26).

Should any, either in the spirit of honest inquiry, or peevish opposition to Church-discipline (unhappily so common in this day of rebuke and blasphemy), ask farther, Why the duty of contrition for sin is *at this time* particularly dwelt upon? we reply, that the cherishing this grace by fasting and humiliation forms a suitable preparation of the heart for a devout and thankful observance of that holy season, when the Saviour, by his one offering of himself, for ever put away our sins, and made good the assertion of the prophet (Is. lxi. 3), that he would come "to appoint unto them that mourn in Zion, to give unto them *beauty for ashes*, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Now, though the outward manner of expression has passed out of use, the inward feeling which led to it is as needful as ever, and arises, as it ever did, from saving convictions of sin, wrought in the soul by the eternal Spirit of God. In this Psalm David has left upon record his

experience in this matter. In the first two verses he speaks out of the abundance of an overflowing heart, avowing the happiness of that state to which himself had been admitted: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." But as this blessedness of the Psalmist was liable to suffer painful interruption through his transgressions, so neither was it hastily bestowed upon him at first, without the preparation of a fitting discipline; for, as a son, he "endured chastening, in subjection to the Father of our spirits, who corrects us for our profit, that we should be partakers of his holiness." May the Lord the Spirit be present with us, and bless to our advantage the consideration of,

I. David's conduct under the rod; and,

II. Its due influence on our practice.

First, then, as to David's conduct. He appears for a while to have "kept silence" under his affliction: whether, like Job (x. 2), he waited to learn of the Lord "wherefore he contended with him;" or whether, in the spirit of rebellious Jerusalem (Zeph. iii. 2), he "obeyed not the voice, received not correction, trusted not in the Lord, drew not near to his God;" whatever were the cause, silence was kept by him for a while, at least towards God; though the expression "my roaring" intimates that his sorrow found vent in the utterance, either of complaints to his friends, or of solitary moanings. The consequences were painful, and are thus described by him: "My bones waxed old; day and night thy hand was heavy upon me; my moisture is turned into the drought of summer." At last the influence of sanctified affliction prevailed, either to open the blind eyes, or to bow the stubborn will: "I acknowledged my sin unto thee, and mine iniquity have I not hid." I would bespeak your particular attention to the *manner* of David's confession.

1st,—It was *deliberate*: "I said, I will." How many, when urged by the stings of conscience, or pierced by the "faithful wounds of a friend," endeavour to still the one, and silence the other, by a rash, hasty, and general acknowledgment of their errors and sins: "I know I am a sinner;" "I have been very wicked;" and the like. Yet these same persons, when invited to a closer examination and clearer view of their character and state, will often shrink from the task, and start aside, and seem almost desirous of withdrawing their former admissions: "I did not mean that;" "You are too hard upon me;" "Surely this is no great matter." Under these pretenses, it is attempted to hurry over the work, and heal the hurt slightly.

But with the Psalmist it was far otherwise: he was not dull or unfeeling in his sense of sin; but, like one infirm in body, yet strong in courage, he resolved manfully to go through the operation, however painful, having respect to the recompense of the expected cure.

2dly,—His conduct was *humble*: “I will confess.” By this is signified his intention of owning, without any excuses, and specifying, his fault—as was required of the Israelite seeking pardon (Lev. v. 5), of the high-priest making atonement (Lev. xvi. 21); and as was practised by the people (1 Sam. xii. 19), and by the prophet Daniel (ix. 3). With this would be connected submission to his trouble, as designed for punishment of his sin, and acknowledgment of its justice; to which course a particular promise was made under the law (Lev. xxvi. 40-42): I will “hear the rod, and who hath appointed it.”

3dly,—His confession was *personal*: “I will confess *my* sin.” The same kind of persons before noticed, as anxious to pass hastily and lightly over their own failings, often try to effect their purpose by making stepping-stones of their neighbours’ faults. With the general confession, “I am a grievous sinner,” they couple the truth, “and so are we all;” and to the admission, “I have done wickedly,” they add the hackneyed saying, “this is a wicked world we live in.” Thus they seem to derive a false comfort from the number of their fellow-offenders, as though the crowd of criminals could screen them from the piercing eye, or the daring band of rebels protect them from the avenging hand of a long-suffering, but all-seeing and almighty Judge. Far different is the confession of the truly repenting sinner. Though he will take his part in social, family, or public prayer and humiliation, for sins of the family, the neighbourhood, the nation, or the Church, yet, at the time of private devotion, the thought of others will be set aside. His sorrow will be as sincere as if there were never another sinner in the world; and, if he think upon other transgressors, it will be with the humbling reflection, “of whom I am chief.” Thus did the king of Israel.

4thly,—His confession was *intelligent*, *i. e.* with understanding: “I will confess my *transgressions*.” The word “transgression” implies a boundary-line to be passed, a fence to be broken; and, without knowing where this is fixed, a man will not be able to see and acknowledge his fault. Some are in the habit of calling by the name of “sin” certain practices, of which they disapprove; while they withhold this title from other actions, equally guilty, or more so, but which find favour in their eyes. Thus they exalt man’s opinion, or conscience, to be the rule of conduct; either

being ignorant, or having forgotten, that “sin is the transgression of the law.” The man after God’s own heart did not thus. Again and again he prayed, “Teach me thy statutes;” the commandments, testimonies, judgments, law, precepts, of the Lord were his meditation, songs, heritage, delight, and counsellors; “more precious than gold, sweeter than the honeycomb.” Thus much for his acquaintance with the rule. As to its profitable application, he knew the value of the prophet’s call, “Consider your ways” (Hag. i. 5); and again, “see thy way in the valley, know what thou hast done” (Jer. ii. 23); by this law he proved himself, his “spirit made diligent search,” till he could say, “my sin is ever before me” (Ps. li. 3); and still, not satisfied with his own inquiry, he seeks the aid of a heart-searching God, “who can understand his errors—“cleanse thou me from secret faults” (Ps. xix. 12); and again, “Search me, O God, and know my heart; try me, and know my thoughts” (Ps. cxxxix. 23). Thus David’s confession was dictated and guided by a knowledge of the will of God as his rule of life, and of his own shortcomings with regard to it.

5thly,—It was *private*: “I will confess *unto the Lord*.” There is an error not uncommon among those who are much excited by first feelings of religion, especially when these overtake them upon a sick bed, and with a near prospect of eternity spread before their unsealed eyes: I mean, an impatience and over-readiness to unburden their minds, by speaking of their sinfulness before visitors and bystanders. It is true, that, as some are to be “rebuked before all” (1 Tim. v. 20), so the penitence of notorious offenders should be as widely known as the scandal they have occasioned: but this, it is to be feared, is not the motive to the course above described; rather, a restless anxiety for relief to the mind, which is not satisfied to commune with its God, and be still. David, too, could abase himself before the prophet (2 Sam. xii. 13) and his household (v. 16, 17); but on this occasion he carried his burden to the Lord. It may be asked, Where is the need of confessing to that Lord who “trieth the hearts and reins, . . . and understandeth our thoughts afar off?” We answer, The need is ours, and the benefit is ours. The exercise of mentioning our sins leads the mind to dwell longer upon them, discovering their guilt more fully; and helps to mortify our pride, though no mortal ear listens to the recital. It may be further remarked, that David’s confession to the Lord was an appeal to his judgment, as to his sincerity; and pledged the penitent to a forsaking the sins which he professed to lament. Perhaps, however, your experience will suggest another

point in the confession of David—that it was not only, or chiefly, a matter of duty, but a privilege and a relief; that, while the natural man finds comfort in making known his sorrows to one like himself, and loves

“To fill his fellow-creatures’ ear
With the sad tale of all his care,”

the believer does but follow his second nature in turning to Him who hath said, “Call upon me in the day of trouble; I will deliver thee; and thou shalt glorify me” (Ps. l. 15). And now, having traced the features of David’s confession, let us briefly mark,

6thly, — The happy consequences: “Thou *forgaest* the *iniquity* of my sin.” Here is a benefit, beyond the mere ease obtained by giving vent to the feelings; here is the entire removal of the guilt of acknowledged transgression. Observe, I pray you, what troubled the mind of the repenting Psalmist; not the fear of hell, nor the expectation of worldly punishment, but distressed conscience, the feeling of imputed iniquity, which made him “not able to look up.” From this, his fear, he was delivered; and was inclined to “awake up his glory,” and say, “Praise the Lord, O my soul, . . . who forgiveth all thine iniquities” (Ps. ciii. 1, 3).

II. And now, my brethren, we find, in the second place, the application made ready to our hand by the Holy Spirit. When St. Paul records that he “obtained mercy,” he avows the purpose of God to have looked farther than his case, and to have embraced him, “for this cause . . . for a pattern” to after-believers. So here, David, upon the blessedness of his own experience, founds the description of believers in later times: “For this shall every one that is godly pray unto thee, in a time when thou mayest be found: surely in the floods of great waters, they shall not come nigh unto him.” Did time permit, almost every single word here calls for separate consideration. We might dwell upon the mercy and wisdom which devised a way of justifying the ungodly, and say with the beloved apostle: “Behold what manner of love the Father hath bestowed upon us, that we should be called (not only godly, but) the sons of God” (1 John, iii. 1). We might tremble at the thought of “the time of great water-floods,” when they who have not earlier sought and found the Lord “shall not come nigh him;” and, as our hopes influence our opinions, we may ask, in the words of a living sacred poet,—

“And is there in God’s world so drear a place,
Where the loud, bitter cry is raised in vain?”

It is not for us short-sighted mortals to give an answer; but no minister of very moderate experience in visiting the sick, no enlightened Christian who has for any length of time

witnessed cases of affliction and death, can fail to have a stream of painful recollections flow in upon his mind connected with this subject. They must remember instances in which the awful threat in Proverbs, i. 28 seemed to have its fulfilment. They may have observed the spirit that would mount upwards weighed down by the decayed earthly tabernacle; and the mind, trying to fix its attention on heavenly objects, distracted by thoughts of the world, where its treasure has been, or by pains of the body, whose lusts and passions it has been content to serve. They may have heard the heart-rending lamentation: “I cannot think, I cannot feel, I cannot pray!” O what can friends avail, if once the sentence has been pronounced,—“Ephraim is joined to idols: let him alone” (Hos. iv. 17). I have known when great bodily anguish prevented, to all human appearance, the carrying on of any work in the soul; but, blessed be God, the work was finished, the soul accepted, and the heavenly mansion ready prepared. And perhaps some of you have been made to pass through floods of trouble, so that the waves ran over you; and when you would have cried to that God whose “path is in the great waters,” you could not. Yet have you been brought through, more by providence than grace; and how have you requited the goodness of Him who “brought you out of the miry clay, and set your feet upon the rock, and ordered your goings?” Yet are there among us, I trust, not a few, who, having been subject to the same or greater trials, have tasted the truth and sweetness of the promise: “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee” (Is. xlii. 2). Happy, indeed, is your portion: hold fast that which ye have. To the notice and acceptance of both characters would I recommend the description of the Psalmist. By answering to this alone can you either “make your calling and election sure,” or evidence, to your own comfort and the edifying of others, that you are “chosen to salvation through sanctification of the Spirit.” In other features, the children of God may vary according to the leadings of his providence, still preserving a family likeness. In this they all agree: “every one that is godly shall pray unto thee in a time when thou mayest be found.” Of this prayer, confession will ever form a part with those who desire “to walk humbly with their God;” and their confession will in its character resemble that of David, bringing them within reach of the promise: “Whoso confesseth and forsaketh his sins shall find mercy” (Prov. xxviii. 13). But remember, this prayer is offered while the Hearer of

prayer is to be found—now, in the accepted time, “to-day, while it is called to-day.” And yet again be the caution borne in mind, that though confession be the way, it is not the ground of pardon, nor the means of cleansing. There is but one “fountain open for sin and for uncleanness” (Zech. xiii. 1); and though five out of six among those that are called Christians vainly talk of their repentance, prayers, and confessions, as the ground of their hope, the only plea that will “enter into the ears of the Lord of Sabaoth,” is the obedience and death of Him “whom God hath set forth to be a propitiation through faith in his blood.”

I would trespass on your time for a few minutes longer: 1st, to explain my meaning, that in dwelling on David's confession “to the Lord,” I would by no means neglect or undervalue the exhortation of the apostle (James, v. 16) to well-chosen confidence and sympathy. I say, well-chosen and *discreet confidence*. For while I believe myself to express the sense of our Church in disapproving, on common occasions, the practice of open confession before a number of people, as tending, in many cases, either to hypocritical profession, or callousness and deadness of feeling, I am sure of the assent of all friends to true liberty of soul and purity of morals, in condemning the practice required so positively by the Roman Church, of confession to a priest, through which he gains dominion over the souls, and power over the bodies of his penitents; a power which may be, and is, used for the gratifying unholy desires, and indulging a spirit of religious and civil persecution. Our Church, while leaving the text of the apostle James to have its due influence on private practice, invites the troubled soul, who require further comfort or counsel, to come to some minister of God's word;* and, in visiting the sick, directs that the sufferer be *admonished, exhorted, moved* to confess; thus displaying parental tenderness and affection.

2dly,—I would suggest to parents, sponsors, and teachers, as concerned in the training of the young, the importance of insisting on the duty of confession before they pardon their offences. God forbid that we should make them hypocrites; that is by no means necessary. Let their love and confidence be won by shewing a wise affection. Let no fault be passed without notice. Let its true nature be shewn by the light of God's word. Let the wrath of God be displayed as more deserving their fear than the displeasure of an earthly friend. Let humility be pointed out as the only frame of mind on which God can look with acceptance, and the honest avowal of

their fault be required as the proper way of expressing it. Above all, let the dew of the blessing from above be called down upon the young heart, “making it soft, . . . and blessing the increase of it.” So shall your little ones be trained in the way, and “when old not depart from it.” So shall they in riper years follow David's steps, and enjoy his experience. So shall both teachers and scholars be mutually a “joy and crown of rejoicing in the day of the Lord Jesus.”

THE MINISTERIAL OFFICE.*

“LET a man so account of us as of the ministers of Christ, and stewards of the mysteries of God,” is the declaration of St. Paul. Now it needs but a very slight acquaintance with the world around us to see that we are not so accounted. The ministerial office is, in very truth, frequently not regarded by others as it ought to be. Neither would it be difficult to shew that such errors of opinion are not, like many others, harmless and inoffensive in their results, but fraught with serious mischief both to those who hold them, and to ourselves whom they concern. How low and degrading, for instance, is the standard by which some men would judge of the ministerial office! Esteeming it to consist merely in the formal and regular discharge of the public services of the Church, or in abstinence from certain amusements, or in conformity to the rules of conventional decorum, they forget that, whatsoever be the changing fashions of a changing world, the character of God's ministers is independent of them all, and not to be controlled by any; and that whatsoever be the light in which the performance of our public duties is regarded, such duties are of no profit to ourselves, except so far as they be actuated by the spirit of Christian faith; that if they want that spirit they will be vain as the tinkling cymbal, vainer than vanity itself; and that, after all, they are but a portion, and perhaps not the most valuable portion, of that round of sacred duties which meets not the public gaze, but which nevertheless must be followed out with zeal, and perseverance, and impartiality, by all who would seek to be faithful stewards of God's mysteries. Now, it cannot but be admitted, I think, that they who entertain such partial and unworthy notions of the office of the Christian minister must themselves have a false impression of the requirements of a Christian people. They demand not that “the priest's lips should keep knowledge” (Mal. ii. 7), because they themselves wish to receive none. They rejoice not in the zeal of the faithful messenger, because they themselves would go on calm and undisturbed. Neither knowing, therefore, nor desiring to know, the things that belong unto their peace, they deem any one competent to guide them along the same round of dull indifference. It is a task of mechanical formality, which may safely be entrusted, in their estimation, to the feebleness of mind that is unable to grapple with the difficulties of

* From an excellent volume of “Sermons on various Subjects,” by the Rev. James S. M. Anderson, M.A., Minister of St. George's Chapel, Brighton. London, Rivingtons. 1837.

* First Exhortation to the Communion.

a secular profession. They know and can appreciate the keen and active spirit which is demanded for struggling with success through the difficulties of other walks of life. They value there the fixed resolve, the lofty impulse, the unwearied perseverance, the upright principle; and yet they dream that they may calmly consign the mightiest interests of our immortal nature to the care of the weak, the careless, or the ignorant. No marvel, if this be the mistaken view which is taken by some men of the ministerial office—if, acting upon such perilous notions, they urge any one who looks up to them for guidance to rush, unbidden, into the sanctuary,—that “the enemies of the Lord should blaspheme” (2 Sam. xii. 14). No marvel that “the love of many” should “wax cold” (Matt. xxiv. 12), that false teachers should infest the Church of Christ, and that in the day of trial they who have thus been deceiving or deceived should find their hope a mockery, and their strength but “the staff of a broken reed,” which “shall go into their hand, and pierce it” (Is. xxxvi. 6).

Again; there is another error, coming indeed from an opposite quarter, but yet not less opposed to apostolic precept, nor less detrimental to the due discharge of the ministerial office, than that already noticed. I mean the error which leads men to lay stress rather upon the person of the minister who speaks, than upon the things of which, or the authority by which, he speaks; to invest him thereby with prerogatives which the Church gives him no right to assume; to make his opinions, for instance, the standard whereby to judge of every other; to set him up as the guide and master of their faith; and even to adopt his name as the sign and test of a right belief. The principle of this error I believe is common to man. Whether it be a modification of that spirit of pride, which, in some shape or other, clings to so many amongst us, and loves to mark out for itself some exclusive privileges, some chosen adherents, some separate sphere of action—and the effects of which may be traced in the rivalry and distraction of party spirit which pervades every department of life; or whether it be that infirmity of our nature, which is glad to make the work of salvation a vicarious work, and to transfer to the services of the minister alone that burden of responsibility which should rest upon the souls of all who bear their part in the same services; or whether it be the excess of an amiable feeling towards those whom we have been taught to respect, and whom we love for their works’ sake,—I know not; but the result most undoubtedly is, contention and division in the Church of Christ. The dogmas of men in their single and separate capacity are from this cause listened to with more eagerness than the word of God. The expositions of the modern controversialist are sought out with more exactness than the truth as it is in Jesus, and as the voice of his holy Church has proclaimed it throughout past ages. The Shibboleth adopted by this or that section of society is accounted a sufficient test whereby to prove the character of those who repeat it; the motives of some who repeat it not are misrepresented; the actions and the words of others are exaggerated: and so, whilst the followers of respective teachers are saying, “I am of Paul, and I of Apollos, and I of Cephas, and I of Christ,” they

forget that Christ is not divided, that Paul was not crucified for them; neither were they “baptised in the name of Paul” (1 Cor. i. 12, 13). They forget that truth which the apostle proclaims and reiterates with such earnestness in the chapter preceding the present, and which, in fact, gives immediate rise to his present argument, that Paul and Apollos were only ministers by whom the Corinthians believed, “even as the Lord gave to every man;” that Paul had planted, and Apollos watered, but that neither was he that had planted any thing, neither he that had watered, but God alone that gave the increase (1 Cor. iii. 5-7). To Him, therefore, whose servants we are, must we, who have received such a ministry, look up for guidance and support, and not to the favour of our fellow-men. We are his ministers and stewards, remember, and not yours; to him we are accountable, and not to you. We minister indeed for you, but not by your authority.* We “watch for your souls as they that must give account, that they may do it with joy, and not with grief” (Heb. xiii. 17); but we do this upon the strength of principles, whose intrinsic excellence rests upon far higher grounds than any which can be supplied either by the instruments to whom the ministerial office is entrusted, or by the objects for whose sake it was appointed.

Never, therefore, let the proper relation, in which those who are respectively the instruments and objects of the ministerial office stand towards each other be mistaken or misrepresented. On your part, it would be the error, the dangerous and fearful error, of trifling with an appointed means of grace; on ours, it would be the treacherous abandonment of the vantage ground on which God hath placed us, the unfaithful administration of the stewardship which God hath entrusted to us.

LITURGICAL HINTS.—No. LVI.

“Understandest thou what thou readest?”—*Acts*, viii. 30.

ST. MATTHIAS’S DAY, 24th February.

THERE is no Latin original of the COLLECT for this day. It was composed in 1549, being one of that class which were substituted in the place of those which were rejected, as containing false or superstitious doctrine.

(1.) O Almighty God, who into the place of the traitor Judas didst choose thy faithful servant Matthias

* “The ministry of things divine is a function, which as God himself did institute, so neither may men undertake the same, but by authority and power given them in a lawful manner. They are therefore ministers of God, not only by way of subordination, as princes and civil magistrates, whose execution of judgment and justice the supreme hand of divine Providence doth uphold, but ministers of God, as from whom their authority is derived, and not from men.”—*Hooker’s Ecc. Pol.*, b. v. c. lxxvii. 1. The same distinction is insisted upon yet more expressly by Mede in his Discourse on 1 Cor. iv. 1. “This speech [*minister of the Church, or of this or that Church*], is so much the more inconvenient, because it hath begotten (as inconvenient and inapt speeches do) an erroneous conceit, not only among the vulgar, but some of better understanding, viz. that a minister is not lawfully called unless he be chosen by the people, because he is *their minister*, and so deputed by them. And indeed if he be *their minister*, in proper relation they are his *masters*, and so it is good reason they should appoint him, as masters do those who are to serve them. But if in proper relation they are God’s ministers, and not theirs (though for them), then God is to appoint them, or such as he hath put in place to do it.”—*Mede’s Discourses*, b. i. p. 26.

to be of the number of the twelve apostles." The betrayal of Christ by Judas was foretold by Jesus himself. He was fully aware of all things that were coming upon him, and shrunk from no part of his trials, of which the desertion of some of his immediate followers was not the least. The sin of Judas made a gap in the number of the apostles. They had been ordained twelve in number with reference to the twelve tribes of Israel, descended from the twelve patriarchs: they were the twelve stars that make up "the Church's crown" (Rev. xii. 1); and for them twelve thrones were designed (Matt. xix. 28). In order, therefore, that scandal might not be brought upon the apostolic body by inquiries why they were now only eleven, having once been twelve, and by the disclosure of the sin of Judas, care was taken, before the descent of the Spirit, to fill up the vacancy.

(2.) "Grant that thy Church, being alway preserved from false apostles." It was the wise permission of the Author of Christianity, that "false apostles" should find their way into his Church. Jesus referred to this peril of his future Church, when, in his prayer to his Father before his death, he said, "Holy Father, keep through thine own name those whom thou hast given me: neither pray I for these alone, but for them also which shall believe on me through their word" (John, xvii. 11, 20). Paul, too, shewed himself painfully conscious of the same trial awaiting the Ephesian Church, when, in his parting address to the elders of it (Acts, xx. 29, 30), he warned them, "After my departing shall grievous wolves enter in among you, not sparing the flock." And he mentions (2 Cor. xi. 13, 14) certain "false apostles, deceitful workers, transforming themselves into the apostles of Christ;"—men who were found as industrious in promoting error, as the apostles were in preaching truth; endeavouring as much to undermine the kingdom of Christ as the real apostles did to establish it. To such unblushing lengths would some of these false apostles proceed, as even to "deny the Lord that bought them" (2 Pet. ii. 1).

(3.) "May be ordered and guided by faithful and true pastors; through Jesus Christ our Lord, Amen." In this, as in other petitions, we proceed upon the encouragement already given in the promises of God, that he will grant the things for which we pray. "I will give you pastors according to mine own heart, which shall feed you with knowledge and understanding," is the promise of God by his prophet Jeremias (iii. 15). It is well with a people when their pastors are "after God's own heart;"—such as they should be, such as he would have them to be, who shall make his will their rule in all their administrations, and such as endeavour, in some measure, to conform to his example, who rule for him, and, as they are capable, rule like him. Those are pastors after God's own heart, who make it their business to feed the flock, not to "feed themselves, and fleece the flocks," but to do all they can for the good of those that are under their charge; who "feed them with wisdom and understanding;" wisely and understandingly, as David fed them, in the "integrity of his heart," and by the skilfulness of his hand (Ps. lxxvii. 72).

The EPISTLE (Acts, i. 15-26) informs us, that during the ten days' stay of the apostles at Jerusalem, before the feast of pentecost, a motion was made amongst them for filling up the vacancy in the sacred college of the apostles, which was occasioned by the death of the traitor Judas. The person that made this proposition was St. Peter; a circumstance from which the Romish Church would infer his supremacy, though very groundlessly. If St. Peter was the chief speaker, and sometimes the only speaker, this is to be referred, not to any superiority that had been, by common consent, conceded to him, but to his *seniority*, he being probably elder than the rest; and, to his *apostolical office*, as he had been appointed to be the first and

chief minister of the circumcision to preach among the Jews; and therefore no wonder that Peter is first mentioned, when any thing relating to the Jewish affairs is recited. It is reasonable, too, to impute his forwardness to speak and act for Christ, to his repentance, it being but necessary that he who had so scandalously fallen, should, by his future zeal, convince the world both of his repentance and recovery. The rest of the apostles were not idle or insignificant; for they were equal with him, having an equal authority, an equal gift of miracles, an equal number of tongues, an equal power to preach the Gospel, an equal wisdom in preaching it.

Into the office thus made void, St. Peter moves that another person be chosen. The *electors* on this occasion were a hundred and twenty persons;—the eleven apostles, the seventy disciples, and about thirty-eight more, all of Christ's own kindred, or associates. The *qualification* laid down by St. Peter as necessary in the new apostle, is, that he should be one who had followed Christ from his baptism to his ascension, to the intent that he might be an authentic witness, both of the doctrine and miracles, but particularly of the resurrection of the Lord Jesus. The *mode of appointment* was by casting lots. The apostles did not presume to ordain an apostle by imposition of hands; but the other apostles being chosen of God immediately, it was necessary that he who was to act in the same office should be chosen after the same manner. Accordingly, they cast lots, and leave the determination to God; who devolving it upon Matthias, he was numbered with the eleven apostles. Lots were used among the Jews for dividing inheritances, determining elections, &c.; and how casual soever it seemed, God was the undoubted determiner of it.*

"The GOSPEL (Matt. xi. 25-30) appears to have been chosen," says Dr. Hole, "upon the presumption that Matthias, like some others of the apostles, was a person of mean birth and obscure parentage; and was instructed in the mysteries of the kingdom of heaven, and chosen for an apostle, when persons of greater birth and parts had not the knowledge of those divine truths, nor were admitted to so high and sacred a function." In the former part of this passage our Saviour glorifies his Father for the wise and free dispensation of his Gospel-grace to the meaneast and most ignorant; whilst the great and learned men of the world undervalued and despised it. The apostles, whose number was now being filled up by the appointment of Matthias, were "babes" in the estimation of men, and in their outward circumstances; at the greatest distance, in natural consideration, from a capacity for such rich and heavenly manifestations. By "hiding these things from the wise and prudent," we are not to understand God's putting darkness into them, but his leaving them to their own wilful preference of darkness to light, and his judiciously hiding the mysteries of heavenly wisdom from those who are proud in the "wisdom of this world." This is no less pleasing to Christ than it is the will of the Father: "Even so, Father, for so it seemed good in thy sight."

Our Saviour next declares (v. 27), that all power is committed unto him, as Mediator, from God the Father, and that his office is, to reveal his Father's will and mind to a lost world: "No man knoweth the Father," that is, the essence and nature of the Father, his will and counsel, but so far as the Son reveals them. We are taught here the most important truth, that no abstract, independent, supposed *à priori* notions of God, are admissible: all *saving* knowledge of God (and we are concerned in none other) is in and through Jesus Christ, who, as the great Prophet of the Church, manifests to man the mind of God.

The gospel concludes with a sweet and encouraging invitation from Christ, to come unto him for rest and ease. The Jewish yoke was heavy; sufficiently bur-

* See Burkitt on the New Testament.

densome if nothing were added to the ceremonies of Moses' law; but intolerable, when a mass of human tradition was annexed thereto. In contrast with this oppressive yoke Christ places his service; the burden of his cross, and his commands, being light to a renewed nature and a spiritual mind.

The Cabinet.

APPARENT CONTRADICTIONS IN SCRIPTURE.—The simplicity of the language of Scripture, the absence of that systematic precision, and of that guardedness of expression, to which other writers resort from fear of misapprehension or cavil, is one characteristic of its divine original. He who speaks as never man spake is above those little artifices, by which men are anxious to preserve an appearance of studied consistency in their statements, and therefore propounds every sentiment in its naked force, without regard to apparent contradictions which sophistry might fasten upon it, but by which honesty of purpose can never be misled, and which reverence for the word of inspiration will easily explain. This remark may serve to illustrate the strength of some of those statements which are made in Scripture, concerning the doctrines of grace on the one hand, and human responsibility on the other—statements in which verbal criticism or a short-sighted philosophy may fancy a disagreement, but which simple piety will perceive to be both essentially true, even when it finds them hard to reconcile. The same variety will be found in some passages which prescribe a moral duty, where a verbal discrepancy may sometimes strike a casual reader, but which will present no serious difficulty to a humble disciple. When, for instance, our Lord commands us to take no thought for the morrow, and forbids us to lay up treasures upon the earth, while yet his apostle hesitates not to pronounce a neglect to provide for them of our own house a denial of the faith, it is obvious, that although providence and forethought are synonymous, and consequently the language of our Saviour and of St. Paul, if strictly interpreted, would seem to be at variance; yet the thing prohibited is anxiety, and the thing commanded prudence; qualities not so closely connected, that a command of the one would be necessarily inconsistent with a prohibition of the other. Another illustration of this truth is afforded when St. Jude exhorts his readers to contend earnestly for the faith which was once delivered to the saints; yet St. Paul in the text declares, that the servant of the Lord must not strive. Here we must needs suppose, that St. Jude prescribes the duty, and St. Paul the manner in which it should be performed, and then all is consistent and intelligible. It is the duty of every Christian, but most especially of the ministers of the Gospel, to contend earnestly for the faith which was once delivered to the saints; but yet, though we are to contend earnestly, we are not to contend angrily, not to strive for victory rather than truth, or to exhibit any of those tempers which ordinarily agitate the scenes of earthly contention. In this sense the servant of the Lord must not strive.—*Sermon preached at the Visitation of the Lord Bishop of Lincoln, 1837, by the Rev. E. G. Marsh, M.A., Rector of Waltham.*

ACCEPTANCE OF PRAYER.—God never accepts or delights in a prayer unless it be for a holy thing, to a lawful end, and presented unto him upon the wings of zeal and love, of religious sorrow, or religious joy, by sanctified lips, and pure hands, and a sincere heart.—*Bishop Jeremy Taylor.*

PRAYER FOR RULERS.—In the absence of a national Church, worship may be conducted, week after week, without prayer for the king. We are altogether unwilling to leave this important matter in any uncertainty. We observe that it formed a part of the decree of the heaven-instructed king of Persia, con-

cerning God's house of prayer, that therein prayer should be offered for the king and his sons. And it is a subject of high scriptural satisfaction to us, that in the houses of God in our land we have a prescribed "form of sound words," wherein, according to the commandment of God, and the commandment of the king, (not according to our own fluctuating choice or treacherous memory,) we are to pray for the king, and for all who are in authority under him, that we may be quietly and godly governed. And truly this is a precious exercise! There is something in it so congenial to the heart that loves the King of kings,—there is something in affectionate loyalty so near akin to true religion, because the king is an image on earth of God's temporal authority over all men,—there is something so congenial to the soul that is subdued under the authority of the great King, and finds that subjugation of spirit mingled with true affection, the love of Jesus as the Saviour of sinners joining with submission to Jesus as "the Prince of the kings of the earth,"—there is something so congenial to that soul, in pouring forth prayer for God's blessing upon the king, that I marvel not at the joy real Christians find in the liturgy of our Church in this respect. And I would affectionately and earnestly exhort you all to cultivate this joy more and more; and let the affections of your soul go forth, while your lips utter words of prayer for the king—"O Lord, save the king." You are invited to say it often in the course of our service; you are invited to remember that he is "the minister of God to you for good," and to pray "that he, knowing whose minister he is, may above all things seek God's honour and glory; and that we and all his subjects, duly considering whose authority he hath, may faithfully serve, honour, and humbly obey him in Christ and for Christ, according to his blessed word and ordinance."—*Rev. H. M'Neile.*

THE PLEASURES OF TRUE RELIGION.—The pleasure that accrues to a man from religion is such that it is in nobody's power, but only in his that has it; so that he that has the property may be also sure of the perpetuity. And tell me so of any outward enjoyment that man is capable of. We are generally at the mercy of men's rapine, avarice, and violence, whether we shall be happy or no; for if I build my felicity upon my estate or reputation, I am happy as long as the tyrant or the railer will give me leave to be so. But when my concernment takes up no more room or compass than myself, then, so long as I know where to exist, I know also where to be happy; for I know I may be so in my own breast, in the court of my own conscience; where, if I can but prevail with myself to be innocent, I need bribe neither judge nor officer to be pronounced so. The pleasure of the religious man is an easy and a portable pleasure; such an one as he carries about in his bosom, without alarming either the eye or the envy of the world. A man putting all his pleasures into this one is like a traveller putting all his goods into one jewel—the value is the same, and the convenience greater.—*Dr. South.*

Poetry.

IMMORTAL LIFE.

(For the Church of England Magazine.)

"Am Klippenherzen muss die Kraft zerschellen,
Und aus dem Tode soll das Leben quellen."

Theodore Körner.

"LIFE shall spring out of death." O with that sound,
Spirit of peace, thou spread'st thy radiant wing;
Earth's broken garlands, scatter'd o'er the ground,
Bloom forth afresh, as in the dawn of spring.
O sons of earth! ye who so oft would twine
Her fading blossoms with your hopes divine,

Cast, cast those wreaths aside ; one hope alone
Will bloom when all is faded, lost, and gone,
To cheer thee in life's latest parting breath,
And whisper peace—"Life shall spring out of
death!" H.

PASSING AWAY.

"'Passing away,' is written on the world, and all the world
contains."

It is written on the rose,
In its glory's full array ;
Read what those buds disclose —
"Passing away."

It is written on the skies
Of the soft blue summer-day ;
It is traced in sunset's dyes —
"Passing away."

It is written on the trees,
As their young leaves glistening play ;
And on brighter things than these —
"Passing away."

It is written on the brow,
Where the spirit's ardent ray
Lives, burns, and triumphs now —
"Passing away."

It is written on the heart —
Alas that there decay
Should claim from love a part ! —
"Passing away."

Friends, friends ! oh, shall we meet,
Where the spoiler finds no prey,
Where lovely things and sweet
Pass not away ?

Oh, if this may be so,
Speed, speed their closing day !
How blest from earth's vain show
To pass away !

MRS. HEMANS.

Miscellaneous.

BISHOP MORTON.—In the chancel of the church of Easton Maudit, Northamptonshire, there is a beautiful monument placed in memory of the pious Bishop Morton, who fled to this place in the time of the rebellion. His epitaph records his piety and his sufferings. It is translated thus:—"Here abides that little which was mortal of a man most celebrated for piety, literature, hospitality, and munificence, the Rev. Father and Lord in Christ, Thomas, bishop and count palatine of Durham, of the renowned family of the Mortons, whom Elizabeth Leedhall bore to Richard at York, the sixth of nineteen children, *whom* the very noble college of St. John the Evangelist, in the University of Cambridge, fostered as a most erudite scholar, honoured as a most select fellow, experienced as a most munificent benefactor, and will ever celebrate as a singular ornament,—*whom* the churches of Marston, Alesford, and Stopford, possessed as a diligent rector,—of York as a pious canon,—of Gloucester and Winchester as a careful dean,—of Chester, Lichfield and Coventry, and Durham, as a vigilant bishop,—who, after numerous labours surmounted, treatises elaborately compiled, and afflictions endured for the cause of the holy Catholic Church of Christ, in the

long (alas ! too long) tempest of the Church, tossed here and there,—at length driven hither, stripped of all his goods (except good reputation and good conscience), at last even of his body,—old and unmarried, here rests in the Lord, awaiting a happy resurrection, which, at length, the good God will give him in due time. Amen. He died the day after St. Matthew's, and was buried on the feast of St. Michael, in the year of grace 1659. His age 95 ; his episcopate 44."

LITURGIES.—It is certain that forms of prayer were constant and universal among the Jews ; that our Saviour and his apostles, both at the Temple and in the synagogue, were accustomed to such forms ; that Christ himself prescribed a form for the use of his disciples ; that both among ancient writers, and in the earliest canons, prayer by prescribed forms is constantly alluded to as the custom of the Church ; and that this custom was invariably regarded as a sacred tradition from the apostolic age. It is notorious also that liturgies existed universally throughout Christendom from the period of the early Fathers down to the epoch of the Reformation. The manner also and degree in which the same ancient practice has been maintained among Protestants may not only be discovered from our own liturgy, but from the liturgies of the Lutheran Churches in Germany ; from those of the Swedish and Danish Churches ; of the reformed Church in France ; of the Church of Geneva ; and of the Kirk of Scotland, in times immediately subsequent to the Reformation. We need only, therefore, add, as a conclusion from what has been said, that to those objectors who extol the extemporaneous effusions of ministers in opposition to forms of prayer appointed by ecclesiastical authority, it is an appropriate answer to say with the apostles, "We have no such custom, neither the Churches of God." Those who would deny that an appeal to custom or tradition in questions of this kind is sound reasoning, have not our argument, but St. Paul's, to contend with. Such being the case, no man can with any modesty assert, that he finds himself unable to receive edification from forms of prayer so constituted. The feelings of that person are little to be commended, who affirms that in his heart such forms excite no warmth of devotion. To make an acknowledgment of this kind would be to confess incapacity to worship God in the manner adopted by the primitive confessors and martyrs, as well as by all good Christians for many succeeding ages.—*Rev. John Sinclair's Dissertations on the Church.*

SOCIAL UNION.—From our social union it is that we derive all those dear and tender connexions that constitute the leading charms and happiness of human life ; that parents, children, brethren, friends, associates, fellow-citizens, are all enabled to live and act together in love and peace, mutual confidence and general security ; that our inheritance, the fruits of our industry, and reward of our labours, are quietly enjoyed and freely applied to purposes of benevolence and duty ; that, under the wholesome administration of those laws which Providence hath appointed for our refuge and protection, we fear no open violence, and recur to none for defence and redress ; that we are led to cultivate every honest art and liberal refinement of a civil state ; to extend our views and intercourse, and know all the enjoyments arising from a fellowship of things divine and human.—*Dean Kirwan.*

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square ; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's ; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE

Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 93.

MARCH 3, 1838.

PRICE 1 $\frac{1}{2}$ d.

CHRISTIAN CONVERSATION.

THE Scripture reasonably admonishes us to use every talent we possess to the glory of our divine Saviour. Our speech is to be with grace, as well as our actions conformed to Christ's example. And indeed, herein, as in every other respect, our blessed Lord has given us a pattern that we should follow his steps. All his words were ordered by the perfection of wisdom, and bore unceasing respect to the great work for which he came into the world. He lost no opportunity of warning, encouraging, instructing those with whom he conversed; and provoked, even from the emissaries despatched to apprehend him, the remarkable acknowledgment, "Never man spake like this man."

It is much to be lamented that many professing Christians neglect to observe their Master's example in their conversation. You may be in company with them, and may never hear more than the ordinary frivolous topics of the world treated on. Hardly a word will escape their lips which gives a sign that their conversation is professedly in heaven. Especially if they meet with individuals ignorant of the Gospel do they seem averse to introduce a subject fraught with peculiar importance to those who, as living without God in the world, are, as the Scripture tells us, under condemnation, and who, therefore, if not warned of their danger, will inevitably perish. Even ministers, who are particularly charged with the message of reconciliation, will not unfrequently be in the presence of those whom they are commissioned to invite to Christ, and yet be silent.

I have been led into these considerations

by the circumstance of having, a short time ago, passed an evening in company of several persons, three of them clergymen, without the utterance by any one of a word beyond the mere literary and political occurrences of the day. And, that I may not seem to shift upon others my private responsibility, I will honestly confess that my own conduct has afforded me, on the review of it, very little satisfaction; and that it is from a sense of neglected duty on that occasion, that I venture to throw together these thoughts upon the necessity to a Christian of dropping every where his "word in season."

I am very far from approving what some people imagine to be "profitable talk," which consists merely of the stringing together of certain common-place observations—the baldness and emptiness of which has been, in a multitude of instances, the means of disgusting, rather than of attracting, men to the truth. Neither do I admire the practice, occasionally witnessed, of laying forth the details of personal experience, which often degenerates into a narrative of difficulties and doubts that were never encountered, and a description of feelings that were never felt. Nor, I must add, do I advise that the discourse should be confined to the one subject of religion, as if it were a sin to regard the common interests of mortality, or to hold any sympathy with our fellow-men. A temper and spirit of this kind, as it is never inculcated in Scripture, so it is more likely to disgust than to win over those that are as yet estranged from God. But I mean, that a cheerful tone of piety should pervade the Christian's conversation, should be the influencing principle of his thoughts, and should

communicate a divine savour to his words. Even when not actually discoursing upon a religious topic, he may still manifest by the tenour of his words that he is desirous of magnifying his Saviour's name. It is the spirit generally pervading what he says, more than the particular expressions he may use, that marks the disposition of the heart. Many, heretofore careless, may thus be impressed with the conviction, that there is a reality in religion, and many truths may thus be conveyed to them which they would not hear in any other way.

Ministers of the Gospel should be especially careful on this point. They may no less effectually preach in private than from the pulpit; indeed their words, as more easily tempered to the particular necessity of those whom they address, may be reasonably thought more likely to awaken interest and attention. A clergyman should never forget whose commission he bears, and the work he has pledged himself to perform; he must, therefore, be "instant in season, out of season," and be always on the watch for opportunities of declaring his Master's message. He need not, as I have endeavoured to shew, shrink from conversing upon common topics; but he should desire to treat them in a Christian spirit; so that, for instance, while worldly men are ascribing the course of events to fortune or mere accident, or to the power of a human arm, he should bear his witness that there is One that ruleth on high, at whose disposal are all occurrences, who setteth up one, and putteth down another. Thus he may not impertinently infuse a Christian and profitable leaven into the intercourse of the social circle; he may raise the tone of it from what is earthly and vain to what is heavenly and abiding. This should be his object. He ought to leave every where the impression that a servant of God has been there. As one of the lights of the world, he must be solicitous to throw his beams afar; as the salt of the earth, he must be careful to season those with whom he comes into contact.

And this also, in a hardly inferior degree, is the part of all private Christians. If the minister is to lead, they must follow. They must not be slow to speak a word in Christ's cause. Very often the conversation of laymen seems to produce a greater effect upon the minds of those who are careless about religion than the words of the clergy. The latter they are sometimes willing to regard as hired advocates, and therefore they strive to evade their arguments as coming from biassed and interested persons. But they cannot resort to this shift when they find individuals, without any special dedication

as God's officers, yet speaking the same language, and actuated by the same principles. It is thus, let me say, that those of the medical profession have often very peculiar facilities and advantages for pointing their patients to the Redeemer's cross.

Awkwardness and shyness, I am well aware, frequently close the mouths of persons who really desire to be useful among those with whom they associate. They know not how to begin; they are fearful of saying something, which, instead of doing good, may prejudice the cause they love. But this backwardness, from whatever cause it springs, must be resisted, as a temptation of the evil one. It causes us to hide, as in a napkin, the talent that the Lord entrusted for improvement. And as we must be sensible that not our words, but God's blessing upon them, can alone be effectual to edification, so we must not draw back because we feel our own inability, but rather, with more implicit faith in Him, who can work by the feeblest instrument, know that if we be "always abounding in the work of the Lord," our labour, of what kind soever, "shall not be in vain in the Lord." I.

THANKSGIVING TO GOD FOR TEMPORAL BLESSINGS.

[We have great pleasure in inserting the following address of Mr. Stewart to the inhabitants of the district of St. Bride's, Liverpool, on the subject of thanksgiving to God for the abundant harvest of last year; and truly rejoiced shall we be, if its perusal shall, in any way, lead the reader to the solemn duties in connexion with this subject which are here so clearly and forcibly pointed out.—Ed.]

"To the Inhabitants of the district of St. Bride's."

Beloved Friends,—Last Sunday I gave notice to the congregation usually attending at St. Bride's church, that I purposed, if the Lord permitted, to set apart Thursday next, Nov. 16th, as a day of thanksgiving to almighty God for our late abundant harvest: that with this view there would be morning service at St. Bride's church, and a sermon; after which a collection would be made for the Liverpool Charitable Society, for visiting and relieving the sick and distressed poor at their own habitations: divine service to commence at twelve o'clock.

During the Levitical dispensation, the feast of the in-gathering of the harvest was to be observed every year. The manner in which it was to be kept strikingly manifests the Divine goodness: "And thou shalt rejoice in thy feasts, thou, and thy son and thy daughter, and thy man-servant and thy maid-servant, and the Levite, the stranger, and the fatherless and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the Lord thy God, in the place which the Lord shall choose; because the Lord thy God shall bless thee in all thy increase, and in all the works of thine hands, therefore thou shalt surely rejoice. And they shall not appear before the Lord empty; every man shall give as he is able, according to the

blessing of the Lord thy God, which he hath given thee" (see Exod. xxiii. 16; Deut. xvi. 13-17).

Although these Levitical feasts were, as to their form, abolished with the other parts of the legal ceremonies, their spirit is preserved in the Gospel. There we are directed by Him to offer up the sacrifice of praise to God continually, giving thanks in his name (Heb. xiii. 15). In the northern part of our island, and in some other Christian countries, a day of thanksgiving is kept at the close of every harvest. Similar acknowledgments of the Divine bounty have been frequent in our land. At this time such a day of public thanksgiving appears peculiarly appropriate. The severity of the last winter, with its epidemic malady, and the severe, cold, and ungenial spring which followed, must be fresh in your remembrance. The principal necessities of life considerably advanced in price; the cattle suffered much for want of fodder; and many apprehended that a very short harvest, if not a season of scarcity, would follow. These fears were much increased by the very distressing gloom then spread over our commerce. But, blessed be God, "he set his bow in the cloud;" "he reserved to us the appointed weeks of harvest;" "he clothed the pastures with flocks; he covered the valleys with corn." "He filled our barns with plenty, and crowned the year with his goodness." He has indeed given us "a fruitful season, filling our hearts with food and gladness." His goodness calls more loudly for praise and thanksgiving, as it came to us entirely of his free and unmerited mercy. For when our prospects were the darkest—when a painful epidemic was carrying off even more than the cholera—when the continuance of the cold of winter, to nearly the close of the spring, made "the heavens appear as iron, and the earth like brass"—when the state of commerce was such that "men's hearts were failing them for fear, not knowing what was coming upon them,"—at this awful crisis there was no public acknowledgment of the hand of God—no day set apart for humiliation for our many national sins: no voice was heard saying, "Let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up." The same forgetfulness of God, as before, still prevailed—the same sins abounded—the steam-vessels left their stations, and the steam-carriages journeyed backwards and forwards, on the Lord's day, as at other times. When, also, our prospects had begun to brighten—when the Lord, in his great compassion, had, unsought for, "sent a gracious rain, softening the furrows, and blessing the springing of the corn," causing "the grass to grow for the cattle, and herb for the service of man," and had followed these grateful showers with balmy zephyrs and clear sunshine after rain, making the earth to blossom and bud; thus, by his goodness, leading us to repentance,—at the very time, also, when her majesty's royal proclamation for the encouragement of virtue and discountenancing of vice, and especially enjoining a due observance of the Sabbath of God, had been publicly read in churches;—then, in this hour of God's mercy, what was the spectacle to which the sun gave forth these genial beams? To bear witness, alas! to a fresh desecration of the Lord's day. Numerous companies of travellers were seen, for the first time, hurrying through the

very centre of England upon a newly opened railroad on this hallowed day; and this, apparently, with as much unconcern as if the almighty God had never said, "Remember the Sabbath-day to keep it holy."

It has been, in such a season as this, that our late abundant harvest has been so graciously vouchsafed.

Surely, such rich and free bounty, such exuberant goodness granted to us, when we might well have expected some awful judgment, calls for special thanksgiving. Who is not ready to say, with the inspired Psalmist, "Bless the Lord, O my soul! and all that is within me, bless his holy name. Bless the Lord, O my soul! and forget not all his benefits."

Permit me, then, beloved friends, in the absence of a national day of thanksgiving, to invite you to join with your neighbours, and other well-disposed Christians, in commemorating this signal act of Divine mercy, by assembling with them at St. Bride's church, on Thursday, the 16th instant.

That this united offering may be especially blessed to yourselves and others, allow me to recommend that it be preceded by a season of self-examination. Inquire how far your principles and your practice accord with your profession as a Christian. Who that is faithful to himself will not feel that "we have all sinned, and come short of the glory of God?" Confess your sins unto the Lord, and apply for forgiveness through our blessed Saviour.

2d. Entreat of the Lord the aid of the Holy Spirit, that while you are purposing to unite with others in a public thanksgiving, this may not be a single act, but the commencement of a life more than ever devoted to his service. Remember that thanks-giving is good, but that thanks-living is better still.

3d. Let this public service be followed by an acknowledgment of the Lord's goodness with your household. Each family unitedly partake of the Divine bounty—let each family unite in giving thanks to his name. May the day of public thanksgiving be the day on which family prayer and praise, and reading his word, shall, if not before done, be established in your house.

4th. Bear in mind, that the feast of the in-gathering of the harvest was to be accompanied with an offering. As God, then, has prospered you, remember the poor.

5th. Let me entreat your fervent prayers for the Lord granting his blessing upon this service, that it may promote the honour of his name, tend to increase a spirit of brotherly concord throughout the district, and enlarge our charity to all who truly love and fear his name.

To these hints, and to a request that you will excuse the freedom of this pastoral address, I only add my earnest prayers that the Lord may grant you his blessing, that, meeting together in his house to give thanks for our abundant harvest, we may, through the merits of our blessed Saviour, meet again where they "who have washed their robes and made them white in the blood of the Lamb," "shall hunger no more, neither thirst any more; for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."—Believe me to remain, Beloved friends, yours very affectionately in the Lord,

JAMES HALDANE STEWART, A.M.

Minister Incumbent of St. Bride's.

THE MARTYRDOM OF JOHN HUSS.*

THE simple but majestic memorial of a tree planted on the spot where John Huss heroically suffered martyrdom, is one that arrests the attention of the stranger, and invests the scenery around the town of Constance with no common interest. On other occasions, and under far less important circumstances, the skill of the artist and the labour of the workman have been called in, to erect monuments of glory, or testimonials of public gratitude, as might best accord with the predominant feeling of the times. But here neither skill nor labour were required; yet the traveller may now repose beneath the stately and outstretched boughs, whose existence is traced back to the very day on which the martyr expired amidst surrounding flames. It is difficult to suppose that the idea of establishing so beautiful and simple a memorial of the martyr's sufferings and death could have originated in the malignant and persecuting spirit to which he owed his doom; but, as there was "one hand unseen" that strewed flowers upon the tomb of Nero, it may not be too fanciful to suppose that there might have been one bosom in the unpying multitude whose hope was like his own, and that the planting of this tree was dictated by that holy sympathy which could only arise from similarity of faith and union of soul.

Little, however, of this sympathy or union was exhibited on the great occasion to which Constance owes so much of its importance in history. Famous as it is for having been the seat of many ecclesiastical convocations, the most eventful on record is that which sealed the martyrdom of John Huss in 1415, when all the powers of the Church, then in its zenith, and all the potentates in Christendom, assisted in person or by proxy at the great council. At this tribunal two aspirants to the papal throne were deposed, a third abdicated, and a fourth, in the person of Martin the Fifth, was promoted to the triple crown. Never before had the world witnessed an assembly uniting such transcendent attributes of ecclesiastical power and secular dignity. It was a concentration of all who stood pre-eminent in the departments of social and monastic life. Every kingdom, republic, state, city, and commune, that owned the papal sway, had here their representatives, deputies, or advocates. At this vast assembly, which had attracted upwards of one hundred thousand strangers, the pope and the Emperor Sigismund presided. The former, who had succeeded Alexander the Fifth, and taken the name of John the Twenty-third, was a man, according to the historians of the day, of insatiable ambition, unbounded avarice, and, though possessing some talents as a politician, without a single redeeming virtue as an ecclesiastic. He made his entry into Constance attended by nine cardinals, several archbishops, and inferior prelates, forming a suite of six hundred persons, and was received with all possible magnificence. The whole body of the clergy met him in procession, bearing the relics of saints, offering presents, and celebrating his arrival as a solemn and pompous fête. All the magistracy and civic orders of the city, as well as the vast multitude of foreigners from the remotest parts of Christendom, escorted him in triumph to the episcopal palace, saluting him as the vicar of Jesus Christ, the vicegerent of God on earth. Sigismund, however, was in every respect the hero of the council, and added to his other imperial titles that of "advocate and defender of the Church." To his person nature had been liberal in her favours: he was a man of heroic stature, martial port, and noble presence, and inferior to no prince of his time in personal courage and knightly accomplishments. His reverse and imprisonment in Hungary, and his

ill success against the Turks, had somewhat softened, it is said, his cruel propensities, and taught him lessons of justice and forbearance. These lessons, however, seem to have been remembered or forgotten as might suit occasion; for his treachery to John Huss has left an indelible stain upon his memory.

In times extremely favourable for the improvement of his various talents, when the University of Prague was in a flourishing state, owing to the great resort of scholars from all parts, John Huss appears to have made great progress in writing and in obtaining the various honours which the university had to bestow. It is written by his own hand, in the archives of this institution, that in the year 1393 he was made bachelor, master of arts in 1396, priest and preacher at Bethlehem in 1400, dean of the faculty of divines in 1401, and doctor of the academy in 1409. As much esteemed in the Church as in the academy, he was in 1400 appointed confessor to Sophia of Bavaria, second wife of Wenceslaus—a princess of great merit, over whom John Huss held much influence. Five years after this, John Huss made himself very famous by the sermons he preached in the Bohemian language in the celebrated chapel of Bethlehem, where he was minister. It does not appear that he had been charged with any innovation before that; but one suspicious circumstance alleged against him was, that the works of John Wickliffe were found in his possession, though it is said by some that he remarked upon many of them in terms of public disapprobation, at the same time he preached openly in favour of others. His great crime, however, was, that as his eyes became opened to the abuses of the Church, he was emboldened to attack them with no sparing hand, shewing what impostures were practised by the priests; and in this he was countenanced and protected by Sigismund, king of Hungary, who then assumed the title of king of Bohemia. Indeed, so glaring were the abuses at this time, that a general feeling seems to have prevailed against them, though not a feeling sufficiently powerful to protect those who fell under the immediate power of the indignant Church. Aware of the spirit now rapidly gaining ground among the Bohemians, Pope Alexander the Fifth ordered the Archbishop of Prague to use all his diligence to stop the progress of the innovations; and in pursuance of this order all Wickliffe's books were publicly committed to the flames; while, not content with this, an order was issued that all curates who had possession of them should be forbidden to preach in the chapels, although licensed by the apostolic see. As this prohibition particularly affected John Huss and his chapel at Bethlehem, he appealed, in the name of the university, to John the Twenty-third, successor to Alexander; and this pope having committed the affair to the examination of his doctors, the decision was, that the Archbishop of Prague had acted without sufficient authority in the burning of Wickliffe's books.

Meantime, certain enemies of John Huss having given this pope to understand that he taught heresies at Prague, he was summoned to appear before the court of Rome, then kept at Bologna. But such was the respect and veneration in which he was held, that the king and the queen, the nobility, the university, and the city of Prague, sent a deputation to Rome to desire the pope to dispense with John Huss's appearance in person; on the one hand, because he was summoned on a false accusation; and, on the other, because they deemed it unsafe for him to go to Rome, by reason of the enemies he had in Germany. In consequence of this, John Huss sent proctors to court to answer for him; but they were very unworthily treated, after having stayed there a year and a half to no purpose. This was followed by the excommunication of John Huss, who had no other remedy than to appeal to his Saviour, and await the issue of the next

* From a very elegant volume, lately published, "The Christian Keepsake," 8vo, Fisher and Co. 1838.

council. But his doom was now darkening upon him, and this very appeal was construed into a crime. When the season for the council drew near, he took measures for his security, but in vain; for though he obtained the testimonials of men who were influential in the Church, in favour of his orthodoxy, and adopted every means of establishing it himself, all his efforts were unavailing. A powerful engine was in operation against him; and amongst the friends upon whose support he calculated, some proved faithless in the hour of trial.

About the 12th of October, 1414, he set out on his journey from Prague, to meet the great council at Prague, protected by a promise of safe-conduct from Sigismund. Though conscious of his own innocence, he did not prosecute his journey without forebodings of what would be its termination. In a letter, written shortly before his departure, to a priest named Martin, an entreaty was inscribed on the back of it, that it should not be opened until certain news of his death should have been received; and in the same letter he speaks of his return in a very uncertain manner, saying, that he was resigned to the will of God, and even joyful to die in his cause. The day after his arrival at Constance, John Huss caused it to be notified to John the Twenty-third, by two of the Bohemian noblemen that were his convoy. They declared to the pope, at the same time, that he was furnished with a safe conduct from Sigismund; and they also desired his holiness to grant him his protection, and to take care that his safe conduct was not violated. The pope received the lords very cordially, and made this protestation to them: "even though John Huss had killed my brother, I would make use of all my power to prevent any injustice done to him while he stays at Constance." And for a short time, indeed, he did enjoy his freedom; but two active and bitter enemies of his, one of whom had formerly been his friend, both animated with the same zeal against him, let no moment nor any stone remain unturned that might assist in bringing about his condemnation. For this purpose, they not only acted as adversaries or accusers, but as spies upon him, watching his behaviour at home, and insinuated to the cardinals that it was proper to arrest him. And at last he received a deputation of influential men to summon him before the pope and cardinals, in order to give that account of his doctrines which he had so long wished to lay before the public. In compliance with this summons, he set out without delay, accompanied by one Count John de Chlum, a generous and zealous friend, who never abandoned him. When he arrived at the episcopal palace, one of the cardinals spoke to him in these terms: "Many complaints have been made against you, of such a nature, that, if they are just, we cannot tolerate you; for public fame accuses you of having propagated capital and manifold errors in Bohemia against the Catholic Church. To know what truth there is in all this, is the reason we have sent for you hither."

"I entreat you, my fathers, to be assured," said Huss, "that I would sooner die than be convicted of any heresy, much less of any capital errors, as you say; for this reason I came with joy to this council; and promise you that, if I am convicted of any error, I will abjure it without any hesitation."

With this answer the cardinals professed to be satisfied, and dismissed him until another meeting. In the mean time a certain learned monk was sent to John Huss, with orders to feign himself ignorant, and thus to draw him into some unwary exposure of his heretical opinions; and though he manfully and boldly repelled the covert attacks of his enemy, he was, at the second meeting of the council, ordered into confinement as a close prisoner; and though his zealous friend appealed to the pope for a confirmation of his promise of protection, and publicly exhibited

the safe-conduct of Sigismund, in which terms of affection were inserted, he obtained no redress, but had to submit to the gathering accusations which so commonly crowd upon a falling man.

The pope, who had justified his want of faith upon the plea of the necessity he was under of submitting to the cardinals, now appointed commissioners to inquire into the case; and while John Huss lay sick in prison, unable to defend his own cause, he was even denied an advocate to plead for him; "because," said the judges, "the canon law prohibits the espousing or pleading the cause of a person suspected of heresy." And as, according to the same law, all manner of witnesses are admitted against a heretic, they did not fail to find many amongst the clergy of Bohemia whom John Huss had exasperated by his preaching.

The result was, that neither the assiduity of friendship, nor the efforts of the indignant nobles of Bohemia, scarcely less interested than his personal friends, could avert his doom. Yet so powerful and energetic were the movements made in his favour, that the council did all in their power to avoid the odium of a public trial and condemnation. On the one hand, the doctors pleaded that a public hearing ought not to be allowed to a heretic; and, on the other hand, it was apprehended that some uproar might attend a trial of that nature. The council therefore thought fit to send deputies to induce John Huss either to make recantation or declaration, which might excuse them from hearing them in a public manner. His private examinations had already become very frequent; and the interrogatories put to him were accompanied by an air of violence and insult enough to have shaken the constancy of a man already weakened by a tedious and severe imprisonment. After the last private hearing, he was put into the monastery of the Franciscans, where he was laden with chains until the day of his condemnation. A council was now held, to examine his books; and in the mean time, Sigismund, repenting, it is probable, of the injury he had done him, loudly asserted the justice of allowing him a public trial: in consequence of which a formal trial was granted; but so great was the tumult when John Huss attempted to speak, that the most judicious of the members proposed putting it off until another day.

This was Friday, the seventh of June, a day remarkable for a great eclipse of the sun, which was total at Prague, and almost entire at Constance. About one hour after the eclipse, whilst a feeling of awe and solemnity pervaded the public mind, the prelates again assembled, in the presence of the emperor, whose presence the lords of Bohemia desired, in order to prevent the disorder which had disgraced the proceedings of the previous assembly.

John Huss now appeared a second time, accompanied by a great number of soldiers; and Michael de Causis read a paper containing the principal charge against him, which was supported by the evidence of several clergymen of Prague. John Huss answered this article by calling on God to witness, that he never advanced such a proposition, and never so much as believed it. Several other articles were brought against him, but he defended himself with great calmness and address; after which he was remanded to prison. John Huss appears to have been a man of singular courage and intrepidity of mind; and on this occasion he made no scruple to assert that, had he been disinclined to come to the council, such was the friendly feeling as well as the power of the dukes of Bohemia, that they would have secured him against both the emperor and king of Bohemia. And here his devoted friend, John de Chlum, added his assurance, that John Huss had asserted nothing but what was true; "for though," said he, "I am but one of the meanest lords in Bohemia, I would undertake to

defend him for a twelvemonth against all the forces of the emperor and the king; and much more would the other nobles, who are more potent and have stronger places than I have." Even at the time of his condemnation, John Huss is said to have turned round, and fixing his eyes steadily upon the emperor, addressed him in these words: "Sire, I thank you for the passport and safe-conduct vouchsafed to me at your majesty's hands;" at which the emperor betrayed his feelings by a guilty blush.

Yet, resolute as was this undaunted man, and firm in his determination not to retract any of the numerous instances in which his firmness was put to the test, his constancy had nothing in it that was obstinate or stoical. We find him sometimes assailed with the fear of death; but he immediately recovers himself under the hopes of assistance from God, which, with the prayers of his friends, he frequently implored. This appears from the words of his twenty-ninth letter: "I am far from saying rashly with Peter, 'Though all men be offended because of thee, yet will I never be offended.' The strength and zeal of that apostle was incomparably greater than mine. Jesus Christ has not given me his talents; besides, I have more violent conflicts, and a greater number of shocks to sustain. I say therefore that, placing all my confidence in Jesus Christ, I am resolved when I hear my sentence to endure steadfast in the truth even to the end, as the saints and you shall help me."

On the twenty-fourth of June, when he had avowed his determination neither to own the extracts made from his books, nor to abjure those laid to his charge by false accusation, it was resolved to condemn his books to be burned, with a view to intimidate him by such forerunners of his own fate. But this, like every other attempt, failed to shake his resolution.

On the fifth of July another and a final trial was made upon him by four bishops sent from the emperor; and these received with indignation his last refusal to recant. He was therefore remanded to prison until the following day, which was that of his condemnation, and the last of his life. Even until this time, this great and good man had not wholly despaired of being liberated, to return again to Bohemia, where, it was evident from his letters, it was his full purpose to carry out the doctrines he had preached to yet farther extent. Yet, no way intimidated by his final sentence, he consoled himself with the thoughts, that his books would live after him, and that others would embrace and disseminate his doctrines.

As on other occasions of martyrdom, every species of insult and cruelty was practised on the sufferer. A cap, intended by the grotesque figures upon it to excite the mockery of the spectators, was placed upon his head; while the priests and public officers quarrelled amongst themselves about the manner in which they could most effectually insult and degrade him. Yet, while the assembled powers followed the martyr with a band of armed men, and a triumphant multitude so numerous that in crossing the bridge they were obliged to go singly, lest it should break under them, John Huss employed himself in repeating penitential psalms, often exclaiming in these words, "Lord Jesus, have mercy upon me! Into thy hands, O God! I commend my spirit."

Accompanied still with the infliction of every kind of indignity, and refused to speak to those around him, he reached at last the place of execution, where they bound him to a stake set up for the purpose; but his face happening to be turned towards the east, they thought it wrong because he was a heretic, and therefore they turned him towards the west. An old author of his life observes, that his neck was fastened to the stake by a black and filthy chain which had served for a pot-hanger; at which John Huss smiled, and made some pious reflections upon the ignominious

sufferings of Jesus Christ. Being thus fastened, they piled wood about him to burn him; but before it was set on fire, the elector palatine, Count D'Oppenheim, marshal of the empire, advanced to exhort him once more to retract and save his life. But John Huss declared, that as what he had wrote and taught was only to rescue souls from the devil, and to deliver them from the tyranny of sin, he was glad to seal it with his blood. At which the elector withdrawing, the wood was kindled, and the martyr soon suffocated, after having called on God's mercy to the last. It is recorded that the executioner cut and hacked what remained of his body into a thousand pieces, that it might be the sooner consumed; and when they found his heart, they fastened it upon a sharp stick, and roasted it at the fire apart. Contrary to order, they were about to gather up the clothes, but the elector made them cast them also into the fire, promising to indemnify them for the loss. After which his ashes were carefully gathered up and thrown into the Rhine, lest his disciples should carry them into Bohemia as relics. But if we may believe the same historian, this precaution was of no use; for his followers scraped up the very earth of the place where he was burned, and carried it as a very precious cargo to Prague, where he was held in almost as great veneration as St. Peter or St. Paul.

The same writer says, he went to the stake as to a banquet—not a word fell from him which discovered the least faint-heartedness. In the midst of the flames, he sung hymns to the last gasp without ceasing. Never did any philosopher suffer death with so much constancy as he endured the flames.

The stranger in Constance is now forcibly reminded of these days of tyranny and persecution by many objects well calculated to make a lasting impression upon the mind; amongst which are the hall of the council, the cathedral, and the Augustine convent. The hall, the windows of which command a beautiful view of the lake, still contains the chairs occupied during the long sitting of the council, the canopy of tapestry, the Bible of John Huss, and numerous other relics of that eventful time and of the distinguished individuals connected with it. It is said, that the signature of Huss is of recent discovery, and was made on accidentally splitting open the boards of the sacred volume, between which it had been ingeniously concealed, but not obliterated. The pulpit of the cathedral is supported by a statue of the heresiarch, as Huss was designated by his persecutors; and the spot where he first received sentence is marked by a brass plate inserted into a flat stone of extraordinary dimensions. The Franciscan convent, in a turret of which Huss was immured, is now a ruin; and the Dominican convent, to which he was afterwards conveyed, is also a desecrated ruin, being used only as a manufactory.

Amid the same scenes where art has done so much to commemorate the martyr's death, and time has done more to obliterate all trace of his existence,—amid the same scenes stands the majestic tree, under whose shade the traveller reposes, and perhaps in fancy traces out the fate of men and nations, the fall of emperors and the establishment of thrones—the overthrow of false systems and the gradual working out of the principles of truth—with all great events, national and political, which have transpired since the scene was lighted by the blazing fagots, in the midst of which the martyr sung his death-song of triumph and praise and glory to his Redeemer and his God.

THE TIUMMIM AND URIM.*

BY THE REV. JOHN LOCKHART ROSS, M.A.

Of Oriel College, Oxford.

No. I.

AT a time when new and crude opinions are very generally entertained,—adopted without much regard to consequences, and without much reflection; retained only, perhaps, so long as the novelty lasts, and probably relinquished when that novelty ceases,—when the practice of antiquity is treated as a fable, and its sanction is disallowed,—it may be well, perhaps, to linger in the “good old paths” which have been so long neglected and disused, and, without too much disparaging the present, to gain, if possible, some instruction from the past. I am accordingly led to turn my attention to the origin and design of the Christian priesthood, and calmly and dispassionately to consider its claims upon our regard. I am not led, however, to the adoption of this course from any wish to constitute ourselves judges of other bodies of professing Christians, but solely with the view of discovering, if possible, by a fair and careful examination of the subject, of what nature (whether its origin be human or Divine) are the claims upon which the authority of the priesthood is founded, and to what extent that authority is binding upon all professing members of the Church of Christ. If the claims on which the priesthood rests its authority are of Divine origin and appointment, then it cannot but, I think, be admitted, that regard to that authority must not be of merely partial, but *universal* obligation; whereas, on the contrary, if the appointment of a certain *body* of men, for the purpose of instructing, and otherwise ministering to the improvement of the community at large, be founded simply on measures of policy or expediency, then the question of obligation, or of general obedience to that authority, will be very considerably affected, if the obligation itself be not entirely disannulled. Sensible, as I have long been, of the injury which our unhappy divisions occasion to the Church—the body of our Lord Jesus Christ,—deeply lamenting the handle which is thus given to the enemies of our most holy faith to assail, through its members (both in consequence of their disunion, and the reproach to which she is thus exposed), the citadel of our God,—and alarmed for her future safety, on a view of the dangers which menace, and I may almost say surround her,—I feel it to be an imperative duty, at this time, to call more general attention to this deeply interesting subject than I fear has been generally, and I may add perhaps prudently, or with common policy, paid to it. Aware, therefore, of the importance of the matter under consideration, I am desirous to throw aside all that prejudice and bitterness which opposition, of whatever nature, but more particularly opposition upon theological subjects, is in the habit of exciting; and, seeking merely to apprehend the true state of the question, which is too often obscured by the mists which controversial discussion, with its usual accompaniments, prejudice and bitterness of feeling, are apt to engender,—I approach the question of the origin and claims of the priesthood in an humble dependence on Divine aid to enable us to *discover and defend the rights*, and, with an earnest and heartfelt desire, while I clearly state and anxiously press these claims upon members of our own communion, to conciliate the kindly feelings of those who have receded from our Church, and possibly to place before them this important subject in a different point of view from what they have hitherto been in the habit of regarding it.

In pursuance of this design, I cannot but express

my conviction, that there is no circumstance which discovers more plainly a declension in religion than the ignorance or indifference which prevails with respect to the relation that should exist between a minister and his people. This relation, by many, is thought to be confined to a system of mere worldly expediency. It has been deemed necessary that a system of moral duties should be inculcated, and that knowledge on various subjects should be generally diffused, to repress the vicious propensities of mankind—to promote morality—and thus to render individuals useful members of the community. So far no fault can be found with a system which has so beneficial an object in view; and much less can any be discovered in the general reference which has been at all times made to a state of future existence, where “the secrets of all hearts shall be revealed,” and where “every man shall receive according to his works.” On this subject the Almighty has implanted a general feeling in the human breast, which possesses the same general features of resemblance in all ages and nations, of which the most ignorant are not entirely devoid, and which no course of depravity can ever perfectly eradicate. There is, we remark, a general belief in a superintending Providence, though very few form proper notions of God; all have some idea of a future state of existence, though that idea falls infinitely short of the revelation made by the Almighty. These views are partly the result of intuition, and are partly acquired by the observation of God’s wonderful dealings with men, and by beholding the operations of his hands, which, in all their magnificence and grandeur, are constantly visible around us; and upon these general views is founded the religion of nature, as contra-distinguished from that revelation which is made to us in the Scriptures of truth. If, moreover, there be added to these generally entertained views some further instructions respecting the peculiar demands of Christianity as the established religion of the country, in the opinion of most persons every thing has been done by the minister of Christ, which, in virtue of his office, is required; and if a general regard has been paid by the people to what they have been taught, and their conduct is not stained by the commission of some of the more heinous offences which come under the cognizance of human laws, they are apt to believe that their duty has been fully and properly performed; and they flatter themselves with the hope that their conduct, which has been generally free from censure, if not possibly commended in the present life, will not fail to be rewarded hereafter by a merciful and righteous God.

Such is very frequently the mistaken view taken of the character and demands of the Gospel, as well as of the nature and authority of the Christian priesthood. To a certain extent it is, no doubt, tolerably correct; but in its principal features it falls very short of the standard of divine truth. The knowledge of true religion is perceptibly, and indeed rapidly, increasing; but there still exists a spirit of negligence, formality, and indifference, on the part of those who are appointed to minister at God’s altar, accompanied with a very general disposition to discredit their divine claims on the part of the people. This prevailing indifference on the subject of man’s deepest interest, the salvation of the soul, has proved in the hands of the great adversary of God and man a more effectual weapon in occasioning the ruin of thousands, than perhaps even open desertion from the ranks of Christianity. An avowed enemy we do not fear to encounter when the doctrines of the Bible are assailed. The weapons of our warfare are not carnal, but spiritual, and must, under the blessing of the Almighty, eventually prevail; but a secret or disguised adversary is too apt to find us off our guard, and his attempts to effect our overthrow are very frequently attended with success. Accordingly, I am

* This subject has been adverted to in “Lectures on Moses,” by the Author, Edinburgh, 1837. Whyte and Co.

convinced that no method has proved more effectual for the ruin of mankind than a slothful indifference on the part of ministers or people on the subject of religion; and there is nothing, I am confident, more injurious to the cause of religion than an easy acquiescence in some undefined notions of the Divine mercy and goodness, which prevail to a very general extent, and which in the minds of many persons supersede the very different declarations of God's holy word.

Not, however, to insist further on this subject, I shall proceed to the consideration of the subject upon which it is my intention to make a few remarks. And I would accordingly remark, that God has solemnly appointed, or set apart for himself, the Levitical and Christian priesthoods, and is therefore the Divine source from which all their authority is derived, and from whom all their qualifications must proceed. God commanded Moses to separate Aaron and his sons from among the children of Israel, to minister to him in the priest's office (Exod. xxviii.). A breastplate, called the "breastplate of judgment," was directed to be made for the high-priest, on which were to be engraven the names of the tribes of the children of Israel, and which Aaron was to bear upon his heart when he went in unto the holy place, "for a memorial before the Lord continually." Moses, moreover, was directed to make for Aaron a plate of pure gold, with the inscription, "Holiness to the Lord," to be placed on the mitre of the high-priest. And after a minute description had been afforded of the other holy vestments of Aaron and his sons, the Almighty declared, "It shall be a statute for ever unto him, and his seed after him." The Lord, moreover, commanded Moses "to take the Levites from the children of Israel, and cleanse them," and afterwards to offer them before the Lord "for an offering of the children of Israel, that they may execute the service of the Lord" (Numb. viii.). Agreeably to this command, the Levites ever afterwards continued a distinct class. From the passages cited, it would, therefore, appear that the order of the Levitical priesthood was solemnly appointed by God; and in this conclusion we are further confirmed by the language of Moses, who ascribes the Thummim and the Urim, as well as the holy one there spoken of, to God, which last term we shall afterwards perceive had a peculiar reference to the priesthood. At present, I would remark, that this sacred institution "came not of man, nor of the will of man, but of God." "No man," says the apostle, "taketh this honour unto himself, but he that is called of God, as was Aaron."

In like manner, the Christian priesthood, which was engrafted on the Jewish, was solemnly appointed by our Lord, who commissioned the twelve apostles to "go and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Both institutions derived their origin from the same Divine source, and the appointment was in both instances intended to be a "statute for ever unto all generations." The Levitical priesthood was preserved uninterrupted to the termination of the Mosaic dispensation, till succeeded by that instituted to occupy the same place in the Christian economy. God, therefore, has been the Author of both orders of priesthood; and his own ordinances, and them only, has he solemnly engaged to honour and bless. From him accordingly all those spiritual graces needful for the proper discharge of the Christian priesthood are now derived, as were vouchsafed under the old dispensation. In both instances our ability to serve the Divine Being, as well as all our knowledge and holiness, are derived from the riches of his grace, without which the minister of God would be wholly inadequate to the discharge of his office. At the ordination of the Jewish priests, certain parts of the sacrifice were put into their hands, as with us the word of God is placed

by the bishop in the hands of those about to be ordained—to signify, in both instances, the Divine authority which they then receive to execute the ministry of God. By this significant emblem, the ambassadors of Christ are endowed with a holy and divinely derived authority and commission, "to preach the ministry of reconciliation," and in Christ's stead to supplicate sinners to be reconciled to God: and such being the high and the holy office to which they are thus called, it may not lightly, assuredly, be taken in hand, since it is very certain it may not be negligently performed. Nor is the danger to be overlooked by those who presumptuously intrude themselves uncalled into the priestly office; for whatever may be the plea of those who have not scrupled to stretch forth their hands to lay hold of the "vessels of the sanctuary," we may not doubt that their conduct is exceedingly displeasing to Almighty God. "I sent them not," said the Lord God, when speaking of the false prophets among the Jews, "nevertheless they run." Although the Jewish law does not now continue in its original severity, still, as God is ever unchangeably a God of order, and his institutions remain ever in their nature essentially the same, we are led to believe that all undue interference with holy things will undoubtedly incur his displeasure, just as much, though not probably attended with the same consequences, as when "Uzzah put forth his hand to the ark of God, and took hold of it, for the oxen shook it." For upon that memorable occasion it is stated, that "the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there," says the sacred historian, "he died by the ark of God."*

[To be continued.]

THE SAVIOUR AND THE SEDUCER CONFRONTED:

A Sermon,

BY THE REV. THOMAS PAGE, M.A.

Curate of Egham, Surrey.

MATT. iv. 1.

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil."

THIS passage introduces us to one of the most notable and momentous conflicts of which this sublunary world has ever been made the scene; a conflict the importance whereof arises, not from the pomp and circumstance with which the battle-field is usually attended, but from the supernatural greatness of the antagonist parties, and from the unparalleled consequences depending on the issue. We can imagine the almost overpowering interest with which the hostile armies of Israel and Philistia must have followed their respective champions, David and Goliath, to a contest, on the termination of which their own victory or defeat was suspended; but in that conflict which the inspired evangelist in this chapter

* "While I look to the persons of those priests, I see nothing but corruption, nothing but professed hostility to the true Messiah. All this cannot make thee, O Saviour, to remit any point of the observance due to their places. Their function was sacred, whatever their persons were; though they have not the grace to give thee thy due, thou wilt not fail to give them theirs. How justly dost thou expect all due regard to thine evangelical priesthood, who givest so curious respect to the legal! It were shame the synagogue should be above the church; or that priesthood, which thou meapest speedily to abrogate, should have more honour than that which thou meapest to establish and perpetuate."—*Bishop Hall's Contemplations*, b. iv. can. x.

records, not the interests of a nation, but of all the nations beneath the canopy of heaven, were at stake. So inestimable is the value, so exalted is the nature, so interminable is the existence of a single soul, that in its wrestlings with the powers and principalities of darkness, the glorified spirits above are said to take the deepest interest; and, like the countless multitudes which encircled the wrestlers in the Olympic games, to press around the struggling soul like a mighty "cloud of witnesses." How, then, must human thought be baffled in attempting to conceive the interest with which those blessed and exalted ones must have contemplated this first collision of their incarnate Lord with that great though fallen being, whose works he was manifested to destroy, and whose empire he was engaged to overthrow; well knowing, as they must, that on the victorious result of this first encounter all his subsequent victories depended! Nothing short of this, dear brethren, was the stake at issue in that contest, which the Church, to which it is our pride and privilege to belong, in the gospel for this day, brings before the serious and devout consideration of her members; and surely to none among my present hearers, with whom eternal things have any influence, or in whose minds a desire to have Satan bruised under their own feet shortly has been awakened, will such a subject be otherwise than deeply interesting and powerfully affecting. May the eternal Spirit make it conducive to our own steadfastness in resisting that which is evil, and cleaving to that which is good! "Then was *Jesus* led up of the spirit into the wilderness to be tempted of the *devil*."

I. Our attention, then, is first directed to the former of these two mighty antagonists—mentioned in the text by that name which peculiarly belongs to him in the economy of redemption; given him by the express command of God when entering upon his voluntary career of humiliation and suffering; and confirmed subsequently to his final victory on the cross, when assuming the sceptre of mediatorial dominion (compare Matt. i. 21 with Phil. ii. 9, 10). And in order to learn all that may be known of Him to whom the name belongs, we must look beyond this wilderness—the scene of his temptation, or this wilderness world—the scene of his patient endurance and vicarious passion—to that glory which he had with his Father before the world was. An individual of royal parentage may, by some reverse of fortune, or under the impulse of some peculiarity of disposition, or for the accomplishment of some benevolent object, be reduced to a state of poverty and degradation; but no change of circumstances can alter his true rank: he may become the

child of penury, and wretchedness, and reproach; he may be excluded from the society of his compeers, and associate with the lowly and the miserable; but he continues the child of royalty still.

So, brethren, in contemplating the Son of God under the humiliating circumstances in which he is exhibited in the text, we must not forget, that to him belonged an essential greatness and glory, of which the lowest depths of that indignity to which, for our sake, he submitted could by no possibility deprive him. He was the speaker in that sublime declaration of Wisdom, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." Of him, too, the evangelist John speaks in terms precisely parallel in the opening of his matchless gospel, "In the beginning was the Word, and the Word was with God, and the Word was God." It is, indeed, of the utmost importance that, in all our meditations upon the person or the work of Christ, we have this one truth deeply imprinted on our minds, that whatever he became in order to rescue our fallen world from the terrible consequences of transgression, or whatever character or offices he may yet bear in carrying into effect so benevolent and godlike a design, these are connected with that *humanity* which he cheerfully and voluntarily assumed; and therefore must never be allowed to detract in the smallest degree from that all-important doctrine in which we periodically profess our belief, that "Christ was begotten of his Father before all worlds; God of God, light of light, very God of very God; begotten, not made; being of one substance with the Father, by whom all things were made."

Does any one ask why it was necessary that the Saviour of fallen man should be *truly God*? we reply, the desperate condition of the sinner could never have been remedied, or the inflexible justice of God appeased, without an adequate satisfaction for sin, and a complete vindication of the attributes of God, which by sin were dishonoured. No creature could do more than ransom his own soul, even had that been possible (Ps. xlix. 7). No creature could endure the burden of that wrath denounced against transgression, which, as aiming a blow at infinite perfections, assumes a guilt of infinite extent, exposes to punishment of infinite duration, and consequently must be atoned for by a propitiation of corresponding, that is to say, of infinite, dignity and value. And, furthermore, no mere creature could have been a match for the mighty enemies and obstacles to the salvation of mankind—could have wrenched

from the grasp of the prince of darkness the chains by which he was leading captive the children of Adam—could have spoiled death of its sting, or the grave of its victory, or sin of its dominion, or hell of its prey. Either, then, man is still unredeemed, and Satan is still unconquered, or Christ, who travels in the greatness of his strength, mighty to save, is, as the Scriptures of truth declare him to be, “over all, God, blessed for ever.”

It is not enough, however, that we acknowledge the divinity of Christ: our Church has declared, and I think justly and scripturally, that it is necessary to eternal salvation that we believe rightly the incarnation of our Lord Jesus Christ,—that he is not only “God of the substance of the Father, begotten before the worlds,” but “man of the substance of his mother, born in the world;” “who although he be God and man, yet he is not two, but one Christ; one, not by conversion of the Godhead into flesh, but by taking of the manhood into God.”

Does any one further inquire, why the Saviour of our guilty race should be truly man as well as truly God? we reply, death was the penalty awarded to transgression, and therefore Christ, as the substitute for the transgressor, must, by submitting to that penalty, purchase remission of sins; this he could not do otherwise than by taking human nature upon him. The law must be obeyed in the letter, and in the spirit, and to the full extent of its demands; and such obedience must be rendered, not in a nature which is superior, but in a nature which is subject to the law; therefore Christ was “made of a woman, made under the law, to redeem them that were under the law.” Again; it was necessary that atonement for sin should be made in the same nature which had been corrupted by sin; “for what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh:” and thus, “as by man came death, by man came also the resurrection of the dead.” And, lastly, it behoved him, for the accomplishment of all the objects of his mission, to be made in all things like unto his brethren, that he might be able to feel with them, as well as to die for them—to sympathise in their sufferings, to bear with their infirmities, to succour them in their temptations—as well as to offer his world-redeeming sacrifice, and to open the kingdom of heaven to all believers.

And this mysterious and incomprehensible union of the Divine with the human nature, in the person of the incarnate Son of God, seems to me to be clearly established in that portion of his earthly history which is pre-

faced by my text; for had he not been truly man, Satan could not have had him within his power so as to assault him with his temptations, which you perceive were all expressly pointed at his assumed humanity; in which case his people would not have had a High-priest who could be touched with the feeling of their infirmity, having been tempted in all points like as they are. And if he had not been truly God, he could not have vanquished so little less than omnipotent an adversary, and thus by his own victory afforded to his faithful followers the inspiring assurance of their own.

Such, then, was the Being who was led by the spirit into the wilderness to be tempted of the devil.

II. But let us now pass on to speak of the other and the aggressive party in that fierce and terrible conflict which is narrated in the gospel for this day: “Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.”

This word is derived from the Greek *διάβολος*; and signifies an accuser or calumniator, in which sense it occurs in Rev. xii. 10. The term *Satan*, also given to the same fallen spirit in the context, signifies an accuser, as in a court of justice; which seems to be the sense it bears in Job, ii. 1. In other passages of the sacred volume he is denominated “Belial” (2 Cor. vi. 15)—“Beelzebub” (Matt. xii. 24)—“the prince of darkness” (Eph. vi. 12)—“the god of this world” (2 Cor. iv. 4)—“the spirit that worketh in the children of disobedience” (Eph. ii. 2)—“a roaring lion” (1 Pet. v. 8)—“the wicked one” (1 John, v. 18, 19)—“a murderer, and a liar from the beginning” (John, viii. 44)—“a beguiling serpent” (2 Cor. xi. 3)—“the great dragon which deceiveth the whole world” (Rev. xii. 9): he is also called by the Hebrew term *Abaddon*, and by the Greek term *Apollyon*, both signifying a *destroyer*.

From these names and designations we have to form our opinions of his nature and his operations. Human reason indeed, from a vain complacency in its own dwarfish powers and limited perceptions, has ever cavilled at and ridiculed the doctrine of satanic agency;—and that the infidel and the deist, who acknowledge no higher guide in such matters, should yield themselves implicitly to her delusive guidance, is in perfect consistency with their scornful rejection of all those truths which, being above the comprehension or discovery of unaided reason, are purely matters of Divine revelation. But that any who set out by admitting the Divine original of the Bible should go on to question and dispute about any of those truths which are plainly revealed therein,

and may be fairly proved thereby—however mysteriously profound, and however far removed beyond the grasp of our finite comprehension,—is an inconsistency of which none but a fallen being could possibly be guilty; it is to become chargeable with what the judicious Hooker terms, the “unaccountable boldness of reasoning against Him who hath given us our reason, and of undermining his authority by the very powers which were designed to promote his glory.” The point for a professed believer in Divine revelation to exercise his reasoning powers upon is this: Is the doctrine in question supported and proved by most certain warrants of holy Scripture? and if so, then he is bound to give it his most unqualified assent and belief; nor can he refuse this, without setting up his own puny understanding as the judge of those exalted truths which are expressly revealed in order to illumine and instruct it; making the dim star-light of his own reason superior to the noon-day brightness of that eternal sun of truth from which all its own feeble glimmerings are borrowed.

What, then, does the word of God make known to us with regard to that spirit of fallen greatness, whom in our text we have confronting and assailing the incarnate Son of the Highest? Notwithstanding all the obscurity which must ever rest upon a subject which in our present state we are not capable of fully comprehending, thus much it clearly reveals with regard to his origin, apostacy, power, and operations. It tells us that he was originally an inhabitant of the realms of light and glory; and from the manner in which he is spoken of, we are to infer that he was of the highest order of created intelligences; that being made subject to a test of homage and obedience corresponding to his superior nature, as Adam was to one corresponding to his inferior nature, he like Adam, through the inlet of pride, aspiring to a higher range of knowledge and power than that assigned him by the Creator, and thereby rebelling against his sovereign will and supreme dominion, was thrust out of the realms of blessedness, as Adam was subsequently out of paradise, and with all the sharers of his guilty rebellion reserved in chains under darkness to the judgment of that day, when with fallen men they will be summoned to the bar of God to receive their final and irrevocable doom. Not that either he or his associates in rebellion were deprived of the powers which originally belonged to them as immortal and immaterial beings—even as Adam, after his fall retained every faculty with which he was originally endowed; but in their case, as in his, they

were all perverted into weapons of angry and self-tormenting enmity against God, and whatever bears the impress of his holiness and the brightness of his favour. It is the invariable property of sin to multiply and communicate as widely as possible its own workings and effects; and this is quite sufficient to account for the too-successful attempt of this arch-apostate, by wily and serpent-like stratagem, by specious and powerful solicitation, to mar the workmanship of God, and bring into the same state of guilt and condemnation with himself the man whom the Lord God had constituted the happy and sinless vicegerent of this terrestrial globe. For this infernal purpose he assumed the bodily form of a serpent—which, before the fall, was an attractive, and not, as now, a terrifying object; and that success might be doubly sure, his insinuating temptations were addressed to that one of the new-made couple who seemed most open to seduction; and, by consummate subtlety, he assailed his victim through the medium of both her intellectual and sensual appetites at the same time; alluring with the promise of *pleasure* as well as of *knowledge*, and persuading her that effects exactly the reverse of those denounced would follow the guilty act of taking and eating that fruit which God, as a test of obedience, had, under the heaviest penalties, forbidden. Alas, brethren, the result is not a matter of empty theory; it is seen, and felt, and known, by all who are of the stock and lineage of Adam: “the woman took of the fruit, and did eat, and gave also to her husband, and he did eat:” the dominion of righteousness and peace was at an end; the reign of sin, and wretchedness, and death commenced; confusion and disunion was introduced throughout the animal creation; and the devil was fully established on the throne,—which, in the inscrutable purposes of Jehovah, he is permitted, only for a definite period, to usurp—as *the ruler of the darkness of this world*. And having thus succeeded in corrupting and poisoning the stream of humanity at its primeval spring, having imprinted his own image on the hearts which God had made upright, he has ever since been engaged in cherishing and drawing out into action all those evil principles thus implanted, as well as in uprooting all those better and holier principles which may serve in any measure to counteract his fell designs. And for proofs of his success, we must look back upon the darkness, and misery, and pollution, with which the whole earth has in all ages been overspread; we must survey the dismal catalogue of crimes with which the history of nations, communities, and individuals has been so deeply

stained—the wars and murders, the injuries and oppressions, the envyings and animosities, the open immoralities and secret vices, which are all the dire effects of man's apostacy and Satan's triumph.

Nor is there any thing more contrary to reason in the doctrine that Satan is thus employed in disseminating evil, than that evil should exist at all. This latter fact, however, though confessedly inexplicable, is manifestly incontrovertible. Neither is it more unreasonable to believe that evil spirits are plotting our ruin, than that unfallen spirits are ministering to our salvation; neither yet is it more unreasonable to admit the apostacy of angels, than of our own progenitors, who, though with an inferior nature, were created equally pure; and, finally, it is not a thousandth part so revolting to reason, when in healthy exercise, to assent most cordially to all this, as to attribute the origin and the consequences of moral evil to that infinitely good and perfect Being of whom the prophet Habakkuk speaks in these spirit-awing terms: "O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look on iniquity."

And hence the importance of seeking to acquaint ourselves with Satan's devices—of taking, and of keeping girt around us perpetually, that armour of God which alone can preserve us from his attacks—of resisting him manfully and unremittingly with the shield of faith, and the sword of the Spirit, which is the word of God; for though we may be inactive in *resistance*, he is never inactive in *aggression*. He is ever leading our hearts from God, and blindfolding our minds to spiritual and heavenly things; either keeping us in utter ignorance of the actual condition to which sin hath reduced us, or else quieting our fears, and allaying our misgivings, by his lying and soul-betraying insinuations,—concealing, indeed, from the minds of men the source from whence his temptations come, and aiming rather, as an unseen and unsuspected foe, to lull them to sleep by his enchantments, in order to bind around their deluded spirits the chains of spiritual and eternal death. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. vi. 11-17).

Such was the mighty adversary to whose assaults our blessed Lord was exposed in the season of his temptation in the wilderness. It does indeed appear to us an unfathomable mystery, that as the tempter well knew the dignity of the Being who was thus within his

grasp, he should have exhibited such boldness in the encounter; but while fully aware that he was the Son of God, yet he might not have been equally certain how far he had divested himself of his divine attributes and perfections: presuming, therefore, very probably, that his divine nature would be in some way or other affected by the weakness of his humanity, he sought to draw him into sin, and thereby incapacitate him for offering an atonement for the sins of mankind; or at least, for the gratification of his own deadly and eternal hatred, to occasion him uneasiness, well knowing that in proportion to his perfect holiness and exalted nature would the soul of Jesus be troubled and tormented by his dark, wicked, and blasphemous suggestions. His daring attempt proves that his malignity is implacable; the result shews, for our own encouragement, that his artifices are not invincible (James, iv. 7).

In conclusion, I make one remark with regard to the *scene* of our Lord's temptation. The first Adam was assailed in a garden, in which grew every tree that was pleasant to the eyes and good for food, with the fruits of which he was permitted to satisfy his appetites; the second Adam, the Lord from heaven, was called to experience the power and malice of the tempter in the midst of one of the great wastes of nature, in a barren and desolate wilderness (Mark, i. 13). And the temptations by which each were assaulted were peculiarly suited to their respective position and circumstances: and we may learn one lesson from this, that no condition or place can exempt us from the wiles of the great deceiver. Temptations do indeed stand thick in the flowery paths and giddy circles of pleasure; but let us not imagine that when we have withdrawn from the occupations of business, and the excitement of companionship, we shall no longer need a shield wherewith to quench the fiery darts of the wicked. I have somewhere read of St. Basil, that after leading the life of a recluse for several years, he again mingled in the busy concerns of the world, saying, "that it was of little use for him to shut himself out from the world, unless he could exclude the evil one from his heart." Solitude, even when consecrated to the purposes of devotion, will be accessible to his foul and harassing suggestions. We may enter into our closet, and shut our doors about us; but we cannot exclude that watchful foe, who is ever aiming to interpose between God and our souls. We may enter into the public congregation, to worship the Lord in the beauty of holiness; but he will assuredly enter with us, to distract our thoughts, to deaden our affections, and to snatch away the good seed sown in our

hearts. In short, brethren, we cannot possibly be in any situation, mixing with any society, engaging in any duties, whether public or private, whether social, domestic, or religious, in which we can ever be for one instant released from the necessity of watching and praying, that we enter not into temptation. This is our comfort, that He, who for our sakes exposed himself to the tempter's power, is able to sympathise with us in the arduous and incessant struggle of our souls to escape from his snares; and while the consciousness of our own impotency against an adversary so formidable leads us to look upwards for the energy and aid of Divine grace, O let this be our only confidence, that as Christ in his own person vanquished the tempter for us, so, by taking hold of his strength, and by encompassing ourselves with the shield of his everlasting covenant, shall we be finally made "more than conquerors through Him that loved us."

PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

No. XVIII.—*Boaz.*

ONE of the innumerable beauties of Scripture narrative is the bold and free, yet delicate, touch wherewith the inspired writers were enabled so to sketch the outline of a character as to bring the individual before us more vividly than a finished painting, executed by other hands, could do. In *Boaz* we have a striking instance of this. The short book of *Ruth* introduces him to us in three situations only: first, as superintending his reapers in the fields; then, as receiving his kinswoman's appeal; and, lastly, as effecting the redemption of the patrimony. Yet, brief as the recital is, I think we feel, while reading it, an intimate acquaintanceship with *Boaz*, and a more than ordinary degree of respect for his character, grounded on that knowledge. There is something so decided, so manly, honourable, straightforward, and, withal, so essentially wise and judicious, in this noble specimen of an ancient believer, that we are attracted by the description, and never doubt but that, if *Boaz* were now living, and within our reach, we should bestow on him a large share of our confiding friendship.

The first appearance of *Boaz* is very striking: he comes from Bethlehem, to overlook his extensive harvest-men, and salutes them, "The Lord be with you!" a greeting not often heard in our fields from master to man. He then casts his eye on *Ruth*, and, having ascertained who and what she is, addresses her in language so beautifully paternal, taking at the same time such care, not only for her personal comfort, but for her fair fame, that we are constrained to share in her grateful admiration of his unexpected courtesy. Then, again, the refined delicacy of his order, privately given to the young men, to scatter in her way the corn which she came to glean, so as to increase her gains without the appearance of bestowing an alms, is a shining point in this beautiful picture. The sobriety, kindness, and rectitude of feeling, with which he answers

her subsequent appeal, when lying at his feet, partakes of the same delicacy as the former; while the plain, business-like proceeding of the next day, conducted, however, with a tact that shews he was not a little interested in the nearer kinsman's anticipated refusal, completes the character; exciting in the mind a feeling of gratification, that to one so singularly loveable as *Boaz* should belong the high honour of being, within three generations, the parent of David.

How is it that we meet so rarely with persons of this stamp, in the daily walks of life, among even the truly spiritual? There seems in *Boaz* a certain fearlessness of disposition that would have prevented his holding back the truth under any circumstances, whether addressing the day-labourer, the attractive young female, or the elder in the gate. I could not dovetail the character of *Boaz* into any plan of expediency, so much in vogue among us; nor fancy him shrinking from the straight course in any matter, on a comparison of the probable numbers who might be with him or against him in that path. Simplicity and godly sincerity mark the man: they do not abound among us as might be wished. Personal interest, secret prejudice, and a most unworthy timidity, greatly mar the beauty of the Christian walk. When fully convinced that such or such a course is accordant with the known will of God, and likely to produce happy effects in glorifying him and promoting the cause of truth, how often do we see that open path abandoned on the strength of the miserable apprehension, "What will the world think? What will my neighbours say?" Rashness is a mischievous error; but is not fearfulness the sin of our day? Do we not regulate our proceedings, our demeanour and discourse, rather by the rule of men's liking, than by that of their palpable need? Some, seeing their friends lukewarm and indifferent on points which, nevertheless, *they* know to be of great moment, refrain from attempting to stir them up, lest their own influence should be lessened by coming in contact with the prejudices of the other party; that is to say, they let their sword rust in the scabbard while surrounded by enemies, for fear the blade might flash too brightly in the eyes of some drowsy comrade, who prefers sleeping to fighting. Others, again, withhold their hand from doing good when fairly called upon to do it, apprehensive that some may suspect their motives, however upright they may be in the sight of Him who searcheth the hearts. This error, with a long train of consequences deducible from it, may be traced through every order of men, marring their usefulness in the Church, the senate, the profession, the family, the workshop, and, perhaps, more than all others, the press. Satan's emissaries have no such qualms; they utter fearlessly their boldest conceptions, and push the practical application of evil principles into universal operation. It is among those who have the right on their side that we trace the hesitating caution which ought rather to belong to their opponents. And what is the consequence? They discourage the zealous, impede the active, thwart their allies, and help the enemy; at the same time earning from the former the title of time-servers, which, perhaps, they do not deserve; and, from the latter, that of double-faced hypocrites, which they certainly are not.

Decision is the prominent characteristic of Boaz. He does not whisper his pious greeting in the ears of such among the reapers as he knows will value and respond to it, but proclaims his acknowledgment of, and dependence on, the Lord, through every corner of the field, so soon as he sets foot in it. He does not secretly say, "My young men will suspect something, if I manifest concern for that engaging young woman, therefore I will keep it to myself;" but lays on them an injunction, expressive of a lively interest, yea, a marked partiality, the origin of which they might not know. He does not invite the other kinsman to a private conference, and try to manœuvre him into a surrender of his right, but boldly takes his seat in the most public part of the city, and executes his honest, though clever design, before the world. The more I contemplate Boaz, the greater are my respect and affection for him; and the heartier my desires to see him acknowledged, not merely in words, but by deeds, as a model for God-fearing men, in every grade of society, and every walk of life; more particularly among such as, by property or public station, possess the influence of Boaz, and whose example goes far to encourage or to reprove the timid, temporising, inconsistent spirit, that forms a wrinkle, a spot, and a blemish, on that which ought to be presented before God free from any such thing.

THE DYING EMIGRANT.*

In my occasional visits to one of those blessed institutions erected by the liberality of the rich for the benefit of the poor, I was privileged to meet with rather an interesting case, an imperfect account of which I submit to you for the benefit of your readers. It was the case of a young man, a native of England. His parents had belonged to the more respectable class of tradesmen. They had not neglected their duty; for they had brought him up to a trade, and bestowed upon him a religious education. But, like too many of his fellow-emigrants, he seemed to have forgotten that there is the same God to be served in America as demanded his worship in England. The house of prayer had been seldom entered; the holy Scriptures were seldom perused; the company of the servants of God had been exchanged for that of the servants of Satan. The exchange had not been without its consequences. Evil communications had corrupted good manners. The tongue that had been taught to lisp the praises of God had been not unfrequently employed in blaspheming his holy name. From an active robust young man he had become a mere shadow of his former self. Disease, induced by his evil ways, had brought him to the hospital. It he had entered in profession a Unitarian, but, in reality a Deist.

It, however, was so ordered by the good providence of God, that the hospital at that time was blessed with the visits of a "devout Cornelius." H. L. was not overlooked. He who cared for the souls of the poor patients sat by his bed-side, and spoke to him the words of kindness and of Christian love; he read to him from the divine oracles, and told him of that blessed Jesus who "died, the just for the unjust, that he might bring them unto God." But no attentive ear was lent. All was sullenness and dislike. The rules of the institution alone restrained him from rudeness; else his

kind instructor would have been plainly told that his services were not desired. So inimical was H. L. to God, that when his kind friend was reading or speaking to the other patients in the ward, he invariably covered his head over with the bed-clothes, and even closed his ears with his fingers; and as soon as his tormentor had shut to the door of the ward, he vented his enmity in language that made the blood of hardened sinners run cold. So far did Satan drive him, that he begged the matron of the hospital to ask the captain to pass him by. Thus was he anxious to "reject the counsel of God against his own soul." But that Christian woman knew her duty and his soul's worth too well to grant him his petition. He continued therefore to be regularly visited. By degrees his heart became less obdurate. The disinterested kindness of his instructor appeared to gain some hold on his affections. His message was consequently better received. He continued instant in his labour of love. Satan's thralldom became each visit less powerful, till at last, through Divine grace, the bond was broken, and H. L. became the Lord's freed man. And now, when he thought of Christ, and his astonishing condescension, and recurred to his own blasphemies, he would cry for very anguish of spirit. It smote him to the heart to reflect upon his requital of the Saviour's infinite love. "Oh! is this the Saviour whom I have so shamefully treated? Is this the blessed Jesus whose name I have so openly blasphemed?" Unable from weakness to read himself, he was particularly anxious that others should read to him. The devoted matron of the hospital, whose services are recorded in the book of God's remembrance, frequently selected to read to him such works as she thought suited to his case. But invariably he asked her to read to him from the Bible, remarking, "Your books are doubtless good; but as I have only a short time to live, I am anxious to hear as much as possible of God's own word." Much had been forgiven, and he loved much. Whenever the reader mentioned the name of Jesus, he would stop him, and for a time appear lost in adoration.

His brother called to see him for some time before his dissolution, and tried to bring him back to his former views. With almost supernatural energy he rebuked him, and plainly told him that his own brother had been the cause of his miserable career. "You found me," said he, "happy in the service of my God, strong in body, and 'sound in mind.' You poisoned me with your principles. I 'became a companion of fools.' I have reaped the reward of my sinfulness. I am going to an early grave. But I go trusting in the redeeming blood of Jesus. That blessed Being, whom I so cruelly denied, will bear me up. Even on this bed of sickness, I find more comfort, more happiness, than ever I knew in the days of health and prosperity. And will you rob me of this? No! rather go yourself and seek, through the merits of Christ, pardon for your past sins, and find in believing a peace you have never known; and may God grant you his grace." This was too much for the sceptical brother. His weapons fell powerless from his hands, and, conscience-struck and speechless, he left the happy sufferer. H. L. gradually wasted away, evidencing in his tranquil and calm submission to his heavenly Father's will (so unlike his former accusations of the Deity, when he complained that he did not see why he was so severely treated), that he had new comforts and new consolations, even such as come from God alone. He found great satisfaction in partaking of the blessed sacrament of the Lord's Supper.

His death was happy and peaceful. He quietly slept in Jesus; and his spirit doubtless winged its way to the mansions of eternal rest. From this case two lessons should be learned: the first, that the young especially should beware how they allow themselves to be seduced from their principles by the vicious and sceptical; and the second, that Jesus is the only refuge for such, if they wish to recover, and obtain peace and comfort.

* From a correspondent of "the Church," published at Cobourg, Upper Canada. This little work inserts many articles from our pages without acknowledging the source from which the extracts are taken. We are at all times glad to furnish to others the means of propagating religious knowledge; but we think that in fairness when a paper is copied from our Magazine the fact should be stated.—ED.

The Cabinet.

MAN RESPONSIBLE FOR HIS BELIEF.—In no circumstances, even in the thickest gloom of paganism, can man be considered irresponsible for his belief. But the existence of a revelation places mankind in an entirely new position. The heathen is accountable only for the best exercise of his understanding he may be capable of, and for the adoption of such opinions as may seem most probable and consonant to reason. But when the will of God is made known, we are responsible for refusing to *learn*, and *believe*, and *obey*. We do not incur guilt by our incapacity to discover, but by our unwillingness to be instructed. It is to this very unwillingness that revelation attaches the heaviest responsibility (John, iii. 19). We are not permitted to cull out such truths as may square with our metaphysical notions or our imperfect conceptions of the fitness of things, and to reject the rest: the command is imperative, "Believe the Gospel." . . . To refuse God's instruction is infinitely more irrational, and infinitely more perilous, than it would be for a mariner in an unknown ocean to reject the proffered aid of charts and compass, and, trusting to the uncertain guidance of a star, to profess himself unaccountable for the safety of his bark.—*Essay on Natural Religion and Revelation*, by Rev. J. Gilderdale.

READING THE SCRIPTURES.—It is impossible to persevere in the habit of meditating on Scripture, without wearing down the edge of sin. Sin will either give a distaste for your Bible, or (which God of his mercy grant!) the Bible will, through the teaching of the Spirit, give you a disgust for sin.—*Rev. J. H. Pinder*.

EXERTION.—Be it remembered that whatsoever an honest man sees it to be his duty to pray for, that same thing he will see it to be his duty also to labour for; if, I mean, there be any lawful means by which he may labour for it; and much more if there be any divinely authorised or appointed means. For where this is the case, God has as clearly called him to work for the end desired, as to pray for it; and he has joined the two things together, as necessary concomitants. And therefore, though labour without prayer would be infidelity, or a wicked recumbency upon our own strength, to the rejection of God's aid—prayer without labour, on the other hand, would be just as truly hypocrisy, and a presumptuous and unauthorised, and therefore offensive, appeal to God, instead of a pious waiting upon him in the way of his commandments. In all cases, therefore, where a man can do any thing himself for the attainment of a holy object, his prayer, in order to be accepted, must be the act of his mind committing his strenuous endeavours to the Lord, that his thoughts may be established; such a faithful prayer, indeed, as simply hopes in God for the event; but such an honest prayer, at the same time, as pledges himself to all needful personal exertions.—*Archdeacon Bather*.

CHRISTIAN CONDUCT.—Religion is the broad basis of all the Christian's conduct in all the relationships of life. It is an utter mistake, and a most fatal one, to imagine that we have one source from whence we derive guidance for our religious opinions and conduct, and another from whence we are to derive the principles which shall govern our conduct in the common affairs of life;—to imagine that in matters directly religious we must seek to please God, and to be guided by his word and will; but that in matters not directly religious, we may please ourselves, and be actuated by other motives and principles. There is no situation in which a Christian can be placed, no relationship which he can have to fulfil, whether it be religious, or moral, or political, or social, in which he ought not to take the revealed will of God as the foundation of all that he says, and all that he does.—*Rev. W. Dodsworth*.

FRUITFULNESS OF THE CHRISTIAN.—One of the great objects of Christ's assumption of a state of poverty was, that we might be rich in the gain of godliness. Let us not frustrate his gracious purpose by our sinful negligence and inactivity, but rather strive so to live, that we may adorn the doctrine of God our Saviour, and prove that those who abide in him are enabled to bring forth fruit, and to bring it forth abundantly.—*Sermons by the Rev. John Marriott*.

Poetry.

"HE IS OUR PEACE."—*Eph. ii. 14.*

(For the Church of England Magazine.)

PRINCE of peace! control my will,
Bid this struggling heart be still;
Bid my fears and doubtings cease,
Hush my spirit into peace:
Thou hast bought me with thy blood,
Open'd wide the way to God:
Peace, I ask—but peace must be,
Lord, in being one with thee.

Thou who still'd the raging deep
Placidly to child-like sleep;
Thou whose voice the maniac heard,
Knew, and straight confessed his Lord;
Thou who hush'd the mourner's cry
Mid maternal agony,—
Chase these doubtings from my heart,
Faith and perfect peace impart.

King of Salem! strong to save,
No ecstatic joy I crave;
Let thy Spirit's soothing calm
Glide into my soul like balm;
Raise my heart to things above,
Modulate my soul to love:
May thy will, not mine, be done;
May thy will and mine be one!

Saviour! at thy feet I fall;
Broken is the parting wall;
Thou the foe hast reconcil'd,
Tam'd the rebel to the child.
Lord of glory! I am thine;
Let thy peace around me shine,
And thy happy servant be
One with God, and one with thee.

M. A. S.

THOUGHTS

ON HEARING THE CHURCH-BELLS CHIME.

(For the Church of England Magazine.)

YE gentle winds, O waft again that swell,
So soft and sweet, across the deepen'd dell;
Speak to my heart, and not my ear alone,
The hallow'd music of your chasten'd tone;
Chime not in vain, sweet bells, but faithful say,
To rich and poor, Neglect me not to-day!
Oft have I heard your sacred sound, and made
Some faint excuse your summons to evade;
But now, to languor and disease a prey,
How doubly dear appears this hallow'd day!
O prove a Sabbath to my mind indeed,
A holy day, from worldly subjects freed.

Aloft, my soul, may dove-like pinions bear
 Thee far above this atmosphere of care ;
 Yes, onward bear, till thou a Pisgah's view
 Of Canaan blest obtain—Jerus'lem New.
 Here let my spirit rest, nor back convey
 Me down the hills of sin's backsliding way.
 Rather, like Moses, let me absent be
 From all I love on earth, if safe with thee.
 To die, with heaven in view, is life exchang'd ;
 To live without it, death, from thee estrang'd.
 Then, Lord, my forehead with thy signet stamp ;
 If life be spared, supply with oil my lamp,
 That hence, how dark soe'er my way may be,
 Thy light may guide, thy seal may rescue me ;
 And when my Sabbaths on this earth are o'er,
 Admit me where blest Sabbaths end no more.

J. J. E.

HYMN FOR THE SABBATH.

(For the Church of England Magazine.)

HAIL, holy Sabbath ! sacred day !

Coeval with creation's birth,

When heavenly hosts, in bright array,

Beheld with joy this beauteous earth

With all its train of wonders rise

Complete before their ravish'd eyes.

Hail, welcome day of holy peace !

When all the weary sons of care

From daily task and labour cease,

And lift the heart in praise and prayer

To Him who sanctified and blest

This grateful interval of rest.

Hail, joyful day ! when from the grave

The Lord of life and glory rose,

Mighty to conquer and to save,

Triumphant o'er our deadliest foes,

And open'd wide the gates of heaven

To man, now ransom'd and forgiven !

Hail, sacred day ! when heav'nly love

Fulfill'd the gracious promise made,

And the blest Spirit from above

His wonder-working power display'd,

Pouring the riches of his grace

On Adam's fallen, guilty race.

Hail, holy Sabbath ! type of heaven !

Thus rich in many a glorious theme ;

On this blest day, in mercy given,

Let the whole earth one temple seem,

And every voice unite to raise

One rapturous song of grateful praise !

H. A.

Miscellaneous.

ROMISH SUPREMACY.—The Romish Church is NOT the mother and mistress of all Churches. The mother Church was the Church at Jerusalem, which was formed immediately after the ascension of Christ ; next was formed the Church at Samaria (Acts, viii. A.D. 34) ; and then, the Churches in Cyprus and Phœnice, and at Antioch, by those Christians who were dispersed in consequence of the persecution that arose about Stephen (Acts, xi. 19-21.) There is no

evidence whatever that the Church at Rome was founded by Peter, as the Romanists affirm, or by the joint labours of Peter and Paul. In the first council held at Nice, all other Christian Churches were on an equality with that at Rome : and in the fourth general council (that convened at Chalcedon), it was declared, that the Church at Constantinople should have equal honours with that at Rome, because the seat of imperial government was there. Over the united Church of England and Ireland, Rome can have no authority ; for the Churches of England and of Ireland were more ancient than the Pope's supremacy : they were free Churches from the first planting of Christianity among the ancient Britons and Irish ; and whatever oppressions those Churches suffered from papal intrusions, fraud, and violence, their natural freedom remained unaltered, and that freedom is justly maintained. The fiction of papal supremacy is unsupported by Scripture, and is a novelty of the seventh century.—*Bishop Burgess.*

FALLING STAR.—What we commonly call "a falling star" is believed by the Arabs to be a dart, launched by the Almighty at an evil genius ; and on beholding one, they exclaim, "May God transfix the enemy of the faith."

THE CRUSADERS.—We purchased from the natives and Armenian merchants at Bombora a number of splendid sabres and poniards of the very first workmanship, and evidently of great antiquity, but so well preserved, that they appeared as if they had only yesterday left the hands of the armourer ; several of the blades were engraved or inlaid with gold characters. There were also full-length inscriptions on some of them, surmounted with the head of the Saviour, or a saint, which generally ran thus : "Par mi Dey e par my Rey. Ne me tire pas sans raison, et ne me remets pas sans honneur." From the number of weapons found among this people of European fabrication, and said to have belonged to the crusaders, it is highly probable that the natives of the Caucasus were engaged in war against the Christians ; or perhaps the soldiers of the cross, having been captured by the Turks, escaped from them, to the mountains of the Caucasus ; but being considerably the minority in the population, adopted in process of time, the manners, customs, and religion of the natives, and finally became amalgamated among them. This opinion is corroborated by a fact, which I give you on the united testimony of several Armenian merchants who had visited that country. It appears that at the base of the Caucasus, a tribe still exists, called Khervisour, who have preserved among them Christianity to the present day, and in manners and customs differ entirely from every other, and are not exceeded by any in bravery, or in their love of independence. They are still habited in ancient armour ; the figure of the cross distinguishes their bucklers, and one of red cloth is constantly worn on their breasts. It is generally supposed, from the similarity of their weapons with those of the Normans and French of the middle ages, that they are descended from Gallic ancestors.—*Spencer's Travels.*

NEGLECTENCE.—One of whose negligence Archbishop Cranmer had complained, called upon him to bear witness to his diligence in a particular service. Cranmer told him that he was the same man still ; "although he had changed the kind of negligence from a slow negligence to a rash negligence."

LONDON :—Published by JAMES BURNS, 17 Portman Street, Portman Square ; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's ; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE

Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 94.

MARCH 10, 1838.

PRICE 1½d.

FAMILY WORSHIP.

BY THE REV. ISAAC CLARKSON,
Vicar of Wednesbury, Stafford.

WHAT is family worship? It is admitting into our household the God whom we ought to serve. It is erecting an altar on which to offer our morning and evening sacrifice of prayer and thanksgiving. It is blessing our families with the privilege of domestic worship, and making our tabernacle the temple of the Lord.

It is too true that in many families there seems to be no formal acknowledgment of their dependence on the Divine Being. No altar is reared; no sacrifice is offered to Him, in whom we live and move, and from whom we derive our being; no tribute of gratitude is unitedly presented to the Author of every blessing. Days perhaps, and months, and years, are permitted to pass by, and no domestic worship is heard in their tabernacle; no hallowed incense arises from their family altar. But is such neglect of an important duty at all consistent with the Christian character? Of Abraham it is said, "I know him, that he will command his children, and his household after him, that they shall keep the way of the Lord." Of David we read that he returned to bless his household. And the true disciple of Jesus will ever feel it a privilege to unite with his family in holy worship. What, then, can be said of those who habitually refuse to admit the ark of God into their dwelling? Must we not rank them with those who are living without God in the world, and careless about their eternal interests?

God has said, "I will be the God of all

the families of Israel, and they shall be my people;" but if we refuse to acknowledge him in this character, do we not attempt to frustrate his designs, and refuse to admit him as our guest? And will he not visit for such a sin as this? "I will pour out my fury," said God, "upon the nations that know me not, and upon the families that call not on my name." By omitting this duty, then, we expose ourselves to the displeasure of an offended God. We exclude, as it were, from our dwelling the Bestower of our daily mercies. We neglect to honour Him before our domestics as the object of our devout worship. We thoughtlessly receive the favours of his providence, and teach not our children from whom these blessings flow. We live upon his bounty, but do not acknowledge it with gratitude. We enjoy his protection, but estimate not our privilege. We receive an abundance of family mercies, and yet we refuse to admit into our house the ark of God. Well, then, may it be said respecting us, "The ox knoweth his owner, and the ass his master's crib; but this people do not know, neither will they consider."

When, however, we reflect, that all that we possess, and all that we enjoy, is the gift of our God,—that we are dependent upon him for life, and for every blessing which renders life comfortable,—when the health of our families, and every domestic enjoyment, flow from the Giver of every good and perfect gift, surely we cannot think it too much to consecrate to his service a few moments every morning and evening for domestic worship? How pleasing to see a master erecting in his house an altar to the God of Israel! The cares and vicissitudes of life

for a short time flee away, and the sacrifice of holy devotion ascends; while the band of worshippers unite in fervent prayer to Him whose they are, and whom they delight to serve. In that house God is honoured; there his ark finds a resting-place; there a temple is consecrated to his service; and there he commands his blessing, even life for evermore. When morning dawns, they unite in thanking God for the kindness which has shielded them through the night, and in imploring the same kindness to shield them through the day. When evening returns, they bow together at the footstool of mercy, grateful for the goodness which has attended them through the day, and entreating the same goodness to guard them through the night. In the morning, prayer unlocks the treasures of heaven to their souls; in the evening, it secures them under the protection of Omnipotence.

May we not, then, say that those who neglect family worship deprive their households of a great blessing? It cannot be supposed that any master performs his duty, as ruler in his own house, if he neglect this very edifying service. He is indeed guilty of indifference to the best interests of his household, and of ingratitude towards his Maker.

Many plead excuses for this omission, and endeavour to satisfy their conscience by saying, "It is not within my power." They will urge the opposition they may have to encounter from some part of their household, and the difficulties that would arise in the regular performance of it. But a positive duty should not be neglected because a little opposition may be made to it. If only we make it a paramount duty in our family, and regard it as one we owe to God and man, difficulties will recede before us, an altar will easily be raised in our house, and morning and evening a sacrifice will be offered to the God of Israel.

And what are the happy results of family worship? Hear the declarations of God's word. "The voice of rejoicing and salvation is in the tabernacles of the righteous." He never said to the seed of Jacob, "Seek ye my face in vain." "He is ever mindful of his covenant unto them that fear him, unto them that hope in his mercy." "Them that honour me I will honour." And if only we consecrate our house to God, and let his service claim the first place in our attention, we may rest assured that we shall not serve him in vain. He, by his grace and providence, will more than recompense us for every sacrifice we may be called to make for him. There is nothing lost by praying; and if we receive the ark into our house, we

may expect that the blessing of God will rest upon all that pertaineth to us. Prayer will fit us in the morning for the duties of life; and in the evening it will prove a beneficial exercise to close the day. Prayer will greatly tend to solemnise our minds, to raise our thoughts to heaven, and to make us conversant with eternal things. "The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just."

Again; family devotion must tend to benefit our *children*. They will, by God's blessing, learn something from these stated services of domestic worship. "While we are addressing God for pardon, they must feel convinced of their guilt; while we intercede for our country, they must learn patriotism; while we pray for our enemies, they must be constrained to forgive injuries; while we supplicate the blessing of God for all mankind, they must learn universal benevolence." Thus brought up in the nurture and admonition of the Lord, we may expect them to grow up, like olive-branches, round our table. And may we not hope that at some future day they will be our crown of rejoicing? How pleasing to hear a child confess, "O what a privilege that I was born of pious parents! How early did they teach me to know the Scriptures! How soon they led me to the throne of grace; and by teaching me to pray furnished me with the best privilege of life! How patiently they watched, and how tenderly they cherished, and how wisely they directed, every pious sentiment and every holy purpose! And,

As a bird each fond endearment tries
To tempt her new-fledg'd offspring to the skies,
They tried each art, reprov'd each dull delay,
Allur'd to brighter worlds, and led the way."

Let those, then, who are living in the neglect of family devotion be convinced of their sin, and no longer omit a duty in which their best interests are involved, and which gratitude calls upon them to perform. Let them open their doors for the ark of the Lord; let them make the Divine visitant a welcome guest; and let the voice of prayer and thanksgiving be daily heard in their tabernacles. The duty will soon prove a very exalted privilege. The favour of One, who has all things under his control, and is able to make them all work together for good, will be secured; and the Lord will bless their house, and all that pertaineth unto them, because of the ark of the Lord.

Biography.

THE LIFE OF MARTIN LUTHER ;*

Describing the Rise of the Reformation in Germany.

WHEN the long and dreary winter nights are gone by, it often happens that the early month of March ushers in a few sunshiny days, during which the snow dissolves, and the dull appearance of the fields is gradually exchanged for fresh and lively verdure ; fragrant violets smile upon the warm banks, and the buds begin to swell in the shrubberies and groves. Every creature seems to feel a delightful anticipation of approaching spring ; but suddenly, a driving north wind again covers the sky with dark frozen vapour, the fields are once more clothed in white shrouds, the nights are sharp and frosty, and the succeeding month of April looks sad, and brings with it chilling sleet and rain : and it is not till the more genial month of May, that continued warm weather sets in, and introduces the fruitful summer. A similar vernal prematurity accompanied the labours of the excellent John Huss. Many longing souls in his days were ready to hail the near approach of better times ; but the fields on which he had sown the good seed had first to be drenched with the storms of a hundred years ; and the fulness of spring did not arrive till God, at the commencement of the sixteenth century, had raised up new witnesses, of whom the earliest and most important was the renowned MARTIN LUTHER.

He was born at Eisleben, in Saxony, on the 10th of November, 1483. As he discovered good abilities, his father, Hans Luther, a poor miner of the village of Möra near Eisenach, sent him to the school of this town, where he with difficulty gained subsistence by singing at the doors of the inhabitants, till a pious woman took him into her family. In the year 1501 he went to the university of Erfurt ; and four years afterwards he entered the convent of the Augustine monks in that city, with a view to serve God more devoutly. Here he experienced great depression of mind, with severe spiritual conflict, being in bondage to the notion that we must be saved by our own righteousness ; but, by the advice of an aged brother-monk, who directed him to the free grace of God in Christ, and by his own diligent study of the Scriptures, his spirit received light from above, and that cheerful faith which never left him. In the year 1508 he was appointed professor in the new high-school of Wittenburg, and delivered lectures with great acceptance. Martin Polichius, a doctor of law and medicine, exclaimed, " This monk will confound all the doctors, will exhibit new doctrine, and reform the whole Roman Church ; for he is intent on reading the writings of the prophets and apostles, and he depends on the word of Jesus Christ ; this neither the philosophers nor the sophists can subvert." He who spake thus was himself looked on as a prodigy of wisdom ; but even a less discerning mind than his might have perceived in Luther's manner of teaching, marks of originality, and of a genius that would not confine itself to the beaten track, but produce something new to mankind. Polichius often declared, says Melancthon, that there was a strength of intellect in this man which he plainly foresaw would produce a revolution in the popular and scholastic religion of the times. And it is, indeed, very probable that if Luther had given reins to his genius, instead of restraining himself rigidly within the limits of the written word of God, he might have purchased the fame which always has accrued, and always will accrue, to the inventors of new systems of divinity. Luther, however, was not to be led aside by such temptations. From his first entrance into the monastery, he appears to have been taught of God ; and to have been led more and more into such discoveries of native depravity, as render a man low in his own eyes, and dispose him to receive the genuine

Gospel of Christ. In 1510 Luther was sent to Rome on some business relating to his own monastery ; which he performed so well, that the vicar-general, on his return, compelled him to assume the degree of doctor of divinity. To take this degree was then (as, indeed, it is now) an expensive affair ; but the expense was borne by Frederic, the elector of Saxony, who had heard him preach, and much admired the excellent matter of his sermons, as well as the nervous language and genius of the preacher.

He studied and taught the Scriptures with increasing ardour and alacrity ; and after he had been created a doctor, in the year 1512, he undertook to expound the Psalms, and the epistle to the Romans. He shewed the difference between the Law and the Gospel : he refuted the ancient pharisaical error, at that time prevalent, both in the schools and the pulpit, that men by their own works may merit the remission of their sins, and be accounted righteous before God. Thus he recalled men's minds to the office of the Son of God ; and, like John the Baptist, shewed them the Lamb of God, who taketh away the sins of the world. Moreover, he taught them, that remission of their sins is freely given, for Christ's sake, and that this benefit is to be received by faith.

Luther studied the Hebrew and the Greek languages, and highly valued the works of Erasmus of Rotterdam, the renowned reviver of classical learning ; and he was soon induced, by the strength of his understanding, and the spiritual workings of his own heart, to reject the Aristotelian corruptions of theology, and to study the genuine doctrines of Scripture ; drinking the waters of life at the fountain-head, which his proficiency in the Hebrew and Greek languages enabled him to do with great advantage. In 1516 he thus wrote to a friend : " I desire to know what your soul is doing ; whether, wearied at length of its own righteousness, it learns to refresh itself, and to rest in the righteousness of Christ. The temptation of presumption in our age is strong in many, and specially in those who labour to be just and good with all their might, and at the same time are ignorant of the righteousness of God, which in Christ is conferred upon us with a rich exuberance of gratuitous liberality. They seek in themselves to work that which is good, in order that they may have a confidence of standing before God, adorned with virtues and merits ; which is an impossible attempt. You, my friend, used to be of this same opinion, or rather this same mistake ; so was I ; but now I am fighting against the error, but have not yet prevailed." It is clear from this letter, that Luther had at that time received the grace of Christ, and knew the true and only way of salvation ; and Providence soon led this enlightened monk into a scene of conflict, in which both the depth of his own convictions, and his ability in defending them, were to be alike brought to the trial. At this time the popish traffic in *indulgences* had reached its height. A Dominican monk, named Tetzel, was travelling in Germany, and furthering this abuse with the utmost effrontery. By payment of money any one could obtain a letter of indulgence ; that is, a written or printed assurance of the remission of his sins. Money was the great object of the pope and his agent ; and the deluded people readily submitted to be imposed on by Tetzel in every way. Intelligent persons saw through the abominable cheat, but few ventured to speak out, because Tetzel was under the protection of the pope. John, the bishop of Meissen, observing how eagerly people flocked to the monk, and paid their money for indulgences, said, " What fools men are to commit their money to a chest of which another keeps the key !" And a Franciscan monk, preaching at Cologne, desiring to expose this impious absurdity, exclaimed, " My brethren, I will tell you a new wonder ; it is this : if any of you have half a florin in your pockets, you may purchase an indulgence to take you to heaven ; and if you have

* See Barth's Church History. 8vo. Leipsic.

no more than a quarter of a florin, you can still purchase half a share in the heavenly kingdom; but, if you have no money at all, then you must go to the devil! Now, is it not a new wonder indeed, that without money none can be saved?" When Tetzel was come to Wittenberg, and had set up his retail traffic there, Luther could no longer silently behold the flagitious imposture; but, on the 31st of October, 1517, posted up against the door of the castle church in that city ninety-five theses as objections against it; and upon these he announced himself prepared to dispute publicly with any man. It appears that Luther had been roused to this courageous act, in consequence of the convictions wrought in his mind whilst acting as confessor to certain offenders in the same year, 1517. Certain persons, owning themselves to be atrocious offenders, yet refused to comply with the penances he laid on them, alleging that they were possessed of indulgences. Such conduct struck Luther as most absurd, and he ventured to refuse them absolution. They complained to Tetzel, who was preaching in a neighbouring town. He stormed and frowned, and threatened every one who dared to oppose him; and sometimes he ordered a pile of wood to be constructed and set on fire, to strike terror into the minds of heretics: but though he had succeeded in frightening into silence some pastors who had faintly opposed him, his wrath could not repress the dauntless spirit of the Saxon monk, who had "not so learned Christ" as to be "afraid of them that kill the body, but have nothing more that they can do." Before he published the theses, Luther had written to Albert, archbishop of Mentz, expressing his fear of the consequences which would attend the sale of indulgences, and submitting to him the theses he had drawn up, in the form of queries, concerning this subject. He wrote to other bishops besides, and particularly to his own diocesan, the bishop of Brandenburg, in whose opinion he stood high. It must be allowed, therefore, that candour, frankness, and a regard to order, marked the conduct of Luther; and that he did not take the strong course of publicly exposing the evil of indulgences, until he had sought the sanction of his ecclesiastical superior. This being denied, Luther could not resist the monitions of the Spirit, nor shut his eyes against the light that God had sent into his soul. He would rather have had the concurrence of the dignitaries of the Church; but, having tried in vain for it, he published the famous ninety-five theses in the way already described; and in fifteen days they were spread throughout Germany.

Though the sale of indulgences was no new thing in the papal system, yet it seems that none who had ever engaged in this scandalous traffic had equalled Tetzel. Such, indeed, was his audacity in this business, that John, bishop of Misnia, a little before his death, prophesied that Tetzel would be the last of the dealers in indulgences. "A soul may go to heaven," said Tetzel, "in the very moments in which the money is cast into the chest. The man who buys off his own sins by indulgences merits more than he who gives alms to the poor, unless it be in extreme necessity." When Tetzel was at Leipsic, and had scraped together a great deal of money from all ranks of people, a nobleman, who suspected the imposture, put this question to him, "Can you grant absolution for a sin which a man shall intend to commit in future?" "Yes," replied the barefaced Tetzel, "but on condition that the proper sum of money be actually paid down." The nobleman instantly produced the sum demanded; and in return received an indulgence, sealed and signed by Tetzel, absolving him from the unexplained crime which he secretly intended to commit. Not long after, when Tetzel was about to leave Leipsic, the nobleman made inquiry respecting the road he would probably travel, waited for him in ambush at a convenient place, attacked and robbed him; then beat

him soundly with a stick, sent him back again to Leipsic with his chest empty, and at parting said, "This is the fault I intended to commit, and for which I have your absolution." This humorous story may seem scarcely worthy of the dignity of history; but it is recorded by the cautious Seckendorf, and may serve to shew the almost incredible lengths to which the popish agents proceeded in the detestable traffic so clearly laid open by this anecdote.

It is related that, previously to this, the elector, Frederic of Saxony, had dreamed three different times that almighty God sent to him a monk, attended by all the blessed saints as his companions, and as witnesses of his mission; "and God," relates the prince, "commanded me to allow this monk to affix a writing upon the chapel-doors of my castle at Wittenberg, and assured me that I should not have to repent of it. I then signified to the monk that he was at liberty to write whatever God had commanded him. The monk began to write at Wittenberg, and in such large characters that I could read the writing at this distance, at Schwednitz (twenty-four miles from Wittenberg), and he had such a long pen in his hand, that its upper end reached as far as Rome, and went into the ear of a lion that was couched in the middle of that city, and brushed against the pope's triple crown, so that it began to totter, and was just ready to fall from his head. At this the lion roared so tremendously, that people ran together from every quarter to learn what was the matter; and the pope sent me a message to beware of the monk, for that he resided in my own dominions. We toiled hard to shatter the gigantic pen of this monk; but the more we laboured, the more did it stiffen and creak, as if it had been made of iron, so that the very noise seemed to pierce my ears, and quite disturbed me. At length, being weary of our vain efforts to break it, we desisted, for we now supposed the monk to be more than a common man; however, I asked him how he came by this strong pen. He replied that it was plucked from the wing of a Bohemian goose, which lived a hundred years ago; and 'was so strong, because there was a spirit in it of which it could not be deprived, and a life which could not be drawn from it. Soon after this, a shout was heard, announcing, that from the long quill-pen had been produced innumerable other quill-pens, which in time would become as large and as long as itself. And just when I had resolved to enter into closer conversation with the monk, I awoke, and immediately wrote down the dream, that I might the better remember it." The Bohemian goose refers to the well-known prediction of John Huss. The word *huss* (pronounced *hoose*) signifies *goose* in the Bohemian dialect; as the word *wus* (pronounced *woose*) does in that of Swabia. Luther himself refers to it in the following words: "The blessed John Huss predicted of me in a letter which he sent to Bohemia, from his prison at Constance; 'they are now going to broil a goose, but within a hundred years they shall hear a swan sing, whom they must suffer to live.'" "Then, be it so," added Luther, "if God will." In the Prague library is preserved a splendid copy of the gospels, as used in the church of the Hussites, embellished with richly coloured drawings, in one of which Wickliff is represented striking fire with a flint and steel, Huss lighting a little heap of wood, and Luther holding a blazing torch.

The interpretation of the dream above referred to, or probably a parable related as a dream, is easy. It came to be fulfilled the very day that Luther posted up his theses. Who could have thought that such a simple document would draw after it so great a work as that of the Reformation, and render the year 1517 such an important epoch? Within six weeks after it was posted up, copies of it had found their way through many parts of Europe, exciting every where the greatest attention, and coming to the hands of many

who were already prepared to listen to such new and bold language.

The fame of Luther's ninety-five theses, and the glad reception they met with in so many quarters, could not fail to disquiet the pope, Leo the Tenth, who sent him an injunction to recant them. Luther, though he still greatly respected the pope's authority, refused, declaring that he could acknowledge no authority in matters of faith but the word of God only. The pope would not listen to a poor Augustine monk; and, finding all milder persuasions unavailing, he excommunicated Luther by a bull published on the 15th of June, 1520; forbidding all persons to read his writings, and delivering the obstinate heretic (as it pronounced him) unto Satan, for the destruction of his flesh. He now determined to separate himself from the communion of the Church of Rome; and as Leo, in the bull, had appointed Luther's books to be burnt, he, by way of retaliation, erected an immense pile of wood without the walls of Wittenberg, and there, in the presence of the professors and students of the university, burned the pope's bull, with the book of canon law.

D.

(To be continued.)

PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

No. XIX.—*The Constellation.*

ONE of the first objects that attracted my infant attention was the constellation of Orion. There is no personal event of any moment within my recollection—no change, in a life replete with sudden and unexpected changes—that I cannot in some way connect with the principal stars of Orion. To ascertain upon a starlight night, at bedtime, what was the relative position of my sparkling friend, ever formed a matter of careful investigation, when I happened, as a child, to be domiciled beyond the paternal roof; and I believe it is the case to the present time. No scientific inquiries, no stores of astronomical knowledge, are concerned. It is one of those predilections, or involuntary associations, that neither time nor change can affect; unless as the lapse of the one, and the bereavements of the other, draw closer the tie that endearing recollections have strengthened with every passing year. Many a wild and beautiful thought of childhood, many a romantic idea of opening youth, many a soothing reflection of riper years, seems to hang in clusters upon the magic form of Orion; revealing themselves to me, while I gaze "in dreamy mood" upon its familiar outline. In all there is a sweetness known only to such as love to look into the past: but more than the mere luxury of reveries I have found in that constellation.

I can realise the scene with heart-thrilling accuracy, when one glimpse of that bright phantom, as it then seemed, was worth to me all the splendour of a thousand noontide suns. My nominal home was then in another hemisphere; the Atlantic rolled between me and all that could constitute a home. Winter, such as our England knows not, nor can conceive of, had set in with a severity unusual even in that climate. At a very late hour I was returning from a scene of giddy mirth, where the laugh and the song had fettered a youthful party round the supper-table until midnight struck unheeded, and a reluctant separation sent them on their respective paths. Mine lay along

a track sufficiently defined by the tread of many feet, and the pressure of many sleighs; but on either side the unbroken, though undulating, surface of snow stretched off in the dreariest monotony imaginable. To the right it terminated in low lands, and the undistinguishable course of a river; on the left, a drift, that covered with its swell the intersecting views of wooden fence—for no hedge-rows blossom there—became by degrees level with a higher range of fields; then, sinking for a space, it rose again at the horizon, not in the flat line that marked the opposite extremity, but in those peculiar masses that shew a forest, or rather an impenetrable wood of low, thick trees, to be buried beneath them. We had ascended a rising ground, which shut out the cluster of houses recently quitted; and the onward path was lost in a confused distance.

Perhaps there is no time when the mind so eagerly turns inward, to brood again over an habitual sorrow, as at the close of a sustained effort to appear light-hearted and serene. It was my case, with many aggravations, just then; and the desolateness of that frozen scenery was but a type of the dreary waste that my spirit displayed. I walked forward, endeavouring to fancy myself alone; and with gloomy satisfaction, if such a word was then admissible, I secretly claimed the character of an outcast from all that was pleasant, all that was cheering, all that was allied to joy, or hope, or consolation, in a cold and comfortless world. In this mood I looked slowly around me, then raised my eyes, in listless abstraction, above the heavy line of snow-capped woods, and there, sparkling among myriads of stars, with an effulgency as indescribable as was the piercing keenness of the atmosphere, I beheld Orion.

And in Orion I beheld my distant, long-lost home; I remembered the magnificent limes that shaded my favourite walk; I saw the tall spire of the venerable minster, from behind which the constellation used to steal upon my sight; I beheld the purple clusters of the vine that mantled my father's house, and the smiling faces that rejoiced beneath them. What though the abode was now another's home, and the party scattered, and the paternal head laid low in the dust beneath that massive cathedral roof, and in the scenes that rose to my mental view, I could never, never more rejoice: still, for a moment—and such a moment too, of mid-winter without and within—they were again my own, with all their sunbeams and flowers, glad looks and loving smiles. My heart beat freely, my step rose lightly, and when the short, sweet vision dissolved in tears, they were tears of resignation, almost of thankfulness. Any sensation is preferable to that of a warm and loving heart striving, against its nature, to become a misanthropic icicle; and from such a wretched struggle Orion had delivered me.

It will be evident that, at the time referred to, I had not learned to take heed to the light shining in a dark place, nor to watch for the rising of the day-star in my heart. I considered the heavens the work of God's fingers, but without a reference to the vileness of man, or the amazing love of God in Christ to him. In fact, I knew neither the one nor the other. I grieved not as a sinner, but as a sufferer; and the

consolation to be drawn from visible things well suited an earthy nature. Far higher and holier thoughts are now interwoven with those splendid monuments of Divine power—the architecture of the heavens. But though sin atoned for, and salvation wrought out, and an incorruptible, undefiled, unfading inheritance laid up for God's people, are the substance of the tale which the heavens are telling to earth, still a soft and shadowy recollection of all that sweetened or that saddened bygone times, cleaves to the starry forms that won my childish attention, and have hovered around my path to this hour. They are chroniclers of much that would otherwise be forgotten, and which it is profitable to remember. They tell a tale of sin, of ingratitude, rebellion, and presumptuous pride, on the one side; of long-suffering mercy, forbearance, forgiveness, and blessing, on the other; of dangers wantonly dared, and deliverances miraculously wrought. With a voice more eloquent than angel's tongue could utter, they deliver the admonitory words, "Thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, and whether thou wouldst keep his commandments or no."

ON THE ORIGIN AND PRESENT CONDITION OF COUNTRY WAKES AND FEASTS.*

BY THE REV. ROBERT ARMITAGE, M.A.

Curate of Sellack, Herefordshire.

No. II.

"In all our sports and mirth, there must be nothing admitted which is unbecoming the gravity and purity of good Christians. It is monstrously absurd to maintain the memory of holy men's names, with an utter forgetfulness of their piety."

BR. PATRICK'S *Parable of the Pilgrim*, 4th edit. p. 230.

IN the first part of this Essay it was endeavoured to make clear that the origin of wakes in this kingdom might mainly, if not solely, be derived from the custom of giving an anniversary feast in honour of the saint and patron, not necessarily a martyr, of a church, such assemblies being duly authorised by royal edicts, and often, owing to the scenes of licentiousness, regulated by divers laws. Few persons there are, it may be supposed, who do not feel this subject to be one of the first importance—as intimately affecting the habits, manners, and eternal, as well as present, happiness of our rural population—as one of the greatest hinderances to a sound religious education—as discarding the innocent recreations of life, and encouraging the drunkenness, cruel sports, and discords, of a barbarous age—as leading one to exclaim, "Have they no knowledge, that they are all such workers of mischief? Are not they without understanding, that work wickedness?"—and however captivating in their poetical colouring, even so as to engage the pious muse of Kirke White, yet in stern fact, so abominable in all their features, as to call for the decided and unqualified reprobation, not only of the good and energetic Bernard Gilpins of the present day, but of all who are capable of forming a distinction between right and wrong, civilisation and brutality, and have the smallest regard for the welfare of their fellow-creatures.

Sir Henry Spelman, the eminent English antiquary and historian, who lived in the beginning of the seventeenth century, derives the word *wake* from the Saxon *wak*, which signifies drunkenness—an appropriate appellation now-a-days; but I would hope not so at

their commencement, and therefore I deem that etymology not to be satisfactory. Perhaps, as the word *wake* is but another name for *vigil*, when the people were to be awake at the several vigils, or hours to go to prayer, it may, with greater likelihood, be formed from the Saxon *wacce*, *vigilia*, *excubie*, watch. Dr. Johnson defines the signification of *vigil* as "devotions performed in the customary hours of rest;" and of *wake*, as "the feast of the dedication of the Church, formerly kept by watching all night;" and he gives the following quotation from an old and simple poet:

"Fill oven full of fawner,* Ginnie, pass not for sleepe,
To-morrow thy father his wake-daie will keepe."

At first sight here, the quotation seems to contradict the definition; for in the one we read only of the night, in the other only of the day. To reconcile this we must bear in mind, that though the civil day begins at midnight, yet the ecclesiastical or scriptural day begins at six o'clock in the evening, and holds until six in the evening the ensuing day; and the former part of this holyday, from six o'clock the day before, was by the primitive Christians spent in singing hymns and other devotions, and being often continued until late in the night, was called *vigil*. These vigils came by degrees to be so enlarged, that at last all the day preceding the holyday was called by the name; and this fact at once justifies our poet in his term of "wake-daie."

And now as to the present condition of wakes and feasts in this country; for, although we do not need the leave of a Roman pontiff, delivered through an Augustine, to permit entertainments of eating and drinking in lieu of slaughtering beasts as a sacrifice to the devil, yet we do want the interference of a King Edgar, of an Abbot of Ely and his clergy, and other genuine reformers, to command our people "to pray devoutly, and not betake themselves to drinking and debauchery." And since the days are gone by for a second Wyndham to arise, and support the barbarous practice of bull-baiting,† and education is beginning to spread its refinement among all classes, the present time certainly affords a convenient opportunity of directing our rural population to more seemly recreations, especially to the enjoyment of rest and change of thought, on the Sabbath, and of abolishing those vile assemblings of the people, now so universally and deeply complained of, as being highly detrimental to the interests of both master and servant. And that they are generally complained of, may be learnt, not only from actual observation in certain districts, but from the accounts detailed in various periodicals and newspapers of the present day, and the numerous signatures attached to petitions to parliament for their annihilation. A writer in the *British Magazine* for December speaks strongly of the manslaughters, the revelling, and the general profligacy, that has come within his own personal knowledge; and another writer, in a very sensible letter in the *Number* for January, denounces them as "the most immoral and lawless meetings, confined to those whose minds are of the most depraved caste,—scenes of little better than drunkenness, dissoluteness, and outrage: they are now grown to such a pitch as to be carried on in defiance of all order and law; the desecration of the Sabbath, the demoralisation of servants of both sexes, the brawling and loss of life, that they occasion, are hardly to be credited. The common parochial authorities are overpowered; the clergy who interfere are exposed to insult and assault; and the whole of the well-disposed part of the country, who suffer from these meetings, are loud in their complaints against them." In the *Penny Magazine*, No. 344, it is stated, that in parts of Gloucestershire "the wake has de-

* A kind of pie, baked in a dish.

† The Earl of Dartmouth this year, for the first time, has succeeded in preventing bull-baiting at the Sunday wake at West Bromwich.

generated into a mere assemblage of the lower classes, principally consisting of the idle and worthless;" and the writer says of wakes in general, "that they are fast declining, is indeed little to be regretted." In many of the provincial papers, of either politics, some very well-written articles have appeared in condemnation of them; and the Society for the Suppression of Wakes have published, as a circular, an admirable letter that appeared in the *Hereford Journal*, and which gives a full exposition of the modern wake or feast. In that circular a deliberate statement is made, from real knowledge, "that the annual recurrence of wakes in the neighbourhoods in which they are held, at intervals throughout nearly the whole year, is looked upon by the peaceably disposed with anxiety and alarm." And again, in reference to a special case, it is said, "Those who had been forward in promoting legal measures are threatened with retaliation, and are insecure; for, *be it known and remembered, that threats of revenge are not confined to Ireland.*" In Herefordshire five deaths* at wakes have occurred in the course of two years; one took place under the most cowardly and brutal circumstances, as detailed at the coroner's inquest; and the parties engaged in it have absconded. And thus, if it were not for the tediousness of stating the same order of facts over and over again, many more written testimonies might be brought from public and private documents, as proofs of the demoralisation necessarily attendant on the modern wake or feast. And as proof of the abhorrence in which they are held, the facts of the petitions to parliament being numerous signed, and the success which the society for their suppression has met with—the order for tracts and sheets having compelled a second edition of all of them in a few days after their announcement,—may be fairly adduced.

If any interference of the legislature towards the suppression of these nuisances is to take place, it is surely well to prepare the minds of the people beforehand; and although we have the difficulty of contending with the evil habits of three generations existing, yet this is but the case with every amelioration of an evil habit of long standing; and our energy should be but increased by the magnitude of the desired achievement. A minister, zealous in the performance of his duties, and who might have influence quite adequate to the suppression of a merely parochial nuisance, and be able to keep the great majority of his flock from a neighbouring revel, may yet be dismayed by the apparent hopelessness of persuading the vast congregation of rabble who come from the neighbouring towns, perhaps for the very purpose of overawing and challenging the moral population—men of known brutal and dissolute habits, who are insensible to acts of kindness and courtesy, and among whom the Gospel would be as the pearl cast before swine. But this fact, and one it is of frequent occurrence, should but incite the neighbouring magistrates, gentry, and farmers, to arouse themselves, and to rescue the peasantry from the depths of moral degradation that are opening before them. Though magistrates have declared their existing power to be unavailing to the extinction of these abused feasts, although they can severely punish the actual disturbers that may be brought before them, much evidently rests with them to devise, to discover, or set on foot something that may work a cure. "Respectfully, but earnestly upon them we call, and we would that the appeal could reach them, backed by the uplifted reprobation of the united majority of those who oppose these disorders and are the advocates of Sunday rest and quiet. Upon you we call, ministers of the Gospel of peace, knowing that your endeavours in your peculiar capacity to pre-

serve that peace need little exhortation from us; but in hope that you will redouble your efforts to maintain it where it is, and restore and confirm it where it is not found. Upon you, farmers and householders of every description, we call, each to do his endeavour, when and wherever he can, by keeping your servants at home, by seasonable advice and influence over those who need and will take it, and by setting your faces against those who despise it; that so, if petitions to parliament, now under signature, be laid aside and forgotten, nor laws be found nor framed to reach this evil,—yet that your example and influence may in time put down a custom which brings so much disorder into parishes, and misery into private families, while it is an utter scandal to this Christian land."*

In conclusion; let every person be reminded of the awful scenes and feelings associated with the word *vigil*, wake or watch. In the whole Scriptures no command is more general in its application, and more anxiously pressed home to the Christian disciple, than the absolute necessity of watching and waiting for the coming of the Lord Jesus Christ. Our Saviour, who has spoken more than one parable on the duties of vigil and preparation, has said, in words more peculiarly appropriate to the present subject, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares;" and the apostle commands a vigil next in degree, and without which no hope or looking for the Saviour can be complete, when he says, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." And in order to put in practice this exhortation to vigilance, which is a large duty, and comprehends under it the whole care of a Christian life—for it implies that we immediately put ourselves into that state and condition in which we may not be afraid judgment should find us—what can better instruct us than the following sound, doctrinal, and practical sentence, from a sermon on Mark, xiii. 32, 33, by Archbishop Tillotson? "If we use our sincere endeavours for the effecting of what we pray for, prayer is the most effectual means to engage the Divine blessing and assistance to second our endeavours, and to secure them from miscarriage; and without the aid of God's grace, and his blessing upon our endeavours, they will all be ineffectual, and signify nothing; we shall not be able so much as to *watch one hour*. If God be not with us, the 'watchman waketh but in vain;' for 'the way of man is not in himself; it is not in man that walketh to direct his steps.' It is necessary, therefore, that we continually implore the Divine grace, and that we do not rely upon our own strength, and the fickleness and uncertainty of our own resolutions, according to the wise advice of Solomon, 'Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.' Therefore, as ever we hope to persevere and continue in a good course, and to order our lives so as to be in preparation for judgment; let us every day, by continual and fervent prayer, apply ourselves to the Fountain of grace and mercy for his aid and help, to make us vigilant over ourselves and all the actions of our lives; to enable us to 'a patient continuance in well doing; to keep us from every evil work; and to preserve us to his heavenly kingdom.'"+

And to the notice of the poor, I would especially bring the words of Bishop Sumner, in relation to John, iii. 19: "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil." Such, at least, will be the condemnation of those who, in a country

* One young man was buried by the writer of this article amid a large concourse of people. It was a truly affecting scene; and a tract, "The Death at Goodrich Feast," was opportunely written on the subject, which passed through five editions.

* See a circular of the Society for the Suppression of Sunday Wakes, to be had at L. and G. Seeleys, where all the tracts and sheets are sold, and subscriptions gladly received.

† Tillotson's Works, folio edit. 1723, vol. iii. p. 171.

like this, a country of churches, and of ministers, and of Bibles, set up the plea of ignorance. A common plea: the want of scholarship to understand the mysteries of religion, the want of instruction in the ways of righteousness. These excuses are frequent; but they can avail only as far as they are seen to be true by Him who knows what is in the heart. Alas, that very ignorance by which many seek to justify themselves is the aggravation of their guilt. The corrupt heart, even from early years, turns away from spiritual things, rejects whatever might restrain evil inclination. Have those who complain of ignorance taken pains to acquire knowledge? Have they rightly employed the leisure of the Sabbath, and sought not for amusement but instruction. Even when present at the worship of God, have they felt any desire, any appetite for knowledge of the truth? Have they used every opportunity of inquiry, and acted in the case of religion, as they would act concerning any other subject in which they were interested, but wished to be informed?"

My poorer brethren, do be led to remember that God is no respecter of persons, and that the poor man who doeth not righteousness is no favourite of God; and when Jesus spread abroad his hands of blessing, and cried, "Blessed are the poor, for yours is the kingdom of heaven," he addressed only his poor disciples,—his meek and humble followers, of whom he shall always have a flock in this wicked world. Do consider with yourselves, whether your attendance at the wake or feast does not harden you in your corrupt nature, and prevent you from seeking first the kingdom of God and his righteousness? Think, whether you do not, by your presence at such scenes on the Sabbath, set at nought what you pray for solemnly in your church, when you implore "that this day we fall into no sin, neither run into any kind of danger;" and whether you do not endanger God's compliance with your petition, when you frequent such places of bad report, after having prayed for grace, that "we may shew forth thy praise not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the Holy Ghost be all honour and glory, world without end." And to this mode of honouring the blessed Trinity you respond, in the face of the Christian congregation, Amen, so be it. Do call these things to remembrance; for indeed it is a painful thing to your minister to see the unconcerned way, under mistaken notions, in which the poor too often leave this world. It seems as if they were under the delusion, that because they were poor, and led a hard worldly lot here, therefore they must necessarily be happy hereafter. And so poverty is to be the claim to eternal life, without its companion, richness in faith. But how is this delusion at once done away, when we read the Scriptures; when we know that only he, of rich and poor, who is *rich in faith*, and *doeth righteousness*, can be received into the kingdom of God! And does not our experience shew us that iniquity is committed by poor men as well as rich men? How, then, when God is of purer eyes than to look upon iniquity, how can he look with regard on the iniquitous poor man? Is not pride as much in the cottage, in dress, in language, in thought, and often much more so, than in the richer man's house? Are not the poor the worst oppressors of the poor now, as in Solomon's time? and he said, "A poor man that oppresseth the poor, is like a sweeping rain, that leaveth no food." How many of the poor envy the rich, and would be as rich if they could! how many murder, steal, and tell lies, and practise impurity, and are given to slander, and break the Sabbath! And can it for a moment be supposed that God can regard those with favour, and say, "Blessed are ye poor?" Can these be those of the honest and good heart, who hear the word of God,

and keep it faithfully through every trial, every temptation, every distress, and every affliction? Are these the persons who, having proved themselves faithful in the least, shall be made lords over the much? Is the promise of eternal life given to the murderer, the drunkard, the reveller, the man of wrath, strife, sedition, heresy, uncleanness? Our common reading, and our common sense, tell us that it is not; and, if it be not, and these persons be found among the poor, then poverty is no plea, and will not save the wicked man. And that they are found among the poor, the practices at these wakes and feasts fully shew. For who is the cruel man there? who the moral murderer, the fighter, the indecent reveller, the drunkard, the man of filthy conversation, the swearer, the Sabbath-breaker? who walks in the counsel of the ungodly, and stands in the way of sinners, and at last sits in the very seat of the scornful? who, when he sees a thief, consents unto him? who is a partaker with the adulterer? who sets forth deceit with his tongue? who hates to be reformed? Does not truth answer, The poor man—the poor man is no more exempt from these sins than the rich. The poor man, then, equally with all men, must pray daily for the aid of the Holy Spirit; and shew forth, practically, the fruits of that Spirit, in the character of love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance, against which things there is no law of God or man, before he pretend to any superior claim to salvation—for the message of all ministers of the glorious Gospel of the blessed God must be, as regards the conduct in this life, that "without holiness no man," rich or poor, learned or unlearned, master or servant, bond or free, "shall see the Lord;" and he that lacketh spiritual virtues is the really blind person,* who cannot see afar off: but he that gives diligence thus to make his calling and election sure, to him shall an entrance be ministered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

THE FALL AND RECOVERY OF THE BELIEVER:

A Sermon,

BY THE REV. JOHN CHANDLER, M.A.

Late Fellow of C.C.C., Oxford; and Vicar of Witley, Surrey.

2 SAM. xii. 13.

"And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die."

THE sin of David, his repentance and forgiveness, his state of mind before it, during the course of it, and after it was over, form altogether a most interesting and affecting passage in the word of God. Sinners as we all are, weak, helpless, unstable, with occasions and incentives to sin on every side of us, how consoling is the assurance it gives us, that if, on the one hand, to say that we have no sin, is to deceive ourselves, and to have no truth in us; yet, if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness! Surely nothing ought to sound more sweetly on the ear of a self-convicted sinner, than this account of pardoning love, of mercy rejoicing over judgment. And when

* 2 Pet. i. 9.

can it be more suitably proposed as a subject of consideration to the members of the holy Church than at this solemn season of Lent, when Christians are more especially called upon to "turn them to the Lord with all their heart, and with fasting and with mourning;" when they are taught to pray to the God of all mercy for such new and contrite hearts, that, worthily lamenting their sins, and acknowledging their wretchedness, they may obtain perfect remission and forgiveness for them, through Jesus Christ our Lord? I will endeavour, therefore, to set forth the whole matter to you in a just and clear light; and may God, for Christ's sake, grant, that what I shall say about it may be brought home to your hearts by his Spirit!

First, then, let me remind you, that this is a case, not of common sin in an altogether unawakened, irreligious person, but of sin in a believer, an enlightened, confirmed, approved saint of God; not one out of the many effects of an entire self-abandonment to the counsels of the evil heart and the temptations of the devil, but the sad result of a temporary departure from a course of holy living, of following the dictates of God's Holy Spirit; not a specimen of the general course of a life spent in sin, but an instance of an extraordinary fall from a high state of holiness and pureness of living; not the rule, in short, but the exception to the rule.

This, on two accounts, must be well attended to:—first, to make believers cautious; secondly, to take away from sinners any occasion of presuming. You are a believer; you trust you are walking with God, by faith in Jesus Christ,—then you learn from this that you may yet fall, that you may yet be a cast-away. You are an unbeliever; your whole life is unholy; you are yet in your sins,—then you cannot thus depart from God, for you have not yet come to him; the thing does not concern you; the situation is one in which you cannot be placed; you are not condemned for one particular offence, but for the whole tenour and spirit of your life: if that is unholy, there does not need any one particular glaring sin to shew the evil nature of it: the wicked shall be turned into hell, and all the people—not who have committed murder, theft, adultery, or the like—but all the people who forget God, who do not choose to retain God in their knowledge.

But now let us consider what causes lead to the believer's falling into sin. They are chiefly these:

1st. Too great security and confidence in his state, and that—not carnal confidence, not a trusting to his own natural strength and firmness, but a confidence like that which is spoken of in the Psalm, "And

in my prosperity I said, I shall never be removed; thou, Lord, of thy goodness, hast made my hill so strong;" and in the very next verse he says, "Thou didst turn thy face from me, and I was troubled;" a confidence even in the Lord, even when founded on the conviction that the Lord hath really done great things for us, and raised us to a high state of spiritual light and strength, has its danger: it may tempt us to stand still, and rest on our oars; it may tend, next, to somewhat of a self-satisfied feeling, a complacent comparing of ourselves with our neighbours. O let him that thus thinketh he standeth, know that it is high time for him "to take heed, lest he fall."

2dly. Idleness and inactivity in the Lord's service. So long as a man is diligently employed in the duties of his calling, he is comparatively safe; his heart, his mind, his hands, are engaged; he is preoccupied with that which is good; but he must keep on with his work of faith and his labour of love; if he gives it over, he at once affords the tempter an advantage: whether of sinner or of saint, Satan soon finds some wicked work for idle hands to do. While David was fighting the battles of the Lord against the enemies of Israel, or providing for the due observance of religious worship, or ordering the public affairs of his kingdom, he was safe; but when he was at home in his palace, unbending, as we may suppose, from the toils of war and the cares of government, then it was that Satan laid hold of the hour of leisure, and led him into sin.

3dly. Neglect of prayer and watching, and remissness in the exercises of devotion. Prayer is like food; it must be daily—daily bread, daily prayer: the one is as indispensable to keep up the strength of the soul, as the other that of the body. Let a man miss but one day's food, and he will be faint and unfit for labour; let a man miss but one day's prayers, and his faith and love will be proportionably weakened: it is only so long as the heart is wound up to a proper height of devotion, that we can expect to find it above the evil influence of the world we live in; and thus a regular exercise of devotion is necessary, a certain time must be given up to it; the mind must be forced to attend to it; prayer, meditation, reading, self-examination, self-dedication to God,—these are the steps by which the believer's heart must be daily made to mount up to God. If, therefore, this exercise is either intermitted, or hurried over, or made to give way to some worldly call, which takes up the time that ought to have been spared for God, how is it possible but that in such case the believer must go forth weak, defenceless, without his

armour of proof, and therefore liable to be wounded by the first fiery dart that Satan may level against him?

So much for the ways, beforehand, by which the believer's heart may be reduced to that state of spiritual weakness in which he may fall a prey to Satan's devices; and, once in that state, the craft and subtlety of Satan will invent and put in his way plenty of occasions of falling; the disease is soon caught when the constitution is liable to infection. Many a time before had David walked on the top of his palace, and seen sights whereby his heart might have been seduced; but hitherto he had been on his guard, his heart had not consented to harbour the wicked desire, or to give it any encouragement; but now lust entered in through the eyes, and had time allowed it to conceive; and thus, being indulged, it brought forth sin; and sin, being finished, brought forth death,—that is, reduced him to a state of spiritual death; a state in which, if he had continued, eternal death must have been the consequence. And O what a fearful thing it is to think how soon, how suddenly, we may fall, and that perhaps when fallen, we may never rise up again; to think that we are walking along the edge of a precipice, down which one false step may hurry us headlong; to think that all our former good, all our fair prospects, ay, and our long continuance in well-doing, may all come to nothing; that we have to do with a God who spared not the very angels that sinned; that, in like manner, the righteousness of the righteous shall not deliver him in the day of his transgression; that for his iniquity that he hath committed he shall die in it: to think that one minute may destroy the labour of many years, and cause it either to be entirely spoilt, or to require a long, and slow, and painful, and even, perhaps, at last, imperfect restoration: yes! that in one minute, perhaps, the lust may be conceived, or the word spoken, or the blow struck, which may have such fearful consequences! O let us not be high-minded, but let us watch and pray, lest we enter into temptation.

But now we will see, next, what are the immediate effects of the fall of the believer: 1st, on himself; 2dly, on those around him.

1st. On himself. Grievous and pitiable is the state to which he is reduced; he is for the time insensible; his perception of right and wrong is destroyed; he is not immediately aware of his state, its danger, its misery, its disgrace. Like Sampson, when his hair was cut off, he says, "I will go out, as at other times, and shake myself"—and he knows not that his strength is departed from him; and he goes on, it may be, for a long time in that state, outwardly performing offices of devo-

tion, but utterly unable to do them with any right feeling, or any good effect. David was actually many months before Nathan came to him, and yet he seems to have gone on all that time quite insensible to his dreadful state. O what a time that must have been with him! I can conceive a profligate man wallowing all that time in his accustomed sin; and I can conceive a good man, having fallen into unwonted sin, spending all that time in terrors of conscience, in remorse, in distress of mind; but that long dreary blank of spiritual torpor, during the whole of which conscience seems to have been sunk in a kind of slumber, can you conceive any thing more wretched than to be in such a state, or any thing more painful than the first rousing from it, the first perception of the horrors of it breaking on the returning senses? And yet this, in some degree, is the condition of every erring believer, until he has been brought to a state of real sorrow and contrition; till then all is wrong with him; he is uneasy, uncomfortable; prayer gives him no relief, for he feels there is something between God and him which shuts him out from access to God: if he reads the Scriptures, he can no longer apply the promises to himself; if he is in company with his fellow-Christians, he feels like an outcast from them, and unfit to be among them: he has no boldness in the Lord's service as aforetime, but, fearful and cowardly, he shrinks from his duty; for what reason has he to hope that he is going forth in the strength of the Lord God, and that His faithfulness and truth will be his shield and buckler?

Meanwhile, the effect of his fall on those around him is no less distressing. It makes the enemies of the Lord to blaspheme; it is to them a subject of joy and rejoicing. One to whom evidently the Lord hath been gracious, may be sure that he hath not escaped the jealousy and ill-will of the evil world around him. O what a pleasure to them to see that one who pretends to be so much better can sin like other people! what an encouragement for them to persevere in their evil courses! what a confirmation of their favourite maxim, that those religious people are not really better than others! And how soon shall a cowardly Shimei be found to take advantage of an hour of distress, to curse and to cast stones! Or if, perchance, he come forward as a minister of peace, how ready shall some one be with the answer, like that made to Moses, "Wilt thou kill me, as thou didst the Egyptian yesterday?"

And the effect on his Christian brethren is distressing likewise, though in a very different way. They are disposed rather to weep over him, and to say, "Alas, my brother!" All the

true members of Christ have the same care one for another; and if one member suffer, all the members suffer with it. When Christians are all prospering together in God's service, one strengthens and encourages the others; but when one falls, the others feel the shock, it puts them out of spirits: to the weaker brethren particularly it is a sad stumbling-block, that one so much further advanced than they should yet have so fallen; they almost fear to go on, lest they should fall likewise.

But now I proceed to the last and most cheering part of my subject, namely, the good effects which the believer's fall is made the means of producing, by the blessing of that God in whose gracious hand even the worst of evil is made, in spite of itself, to work together for the best of good.

May we not say, that this is one of the ways in which God overrules evil so as to produce good; that the fall of his saints, leading to their repentance, enables them to give a pattern to the world of true sorrow for sin; enables them to shew forth this among all other Christian graces, how worthily to lament their sins and acknowledge their wretchedness? And this is one of the few things which we cannot learn directly from Christ, and which, therefore, we must altogether learn from our fellow-believers. Christ could not be our pattern for repenting, for he alone never had occasion to repent; we cannot learn from him how to rise again after falling, for he alone never knew what it was to fall. This we must learn, then, from his people. Ephraim bemoaning himself and smiting on his thigh, David confessing his sin to the Lord, Peter going out and weeping bitterly; these are our patterns of true contrition, of that godly sorrow which worketh repentance unto life, not to be repented of. And who can say but that one of the reasons why God in his wisdom saw fit to allow David thus to fall, was, that after his conversion he should be moved to write that beautiful Psalm, the fifty-first, which has been, in the Lord's hands, an instrument of comfort to so many penitent sinners, a means of teaching them how to grieve, and how to express their sorrow?

But to the believer himself the following good effects will result from his fall, after the Lord hath raised him up again. In the first place, he is brought to his senses; he is brought to know himself better than he did before: his weakness, his vanity, his proneness to sin, he was not properly aware of this before, but he is now; he knows now, to his cost he has learnt it, that he is not quite the perfect, infallible being he was unawares beginning to think himself; he is humbled,

he is put on his guard; he discovers too, that, almost unconsciously, he was aiming too much at the praises of men; he was doing good, to keep up his character with the world; but now that idol is broken in pieces. The world will never forget his fall, and will never, perhaps, have the same opinion of him as before; but so much the better; his motive will henceforth be the purer, not to please men, but God. Let him go through the rest of his life, and descend to the grave, with the character among men of a hypocrite and a deceiver; what matter, so God, who knoweth the heart, approve him as a sincere penitent, a lost sheep brought back to the fold? And he will be more cautious; his conscience will be more tender; he will shrink from even the appearance of evil; he will learn to lean more entirely on that strength which alone can be depended on. And in his behaviour to his fellow-men he will be changed for the better. Before his fall, he was tempted to make comparisons to his own advantage, and spiritual pride was thus edging itself into his heart: but now the feeling is quite destroyed; the recollection of his sin comes in, and tells him, that he, of all people, has nothing to boast of: he rather reflects now, "how much better would such an one have behaved, had he been in my place!" Thus he walks softly; he can feel more for sinners; he is become tenderer, milder, more pitiful; he no longer rebukes sinners harshly, but he speaks to them as a fellow-sinner, as one who knows, by bitter experience, the misery of sin, and presses them eagerly to join with him in fleeing from the wrath to come.

But his feelings towards his heavenly Father, who hath been so good to him, who shall attempt to describe them? Brethren, we remember how, when we were children, we sometimes had our days of disobedience, of obstinacy, of disgrace; we remember how wretched we were sure to be as long as this fit of rebellion lasted; what a weight there was on our hearts; how angry and vexed we felt with ourselves; nothing could please us or amuse us; it was a miserable time as long as it lasted: but then, the reconciliation in the evening, when we had confessed our fault, and shewn due signs of sorrow, and received forgiveness, and been kindly spoken to, and told to think no more about it, O how our hearts melted immediately, what a load was taken off from them, what holy, happy tears burst from our eyes! was there ever a time in which we felt more love to our parents; more distress at having offended, more anxiety always to do right for the future? O, I think not. Those are seasons we love to look back to, seasons when the holiest, tenderest, best

feelings were called into action; and such, brethren, are the feelings of the forgiven, reconciled child of God towards his Almighty Father, when the sense of pardoning mercy has touched his heart, when the Lord hath spoken peace to his soul, and said to him, Thou shalt not die. How thankful does he feel that he has to do with God, and not man; with a good, and gracious, and merciful God in heaven, and not with harsh, hard-judging man on earth. He feels the wisdom of David's choice, when he said, "Let me fall into the hands of God, for his mercies are great; and let me not fall into the hands of man;" he feels that much has been forgiven him, and therefore he loves much; he feels now more certain than ever that salvation must be of free grace, for on what other terms could such an one as he hope to find mercy? and yet he feels that there is nothing that God can command him to do but what, in very love and gratitude, he would engage in with all his might. He trembles indeed to think, that, but for the exceeding mercy of God towards him, the door of repentance would be already closed, and himself already bewailing his sin, with unavailing anguish and remorse, in that dreadful place where it is too late to weep, where tears have no power: but no! he is still alive,—spared, as he hopes, for better things—to rise again, all the wiser, all the stronger for his fall; spared to shew, by the increased holiness and strictness of his life henceforward, that his repentance is indeed sincere, that it is indeed the voice of the Holy Ghost that is speaking peace to his soul, and telling him that God hath indeed put away his sin, and that he shall not die.

THE RIGHT USE OF TRADITION.*

BOTH the separate works of individual fathers, and the acts and monuments of synods, as well provincial as universal, which exist at this day, are, in the first place, of this very great and remarkable use to us, in that from them we may consider as certainly proved, what the universal Church hath ever believed and openly taught on necessary articles of faith and rites ecclesiastical, and therefore what is to be ever believed and taught in the Church. For no one can doubt, but that it is both most safe and supremely necessary in all things, as far as is possible, religiously to walk in the steps of the faith and customs of the universal Church. But perhaps some one may say, "that the fathers, both separately as individuals, and many of them conjointly, erred in various points of religion; and that they at times disagree among themselves, and that, indeed, sometimes on matters of great moment." These objections, I confess, against the ancient fathers of the Church, and their authority in the settlement of ecclesiastical controversies, have been of late introduced.

* From Sermons by the Right Rev. William Beveridge, D.D., Bishop of St. Asaph.

But whether they be true or false, is a point which we need not now discuss. For, even if we grant them true to the fullest extent, yet can no argument be drawn from them against our judgment concerning the right use of the fathers. Inasmuch as we are speaking of the fathers, not as individuals taken separately, but as taken all conjointly. And therefore how many errors soever may have been detected in one or more, and how much soever in some things, possibly of great moment, they may even disagree with one another, or at least may appear to disagree, yet our position remains firm enough, and stable, since there are certainly, after allowance made for them, many things on which an agreement prevails among all the fathers universally, and very many to which a majority of them have given their united assent. But all the dissensions which have been raised among them on certain subjects take nothing from their supreme authority on those points in which they agree, but rather in an eminent degree confirm it. For the fact that in other things they have differed, most plainly manifests that those things on which they have agreed, they have handed down, not from any compact or agreement, not from any party formed, not from any communication of design, nor, finally, from their own private opinions, but naked and unadulterated, as derived from the common and general interpretation and tradition of the universal Church. And indeed, although on certain less necessary points, as well of faith as of discipline, the ancient fathers do in some little degree differ one from another, yet that very many things have been received with the fullest agreement by all, is so clear, that we may judge of it with our own eyes. For there are many things which we see have been defined by the universal Church in councils truly oecumenical; many things which have been approved by the consent of several; many things, again, by the consent of all the writers of the Church; many things, finally, concerning which there was in ancient times no controversy moved. Some of this class have been mentioned by us above, to which very many others may be added: those especially which, although not definitively prescribed in holy Scripture, have yet been retained by our very pious and prudent reformers of the English Church.

For when this our English Church, through long communion with the Roman Church, had contracted like stains with her, from which it was necessary that it should be cleansed, they who took that excellent and very necessary work in hand, fearing that they, like others, might rush from one extreme to the other, removed indeed those things, as well doctrines as ceremonies, which the Roman Church had newly and insensibly superinduced, and, as was fit, abrogated them utterly. Yet, notwithstanding, whatsoever things had been at all times believed and observed, by all Churches, in all places, those things they most religiously took care not so to abolish with them. For they well knew, that all particular Churches are to be formed on the model of the universal Church, if indeed, according to that general and received rule in ethics, "every part which agreeth not with its whole is therein base." Hence, therefore, these first reformers of this particular Church directed the whole line of that reformation which they undertook accord-

ing to the rule of the whole or universal Church, casting away those things only which had been either unheard of or rejected by the universal Church, but most religiously retaining those which they saw, on the other side, corroborated by the consent of the universal Church. Whence it hath been brought to pass, that although we have not communion with the Roman, nor with certain other particular Churches, as at this day constituted, yet have we abiding communion with the universal and catholic Church, of which evidently ours, as by the aid of God first constituted, and by his pity still preserved, is the perfect image and representation.

But that we digress no further from our proposed object, when we are speaking of the universal Church and its agreement, without any doubt, regard is to be had especially to the primitive Church; inasmuch as, although it be only a part of the whole, yet is it universally agreed that it was the more pure and genuine part. For the same hath happened to the Church, which hath happened to the commonwealth, namely, that ancient customs passing by degrees into disuse, new institutions are devised by the wanton imaginations of men's minds, which very fault is above all other to be eschewed in religion. For it is agreed among all Christians, that the apostolic Church as constituted by the apostles of our Lord in person, under the guidance of Divine inspiration, and by them whilst yet living administered, was of all Churches the purest and most perfect. Furthermore, nothing seems more at variance with the common faith of Christians than that the doctrine or discipline instituted by the apostles should have been corrupted or any way changed by their immediate successors. For all confess, that the apostles were most faithful men, and of consequence willed to ordain none as their successors, except those whose faith and integrity was fully approved by themselves personally. Therefore, the first successors of the apostles doubtless kept inviolate and uncorrupted the Church, whose government had been entrusted to them; and in like manner handed it down to their own successors, and these again to others, and so on; inasmuch that there can exist no doubt, but that at least during two or three ages from the apostles, the Church flourished in her primitive vigour, and, so to say, in her virgin estate, that is, in the same condition in which she had been left by the apostles themselves; except that from time to time new heresies burst forth even in those days, by which the Church was indeed harassed, but in no way corrupted; clearly no more than the Church, strictly apostolic, was perverted by those errors which arose whilst the apostles were yet living. For they had scarcely time to rise up, before they were rejected by the catholic Church. Which things therefore notwithstanding, the universal Church which followed ever held that primitive Church to be most pure, and, in refuting all heresies which afterwards arose, appealed to her as the rule of other Churches. For if any one endeavoured to bring any thing new into the doctrine or discipline of the Church, those fathers who opposed themselves to him, whether individually or assembled together in a body, sought their arguments, as out of the holy Scriptures, so also out of the doctrines and traditions of the Church of the first ages.

For this is observable in nearly all acts of councils, and commentaries of individual fathers, wherever, that is, ecclesiastical controversies are discussed. And, indeed, nothing still is more rational, nothing certainly more desirable, than that all particular Churches at this day, wherever constituted, were reformed after the model of the primitive Church. For this measure would immediately cast forth whatever corruptions have crept in during later ages, and would restore to their ancient original, on the other hand, all things which are required for the true constitution of a Christian Church.

Sacred Philosophy.

CONTRIBUTIONS TO THE NATURAL THEOLOGY OF THE VEGETABLE KINGDOM.

By ROBERT DICKSON, M.D., F.L.S.

No. II.

"But ere you enter, yon bold tower survey,
Tall and entire, and venerably grey;
For time has softened what was harsh when new,
And now the stains are all of sober hue—
The living stains which nature's hand alone,
Profuse of life, pours forth upon the stone;
For ever growing, where the common eye
Can but the bare and rocky bed descrie.
There Science loves to trace her tribes minute,
The juiceless foliage, and the tasteless fruit;
There she perceives them round the surface creep,
And while they meet, their due distinction keep;
Mixed, but not blended, each its name retains,
And these are nature's ever-during stains;
And so embodied with the rock, that few
Can the small germ upon the substance view.
Seeds, to our eye invisible, will find
On the rude rock the bed that fits their kind;
There in the rugged soil they safely dwell,
Till showers and snows the subtle atoms swell,
And spread th' enduring foliage,—then we trace
The freckled flower upon the flinty base;
These all increase, till, in unnoticed years,
The stony tower as grey with age appears,
With coats of vegetation thinly spread,
Coat above coat, the living on the dead;
These then dissolve to dust, and make a way
For bolder foliage, nursed by their decay:
The long-enduring ferns in time will all
Die and depose their dust upon the wall;
Where the wing'd seed may rest, till many a flower
Shew Flora's triumph o'er the falling tower."

Crabbe.

THE object I have proposed to myself in the present series of papers would be very imperfectly accomplished did I fail to point out that every member of the vegetable kingdom, from the most lofty and majestic to the most minute and transient, even from the "cedar that is on Lebanon down to the moss that is on the wall," has each its peculiar office, and is fitted to effect an especial end. Except in a few remarkable instances—such as that of the cocoa-nut tree, covering with verdure the coral-formed islands of the South Seas, and furnishing food to their early settlers a few years after their emergence from the deep,—the wide-spreading oak, or the soaring palm, does not unfold its massive grandeur, or its feather-crowned stem, on any spot of earth, without the long, unobserved, but indispensable, labours of a set of agents, the very existence of which is unknown to many, and the importance of which is not surmised by the community in general. It is only the close observer of nature's work, who delights to trace her in her most secret operations, that becomes acquainted with the machinery she employs. Struck

with the amazing simplicity of the materials, and noting with what unerring certainty they attain the end in view, he cannot fail to recognise that the laws by which they are guided must have had their origin, and have their maintenance, in the mind and will of the great Architect of the universe.

Man, as well as the cattle on which he subsists, feed on organised matter, *i. e.* on substances, either living, or, if dead, but recently deprived of life, and still retaining their peculiar organisation. Without a continual supply of such materials no individual could long exist; for no member of the animal kingdom (except a few insects—see Macleay, *Horæ Entomologicæ*, ii. 193) is ever maintained or nourished by inorganised substances, though we may use a few of these, such as common salt, as a condiment or adjunct to the organised substances. But it is equally true that the greater number of plants require for their growth and existence a supply of organised matter, not living indeed, but formerly possessed of life, either in the form of animals or of vegetables. Plants may seem to live on the earth into which their roots extend; but however wide-spreading these may be, the trunk to which they belong would speedily perish without a continual influx, through the extremities of the roots, of previously organised matter. The richer any soil is in such materials, the more does the tree flourish; hence the difference in the rate of growth and ultimate size of the same species of tree, according to the locality in which it is situated. This requisite material for their growth is chiefly derived from the decomposition of previously existent plants; for this end, the careful gardener and husbandman treasures up the fallen leaves and dead plants, as the most valuable food for his future crops. The name given to the peculiar ingredient of the soil necessary for the growth of plants is *humus* or *humic acid*.

Thus the various races of animals are successively dependent on the vegetable organised forms for their subsistence, while the more highly organised vegetables are themselves dependent upon matter in a state of decomposition, but previously possessed of life and organisation. How, then, is the supply of organised matter to be kept up, since plants and animal substances are constantly decomposed by fire, in the consumption of fuel, or by putrefaction, which resolves them into more simple compounds? This problem admits of a very satisfactory solution by reference to the inferior tribes of vegetables, the special office of which is to convert inorganic into organised matter, for the use of larger and more highly prized plants. Such are the flags (*algæ*), lichens, and mosses, with the ferns (*filices*), and nearly allied plants. Some of these are so minute as to be almost invisible, except to the microscopic eye of a botanist, unless a number of them be crowded together, and so rendered more conspicuous. The appearance and habitudes of lichens have been admirably described by the poet from whom the above motto has been taken, and who justly merits the appellation of *the poet of nature and of natural history*.

The tribes of plants I have just enumerated, are, in truth, the pioneers of the vegetable kingdom; for, let a new island arise, or a volcano pour forth its scorching lava, consuming all the vegetation of the tracts over which it passes; and ere the one be scarcely elevated above the waters, or the other well cooled, a moss or a lichen will be found developed on its surface. When we contemplate their existence in such situations, and consider the important part they perform in nature's wondrous ways,—since without their instrumentality the larger plants could not find sources of nourishment,—we are led to exclaim,

"Each moss,
Each shell, each crawling insect, holds a rank
Important in the plan of Him who formed
The scale of beings; holds a rank, which lost
Would break the chain, and leave a gap
That nature's self would rue!" *Stillingfleet.*

It is proper to point out how they fulfil the office which has been assigned to them. The sporules, or reproductive germs, which we may term seeds, are infinitely numerous and infinitely small, so that they float about in the atmosphere, and light on different substances, where they may remain dormant,

"Till showers and snows the subtle atoms swell;"

when they develop themselves in a foliaceous form or crust, strictly attached to the material on which they settle, whether earth, stone, or paling, by means of their thallus, which is generally of a gummy or gelatinous nature, and thus enables them to adhere, when moistened, as they always are to a greater or less degree through their hygrometric property. So gelatinous are many of the larger lichens, that the *Cetraria islandica* when boiled dissolves entirely into a jelly. Farther, many of them, even when attached to the hardest flint or most smoothly polished marble, are capable of eroding its surface by their chemical power, and rooting, so to speak, in the excavations which they form. Thus the *Lecidea immersa* hollows out for itself little grooves in chalk or marble; the same is the case with the *Ferrucaria rupestris*, and other lichens. In doing this, they serve another end in the economy of nature; for, acting like a sponge, by keeping water in contact with the rocks on which they grow, they soften them, and facilitate chemical combination between the constituents of the atmosphere and the materials of the rock,—either by adding some important material to the future vegetable mould, or by conveying moisture into the cracks and crevices of rocks and stones, which, when frozen, splits them, and, by a process of continual degradation, adds more and more to the forming soil. The mist-crowned mountains of Britain and other lands, though unproductive of any plants directly useful to man, have their granitic rocks clothed with a strange and beautiful variety of lichens, preparing soil, which the heavy rains wash down, to nourish the plants below. When these bond-slaves (*vernaculi*, as Linæus terms them), fettered to the rocks, have prepared, by abstracting from the atmosphere the chief materials of their own growth, a slight stratum of vegetable earth, mosses or ferns may establish themselves on their ruins, which likewise yielding successively to decay, grasses, rock-plants, and others, spring up in their place,—till, at last, the seeds of trees, carried thither by the winds, or transported by birds, vegetate, and become the first inhabitants of a forest destined to cover a wide extent of country, of which the foundations were laid by those minute bodies scarce visible to the naked eye.

The bottom of the sea is covered by a vegetation of flags, often of gigantic size, which deposit at the base of the ocean the materials for nourishment of future races of vegetables when any part of it is elevated and becomes dry land. The islands situated nearest to each pole scarcely exhibit any other vegetation than mosses, which are slowly preparing a pabulum for more highly organised races of plants at some future period. Mosses form more than a quarter of the whole vegetation of Melville Island; and the black and lifeless soil of New South Shetland is covered with specks of mosses struggling for existence. Minute and apparently insignificant as are these agents, they will unquestionably accomplish the end in view, no less surely than the small coral-insects succeed in raising immense islands from the bottom of the deep.*

* The correctness of the generally entertained opinion, that the islands and reefs so frequently formed and suddenly discovered above or near the surface of the water in the South Seas, owe their origin to the operations of the coral-insects, has lately been questioned. They have, on the opposite hand, been conceived to originate in the deposition from the waters of the ocean of a vast quantity of carbonate of lime, which the constant evaporation from the surface leaves behind, and which is

As the office is only temporary which mosses serve, it might be expected that, like the mere scaffolding of a future splendid edifice, coarse and rude forms would be given to them. Satisfied with the result, we should be little solicitous of examining the ladders and cranes which were used in its construction. In the works of man this would be the case; but not so in those of the Creator. Much as we have cause to admire the attainment of so important an end as the provision of nourishment for the higher vegetables, and thereby ultimately of man himself, considerations of a far higher and more exalted kind suggest themselves, when we ascertain that, notwithstanding their transitory nature, on their formation and structure (as displayed by the microscope) has been bestowed a degree of elegance and symmetry which is not surpassed by the loftiest, the mightiest, or the most enduring ornament of the forest. When we perceive that such pains have been taken in building up these scarce-visible forms, we are irresistibly prompted to adore Him whose finger could alone create them. Hence the aid which the study of them is fitted to afford to natural religion, by producing that state of mind which regards the phenomena of nature in constant connexion with their benevolent Author.

Some observations on this head, in a recent publication, appear to me so just, that I cannot resist quoting them. "These miniature organisations have one great value, which must always make them interesting to us. They contribute much to amplify and rectify our ideas of the sovereign Creator, who cannot but display to us his mind in his works. He illustrates his own nature by his creations, and each part of them is a comment on the others; the whole presenting a delineation of himself. Now, the marvellous immensity of the universe presents to the thoughtful mind such a tremendous Deity, that we cannot but dread lest greatness so fearfully vast should have no community of feeling with us, and should not condescend to maintain any kind relations towards us, so inconsiderable a portion of general nature. It is therefore delightful to see by these miniature existences, small almost to invisibility, and by their careful organisation, as finely contrived as the grandest creature, that greatness and littleness make no difference to Him in his creation or his providence. They reveal to us that magnitude is nothing in his sight; that he is pleased to frame and to regard the small and weak as benignly and as attentively as the mighty and the massive. These considerations remove the barrier of doubt and dread that would repel us from our Creator. They throw an intellectual bridge from heaven to earth over that unfathomable chasm which separates human nature from Divine. We may overlook what is petty, as beneath the notice of our pride; but nothing, however small, has been deemed worthless, or is disregarded by Him, whom no name or language can adequately describe, whose power is omnipotence, whose presence is universal, whose knowledge is omniscience, whose creations extend through, and constitute space, and whose existence is eternity."*

The Cabinet.

PUBLIC JUDGMENTS.†—Is it not certain and common, that, in public desolations, good as well as bad perish? It is true, God does not always make a difference between his servants and the wicked by temporal deliverances: troubles commonly and promiscuously involve all sorts. Many times the good suffer with the bad,

fashioned and crystallised by electricity derived from volcanic agency.—See WILLIAMS'S *Missionary Enterprises in the South Sea Islands*.

* Sharon Turner's *Sacred History of the Earth*, vol. i.

† From "Select Meditations for every Day in the Year."—A neat reprint of portions of the works of Bishop Reynolds. Burns, 1837.

because they are together corrupted with them; and when they join in the common provocations, no wonder if they suffer in the common judgments (Rev. xviii. 4); nay, the sins of God's people (especially in this case) more provoke him unto outward judgments than the sins of his professed enemies, because they expose his name to greater contempt (2 Sam. xii. 24), and are committed against the greater love (Amos, iii. 2); and he hath future judgment for the wicked, and therefore usually beginneth here at his own sanctuary (Ezek. ix. 6; 1 Pet. iv. 17). But when good men, who have preserved themselves from public sins, do yet fall by public judgments, yet there is a great difference in this seeming equality; the same affliction having, like the pillar that went before Israel, a light side towards God's people and a dark side towards the Egyptians. God usually recompenses the outward evils of his people with more plentiful evidences of inward and spiritual joy. A good man may be in great darkness, as well as a wicked man; but in that case he has the name of God to stay himself upon, which no wicked man in the world has (Is. l. 10). The metal and dross go both into the fire together; but the dross is consumed, and the metal refined: so it is with godly and wicked men in their sufferings.

AFFLICTIONS.—You are again beside the cross, and surrounded with sorrows. O how precious are these stones, that seem so rude to us! All the palaces of the heavenly Jerusalem, bright, and beautiful, and glorious though they be, are built of such materials—those, at least, prepared for this world's inhabitants; for the dwelling of angels is of another building, though scarcely so excellent. If envy could dwell in those realms of eternal love, there are, surely, two advantages possessed by men which angels might covet—the one, that the Lord has borne the cross for us; the other, that we are permitted to bear it for him.—*Francis de Sales*.

SPIRITUAL WORSHIP.—How true is that word of our Saviour, who is truth itself, "Without me ye can do nothing,"—severed from me, as that branch that is not in me! They who are altogether out of Christ, in spiritual exercises do nothing at all. 'Tis true they may pray and hear the word, yea and preach it too, and yet in so doing they do nothing—nothing in effect. They have the matter of good actions, but it is the internal form gives being to things. They are but a number of empty words, and a dead service to a living God. For all our outward performances and worship of the body are nothing but the body of worship, and therefore nothing but a carcass, except the Lord Jesus by his Spirit breathe upon it the breath of life. Yea, the worshipper himself is spiritually dead till he receive life from Jesus, and be quickened by his Spirit. If this be true, then it will follow necessarily, that where numbers are met together, pretending to serve and worship God, yet he hath very few that do so indeed, the greatest part being out of Christ; and such being without him, they can do nothing in his service.—*Archbishop Leighton's Sermons*.

Poetry.

THE PASSING BELL.

(For the Church of England Magazine.)

How sweetly solemn sounds the passing bell,
And spreads its tidings over hill and dale,
While gentle breezes catch the quivering swell,
And carry round the sad, the mourning tale!

It calls on all, with sympathetic grief,
To weep and pray for others in distress,
That He who came on earth for man's relief
May now the widow and the orphan bless.

It calls for charity and tender love,
To help the needy in the gloomy hour,—
To raise the drooping to the world above,
And prove religion's heavenly-soothing power.

Ah! shall we silence these instructive plaints,
Which long have roused the breasts of mortal men,
Sounding o'er graves where rests the dust of saints,
Till that great day when they shall rise again?

No; let the spire still point to worlds on high,—
Still let the bell to prayer and praises call;
Still let it wake the Christian's tender sigh,
When son or daughter by death's hand shall fall.

It tells of one, how delicate her frame!
A bud, a tender plant—how soon cut down!
In humble state she liv'd, remote from fame,
Yet now is gone to wear a heav'nly crown.

She lov'd her Church, she lov'd her Saviour dear,
She lov'd the emblems of his richest grace;
In him she found a refuge from her fear,
And hop'd for heav'n, her sure, last resting-place.

Then sound, sweet bell! o'er me too thou shalt ring,
When'er my pilgrimage on earth is run;
O may my soul then rise on hope's sweet wing
To worlds of light which need no beaming sun:

Where flow the streams of pleasure fresh and new,
Where trees of life in endless verdure grow;
Where all the ransom'd shall their Saviour view,
And all the fulness of his goodness know!

J. B. C.

EIGHTH PSALM.

(For the Church of England Magazine.)

How wonderful and excellent thy name,
Father of earth, and Lord of heaven's vast frame!
Inspired by thee, the infant's lisping tongue
And childhood's voice thy praise and glory sung;
Of thine omnipotence "the heav'ns are telling,"
And moon and stars in ambient ether dwelling.
Lord, what is frail and sinful man, that thou
With immortality hast wreath'd his brow,
And placed him lower than the seraph-band,
With bliss to crown him at thy own right hand?
Thou mak'st thy creatures subject to his will,
And dost his daily cup with blessings fill.
Ruler of all! "Lord God omnipotent!"
Thy name in all the world is "Excellent!"

L. C. W.

Miscellaneous.

THE THREE FORMS OF ABSOLUTION.—There be three several forms of absolution in the service. The first is that which is used at morning prayer; the second at the visitation of the sick; the third at the communion. All these several forms, in sense and virtue are the same; for as when a prince hath granted a commission to any servant of his to release out of prison all penitent offenders whatsoever, it were all one in effect, as to the prisoners' discharge, whether this servant says, By virtue of a commission granted to me, under the prince's hand and seal, which here I shew, I release this prisoner; or thus, The prince who hath given me this commission, he

pardons you; or, lastly, The prince pardon and deliver you; the prince then standing by, and confirming the word of his servant. So it is here all one as to the remission of sins in the penitent, whether the priest absolves him after this form, "Almighty God, who hath given me, and all priests, power to pronounce pardon to the penitent, *he pardons you*;" or thus, "By virtue of a commission granted to me from God, *I absolve you*;" or lastly, "*God pardon you*, namely, by me, his servant, according to his promise, 'Whose sins ye remit, they are remitted.'" All these are several expressions of the same thing, and are effectual to the penitent, by virtue of the commission mentioned by St. John, xx.—*Auth. Sparrow, B.D. (1657): Rationale upon the Book of Common Prayer.*

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—There are, blessed be God, many ways in which the laity may fully render assistance to their clerical brethren; there are many aids which do not militate against the fundamental principles of the Church. And I consider it one of the chief and most valuable characteristics of our venerable society, that it unites in the closest bonds all classes of churchmen with the ministers of the Church; that it associates them together upon equal terms, in a service open to all alike, in a general duty, in one common labour of love; and that upon known and determinate rules, which permit no invasion of the sacerdotal office, and no departure from the standard of the faith. Who is there within the wide range of our civil communion that may not thus assist in some degree or other, by joining the operations of our venerable society? All may meet as Christians on the broad ground of God's holy word, which it is the first object of this society to circulate. All may meet as churchmen on the narrower, but scarcely less important, ground of the book of Common Prayer, because it is, in their judgment as churchmen, the best commentary on the Bible. All may meet as friends to the moral, and religious, and political welfare of the community, on the ground, not only of the Bible and the Prayer-Book, but of those numerous publications, which are intended for the moral and religious culture of the population, and are adapted in the main to make them good citizens and good men. There is surely ample room, then, for the exercise of all the zeal and devotion which the pious and judicious layman may possess, in the circulation of these various works throughout the length and breadth of the land. By a liberal distribution of the word of God, and the discreet dissemination of our other treasures, he may awaken many a slumbering soul to a sense of his danger, and bring him to the cross of Christ; he may fill the hungry with the bread of life, he may refresh the weary with the waters of comfort, he may revive the spirit of the humble and the heart of the contrite, and, by the blessing of God, he may be the means, at last, of conveying to some penitent sinner the sure hope of pardon and peace. And all this he may do, without any interference with the proper functions of the minister, and without introducing that "confusion" of which we are emphatically told "that God is not the author," but of peace.—*Sermon by the Rev. John Bull, D.D.*

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LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE

Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 95.

MARCH 17, 1838.

PRICE 1½d.

INFIDELITY THE COMMON CHARACTER- ISTIC OF MANKIND.

BY THE REV. T. E. HANKINSON, M.A.

Minister of St. Matthew's Chapel, Denmark Hill.

No. I.

WANT of faith we consider to attach to men universally; to some, professedly; to all, more or less, involuntarily. I will say a few words of the unbeliever by profession. "They are a very froward generation." By "froward," we understand stubborn; and we know nothing that conveys the meaning of avowed unbelief, but this kindred expression, stubbornness. There is not a man on earth who is a conscientious unbeliever. I mean by a conscientious unbeliever, one who disbelieves the things that are revealed to him of God's nature and will, because he is absolutely unable, on sober judgment and mature deliberation, to attach credence to them. We know that faith is a gift of God, but we are sure that it is, up to a certain point, a common gift,—common as the air we breathe, or the light we look upon. If a man becomes an infidel, it is because he casts away a *gift* of God, a gift which he possessed in common with the rest of his species, and which he parted with by a distinct act of his own will, because he finds or fancies an inconvenience in retaining it. It is true the eyes of the understanding see but dimly, till the Holy Spirit has made some progress in his work of clearing away the film of natural dulness and delusion; but still they *do* see, and see a great deal more, and a great deal further, than suits the habits and inclinations of a man who desires to live without God in the world. Avowed infidelity is not, blessed be God, a

crime very frequently met with in the middle or lower walks of life; but still there are none who are free from the possibility of its dangerous contact. I fear that too many examples of it might be found among those whom we should least suspect of such wickedness and folly, who occupy the situation of male servants and dependants upon a household: and if I could speak a word for the cautionary warning of any such, whatever be their outward circumstances, I should greatly rejoice.

I would tell them, then, very plainly, what is the origin and progress of unbelief. A man wants to get rid of the fear of God; but he cannot do this till he have got rid of the faith of God. He cannot follow out his wicked propensities in peace, while he is haunted by a belief in those words,—“Thou, God, seest me; thine eye is upon me at all times and in all places. Thou art a Master whom I cannot deceive by equivocation, nor cajole by hypocrisy.” So this is a feeling and a consciousness that he must be rid of; and Satan, and his wicked companions, and his own evil heart, make a strong conspiracy against his faith, and thrust it out of his mind, as it were by main force. The sinner, with his own hand, puts the extinguisher upon the candle of truth, because he hates to look upon the objects which it discovers to him. He may try to persuade himself that a man cannot help his belief; we warn him that he can, at least, his unbelief. We warn him that he is conscious of good, or at least has sufficient reasons why he prefers to live in darkness;—that, like the fool, because he hated to be reproved, and did not choose the fear of the Lord, he, at last, succeeded, after

many a painful effort, in attaining to the climax of folly, and saith in his heart, "There is no God."

I do think it possible that a man may, by dint of hard labour, and the solicitations of a depraved will, have persuaded himself into the belief of this monstrous proposition, "there is no God;" and, so far, his infidelity may be called involuntary, inasmuch as he sincerely and truly thinks what he professes, and can see no sufficient reason to think otherwise. But, supposing this to be the case, how does it better his condition? Does it take away its responsibility, and therefore its guilt, if, after all, there *should* be a God, and his infidel opinions respecting him should prove untrue? I will give him all the comfort that God's word affords to such a case, if he will turn his eye to that passage (2 Thess. ii. 19) where his infidelity is called all "*deceivableness of unrighteousness in them that perish*, (why do they *perish*?) because they received not the love of the truth, that they might be saved; and, for this cause, God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." That was it; there was the root of the mischief—they had pleasure in unrighteousness; *therefore* they loved not the truth; *therefore* they believed not the truth; *therefore* God sent them strong delusion, that they should believe a lie; and *therefore* they shall all be damned. The mischief originated in themselves; and upon themselves it will eventually recoil in destruction.

I wish that the subject of unbelief respected only the infidel by profession. I wish that, in turning from a few wretched outcasts from mental or moral rectitude, I could say of the numbers that remain, they are believers; they "*live by the faith of the Son of God*." But the truth must not be concealed; and the truth is, that, far short of the folly of open infidelity, there is the inconsistency of secret, but most influential unbelief; and of many who tell others, and think themselves, that they have recognised and received the great doctrines of God's revelation, an inspired man like Moses, yea, an uninspired man, who has an opportunity of testing their professions by their practice, would be compelled to acknowledge that "they are a very froward generation, children in whom there is no faith" (Deut. xxxii. 20).

I will briefly prove this point, by a reference to matters which are open to general observation. The omnipresence of God is a truth respecting which no Christian man professes to entertain a doubt. It is a majestic, though a simple truth, that the Being whose eyes are

too pure to bear the aspect of iniquity in any shape or degree, is a present witness of every action, auditor of every word, and observer of every thought and of every feeling. It is a truth, the belief of which would be enough to keep down the soul in the perpetual posture of reverence, to hold every thought bound to, and rivetted upon the leading idea, that God is at our side, to shame down all impurity of feeling or levity of speech, if it were only from the very fear of Him in whose eyes the heavens are unclean, and who chargeth his angels with folly. We should at least have supposed, that, if no other effect were produced, the soul would have been held in bondage, under the conscious pressure of an insurmountable restraint, imposed by its perpetual recognition of the presence of a Being so infinitely, and in every respect, its superior. But all these suppositions, however justly formed, fall very wide of the fact. Men act, in most cases, as though they were confident that the eye of God was engaged in contemplating other objects than them and their actions. God is the last person for whose presence they seem to feel a care. Were they called to stand before an earthly sovereign, how carefully would they frame their speech, look, and demeanour, so as to present to him the appearance of the most profound and respectful devotion and attention; and how much would they consider a person to offend against all the laws of propriety, who should conduct and express himself with the same familiarity and carelessness in the presence of royalty, as he would in conversation with his most ordinary acquaintance! The only excuse for such an one would be, surely he does it ignorantly; he does not know that the king hears every word he speaks. But can the same excuse be made for those who act and speak lightly, and even irreverently, in the presence of the blessed and only Potentate, the King of kings and Lord of lords? No! in this case no one could plead ignorance, and every one would be ashamed to plead unbelief. What, then, are we to conclude that they know and believe God sees them, and yet, having this knowledge, and possessing this belief, they act contrary to his declared will, and even, at times, speak disrespectfully of his holy name? This is the first case in which practice contradicts profession; and when the evidence of these two is at variance, no sensible person ever hesitated which to receive and which to reject.

Again: we suppose it an universally admitted fact, that Christ by his sufferings and death procured, by his resurrection and ascension confirmed, and by his perpetual intercession conveys innumerable blessings

of the highest and most lasting importance to those who believe on his name, and that but for such interference, miseries too dreadful to contemplate would have been our everlasting portion. Now, how are they for the most part affected who insist upon it that they believe this as a most certain truth? Make trial of the human heart; take an ordinary sufferer, and do him an act of kindness: there are very few indeed who will not respond to it with affectionate and grateful acknowledgment. They take your kindly action as a convincing proof of your kindly feeling; and, under this conviction, they do all they can to make you aware how keenly they are alive to the sense of obligation. I need not repeat, item by item, the claims of the Son of God upon our gratitude and service; we know them, at least we say we know them: we are ready to allow that human benefactor never did, and never could do, what he has done. But, account for it who can, that, of all blessings which fall to the lot of man, there are none which are regarded with such real and general indifference as those Christ offers to his acceptance; of all the love that ever calls forth a response from his feelings, none is more coldly accepted, and more feebly returned, than the love of Christ. Tell us why those mysterious agonies, which were omnipotent to disarm justice of its sword, to despoil death of its sting, and to wrest from hell its dominion, at which the inanimate earth shook in sympathy, and the sun hid himself in shame and terror,—tell us why these are only powerless when they make their appeal to the hearts of those for whom they were encountered and endured. We may tax our ingenuity as we please,—there is but one way of accounting for this: it is because those for whom the Saviour died are “a very froward generation;” and though, in virtue of his atonement, they are once again admitted into the family of God, yet they are “children in whom is no faith.”

[To be concluded in next Number.]

THE THUMMIM AND URIM.

BY THE REV. JOHN LOCKHART ROSS, M.A.

Of Oriel College, Oxford.

NO. II.

BUT I am naturally led to make a few further remarks upon the Thummim and the Urim. Thummim signifies holiness of character and life; Urim the knowledge or learning requisite for the priestly office. Both are required for the proper discharge of sacred functions; but holiness here takes the precedence of learning. For if “without holiness no man shall see God,” undoubtedly those who are ordained to serve at God’s altar must themselves also be holy. They are styled in God’s word, “the priests of the Lord,” and

“men of God,” appointed to shew forth God’s law and statutes; and, in the New Testament, they are termed “ministers of reconciliation,” and “ambassadors of Christ,” ordained to stand, like Aaron, “between the living and the dead,” to point out the way of salvation through the one Mediator between God and man, Jesus Christ, and to lead, also, themselves the path to heaven. For this purpose the Levitical and Evangelical priesthoods were divinely instituted by God, and separated from their brethren, just because their office is divine, relating both to heaven and to earth; to the performance of the Divine worship; to the setting forth the Divine glory and grace; and reclaiming a lost world to purer and more elevated enjoyments than the pleasures of sin or the frivolities of this life, are able to afford. However necessary it may be, accordingly, for us duly to venerate the priestly office, bearing at all times in mind its Divine institution, though some who are invested with it may be probably destitute of holiness, it is most essential that on the character and life of every minister of the sanctuary should be inscribed, as upon Aaron, “Holiness to the Lord.” If the vessels of the sanctuary are required to be holy, surely the priests of the Lord should be much more so. And although, by God’s mercy and grace, many such assuredly there are, still, as an eminent writer has observed, “prophecy doth not always presuppose sanctification; many a one,” like Balaam, “hath had visions from God, who shall never enjoy the vision of God: a little holiness is worth much illumination.” It is the example as much as the preaching of God’s ministers which has influence either for good or for evil with their people; and this cannot too powerfully weigh with them, to “avoid even the appearance of evil,” and to “be ensamples of good works.” Their lives are designed to be an “epistle,” as the apostle has expressed it, “known and read of all men,” and should therefore shew forth the “beauty of holiness,” depicting in strong and varied colours the graces and the virtues of the Christian character and life; for, by their sacred character and office, they are the holy ones of God; and Moses has supplicated accordingly for them the grace of holiness; and our Lord solemnly engaged, before his ascension, to confer upon his apostles the Holy Ghost. “Receive ye the Holy Ghost,” says the appointed minister of God in the impressive ordination of our Church; and the apostle has directed Timothy, “not to neglect the gift that was in him, which was given him with the laying on of hands.” And if to this holiness there be added (and assuredly there must of necessity be added) learning or knowledge for the due discharge of the ministerial office, the character of a man of God will then be truly exhibited, and the direction of the apostle be fully complied with, “to follow after righteousness, godliness, faith, love, patience, and meekness; to keep that which is committed to his trust; to hold fast the form of sound words; to preach the word; to be instant in season, and out of season; to reprove, rebuke, and exhort with all long-suffering and doctrine;” and thus shall “the man of God be perfect, thoroughly furnished unto all good works.” For it is vain to imagine that holiness, however great, can avail without knowledge, or, as it has been termed, the Urim of God. Upon the apostles were accordingly bestowed supernatural gifts, necessary for their high and important office, having been previously unlearned and ignorant men; and now that these miraculous gifts are no longer vouchsafed, a diligent attention must be given by the ministers of God to the acquisition of human knowledge, for the better discharge of their sacred trust among men, assured of His blessing to whose service their talents, their knowledge, and their whole lives, are from henceforth to be devoted. This Urim, or learning, Moses in a high degree possessed; and St. Paul, the great apostle of the gentiles, was distinguished among his contemporaries for his ac-

quirements in all knowledge, both human and divine. Learning, however, must always precede instruction, more especially in the care of God's servants; and in no part of the sacred volume, perhaps, has the office of the priesthood been more fully described than by the prophet Malachi, in the close of the canon of Scripture: for, after reproving the priests for their wickedness, and denouncing a heavy curse upon them, because they did not lay his denunciations to heart, the following is the language of the Lord of Hosts:—"Ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of Hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they [that is, the people] should seek the law at his mouth, for he is the messenger of the Lord of Hosts."

But, again; I would remark, that the "holy one," spoken of by Moses, denotes the Levitical priesthood, and, by a necessary inference, that which afterwards succeeded it under the Christian dispensation. Upon this part of the subject, I have little further to observe, as it has necessarily been alluded to above. The priesthood is holy, because it belongs to Him who is holy, and who has solemnly instituted it for his own honour and service: the portion which was therefore bestowed upon it was commanded to be set apart by the Israelites for God—for they that serve at the altar were appointed likewise to live by the altar. It is further stated also of Levi, that "he said unto his father and his mother, I have not seen him; neither did he acknowledge his brother, nor knew his own children, for they have observed thy word and kept thy covenant. They shall teach Jacob thy judgment, and Israel thy law; bless, Lord, his substance, and accept the work of his hands." Nothing can more accurately describe the separation of God's "holy ones" from secular concerns, or the nature of the office they were called upon to perform; and such likewise are the duties, and such also assuredly should now be the character of God's "holy ones," under a purer and a nobler dispensation than the Israelites were permitted to enjoy. As we are possessed of a clearer revelation than Moses was permitted to unfold, even the Gospel of salvation by Jesus Christ; the ambassador of Christ should therefore, in a more especial manner, be continually deriving at the throne of grace a greater supply of the Holy Spirit of God, and a greater acquaintance than others with the methods of God's providence, and the scheme of human redemption. He should endeavour to imbibe more deeply of the spirit which actuates the armies of heaven, whose business as well as whose happiness consists in doing their mighty Maker's will in those mansions above, where happiness (just because holiness) for ever reigns. He should come from the mercy-seat of God possessed of celestial knowledge, and influenced by heavenly motives, to speak to his people of high and holy themes,—to point out the only remedy for sin, and the only path through a Redeemer to glory. He stands, as it were, upon an eminence, and contemplates the danger around; he beholds a universe lying in wickedness, and the impending storm of the Almighty's vengeance, which is ready to burst with tremendous fury on their heads: he knows of a mighty and merciful Deliverer, by whom they might be saved, and who hath brought "life and immortality to light by the Gospel;" he beholds the gloomy sovereign of that abode, where "God hath forgotten to be gracious," alluring them by his temptations, rejoicing in their misery, accelerating their progress to destruction, and preparing for their reception within those portals where the light of God's Spirit never enters, and from which no unhappy

wanderer is ever able to return; and knowing and beholding all this, the messenger of the Holy One feels his compassion powerfully excited, and his zeal for their recovery aroused. By his instruction, and by his example, he endeavours to stir up the insensible mass of ungodliness around him, and to reflect some measure of the light which cheers and irradiates the courts above. He warns all of the danger that awaits them; he describes the vanity of all here below, its unsatisfying nature, and its short-lived existence; he reproves their supineness and indifference; he rouses them by every argument which his Master has delivered to him in his word; and he not only points, but leads upward to that eternal "rest which remaineth to the people of God."

If such, then, be the duty of God's ministers, as the "messengers of the Lord of Hosts," what, I am next led to inquire, is the duty of those who are commanded by the Almighty "to seek the law at their mouth," and to whom they should pay regard as the "holy ones" of God? To them they must repair, of course, for instruction,—for them they must be constantly and earnestly imploring guidance and a blessing from the great Head of the Church, by whom they have been solemnly and divinely appointed; and no consideration, however plausible, should induce them to dispense with their services, or to despise and neglect this holy ordinance of God. "God," says the excellent Bishop Hall, "is a God of order, and hates confusion, no less than irreligion. Who, but the successors of the legal priesthood, are proper to judge of the uncleanness of the soul? whether an act be sinful, or in what degree it is such; what grounds are sufficient for the comfortable assurance of repentance—of forgiveness; what courses are fittest to avoid the danger of relapses;—who is so like to know, so meet to judge, as our teachers? Would we, in these cases, consult oftener with our spiritual guides, and depend upon their faithful advices, it were safer, it were happier for us. O the dangerous extremity of our wisdom! Our hoodwinked progenitors would have no eyes but in the heads of their spiritual fathers: we think ourselves so quick-sighted, that we pity the blindness of our able teachers; none but ourselves are fit to judge of our own leprosy."* Deeply must such conduct, wherever it is displayed, be lamented, which casts dishonour upon God's holiest institutions, and constitutes our own views the limit of our obedience to the commands of Him whom, nevertheless, we profess to honour and to serve. To such persons the language of the prophet Samuel to the king of Israel may be properly applied: "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice; and to hearken, than the fat of rams." Nor will a less certain rejection follow all such imperfect compliance with the Divine commands, than befell the unhappy monarch of Israel, whom the Lord rejected from being king, because he had presumptuously disobeyed the commandment of the Lord. Our limited views of what is right must not form the measure by which the Divine dispensations are to be tried; for "all things," to adopt again the language of Bishop Hall, "receive their virtue from Divine institution. How else should a piece of wheat bread nourish the soul? how should spring water wash off spiritual filthiness? how should the absolution of God's ministers be more effectual than the breath of an ordinary Christian? Thou, O God, hast set apart these ordinances, thy blessing is annexed to them; hence is the ground of all our use, and their efficacy."†

The Christian priesthood, it would accordingly appear, as the legitimate succession of the Jewish, is of Divine origin and institution; and having been commenced by our Saviour and his apostles, has been transmitted by a regular channel to the present time.

* Contemplations, b. iv. con. 10.

† Ib. b. iv. con. 13.

That channel undoubtedly was the Romish Church, which, though unsound on many important points, was still perfectly qualified to carry on the line of apostolical succession; the unworthiness of the Romish priesthood not invalidating the ordinances of the Church; forasmuch as "they do not the same in their own name, but in Christ's, and do minister by his commission and authority." Their alleged, and justly alleged, unworthiness, therefore, does not in the least affect their transmission of the priestly authority, as a medium, or channel of conveyance; just because that channel (unworthy as it has proved), has been ordained by the Almighty for the execution of his designs, who maketh, when it pleaseth him, even "the wrath of man to praise him." As he therefore has appointed this channel, impure as it may have unhappily become, shall we presumptuously reject it, and substitute other channels of our own, which our feeble and contracted views may deem more reasonable and agreeable to the Divine mind? This is nothing more, alas! than a vain attempt to reconcile the plans of Infinite Wisdom with our contracted, and prejudiced, and invariably mistaken views! Vain is it for any of us to bewiser than God; vain to accommodate the Divine dispensations to our unreasonable views: and I cannot, therefore, in conclusion, do better than earnestly press upon my readers the conviction, which I deeply feel myself, that God is best pleased with those who, yielding up their own wills and understandings to his divine and in some respects inscrutable wisdom, confidently believe, that whatsoever the Lord doeth must undoubtedly be right, and that all things, however unlooked-for, minister not merely to the well-being of man, but to the present and everlasting glory of God.

PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

No. XX.—*Slieve Donard.*

IN the county Down, where the magnificent range known as the Mourne mountains terminates on the coast, there rises what may well be called the king of that giant group. Slieve Donard is nearly 3,000 feet above the level of the sea at its base, abrupt in its ascent, and presenting at the highest point a dome-like elevation of extraordinary grandeur. Immediately beneath this towering summit lies the exquisitely beautiful demesne of Lord Roden, Tollymore Park; but on that side the mountain is wholly inaccessible: a circuit of some miles must be made to reach the only track by which the ascent can be gained, and that, after a short space, disappears, leaving the traveller to his own choice, in the four hours' hard labour by which he may expect to reach the pinnacle of his ambition. And little of a traveller's soul can he possess who does not consider that attainment an abundant recompense for his toil.

Viewing Slieve Donard's height from the demesne, I had remarked what appeared an object about as large as an ordinary milestone, topping its crest; and, although making all reasonable allowance for the deception that so vast an altitude might occasion as to size, I was amazed to find myself within a heap of stones, the irregular outline of which might probably enclose as much ground as a moderate-sized dwelling-house stands upon. In some places the wall thus formed was several feet in thickness, and between seven and eight in height: at other points only a few scattered stones marked the boundary of the principal heap, within which was a well of excellent water, and

close beside it a large slab of dark grey stone, supported by heaps of various dimensions, and formerly used as a Romish altar.

Amid the exultation that naturally followed the success of our arduous undertaking, and the enjoyment of plentiful good cheer, rendered delicious by the sharp edge that fatigue and our elevated position, with the help of a rough sea-breeze, had imparted to our appetites; in spite, too, of the overpowering extent of our magnificent view, embracing England and Scotland in its range, I felt oppressed at heart, and could have stolen away—in truth, I did steal away from the merry group—to indulge the sadness that I could not dispel. What extent of effort was requisite to bring an active, unencumbered frame to that spot, I had sensible experience of in every limb and sinew; yet the stones that by hundreds and thousands lay heaped about me, many of which I could not, by any exertion, have lifted from the earth, had all been brought from the plain below by the hands of devotees to the blinding and destroying system of popery.

It cannot be doubted, that my feeling, in the first instance, was one of deepest compassion for my deluded fellow-sinners, and increased abhorrence of that crafty device, which, by making merchandise of their souls, maintains itself in supreme power, and holds them in abject bondage. The prevailing impression, however, was of a more personal nature. I read a rebuke in every object before me. Calculating the ponderosity of the burden, the length and extreme laboriousness of the way, and considering the debility probably induced alike by the privations of poverty and the imposed exercise of fasting, how could I look upon the evidences of what a false religion could stimulate its votaries to achieve, without being struck to the heart by a consciousness of my own fearful lack of zeal and devotion in what I know to be the truth? Many poor, emaciated creatures had, "for the glory of God," as they term and consider it, borne those burdens up to the spot where I found them: how often had I, for the glory of God, encountered as large an amount of labour, suffering, and privation? Many a diseased creature had dragged his feeble, perhaps crippled, limbs and exhausted frame to the top of Slieve Donard, to plunge them in the so-called holy well, hoping to find a healing power in its spring. Alas for my careless, lagging, reluctant steps, over smooth, and even flowery paths, to bring my death-stricken soul within reach of the waters of eternal life!

The error of the poor Irish devotee consisted in attaching a notion of merit to his difficult service, and in supposing that thereby he made God his debtor to a certain amount. My sin lay in the habitual neglect of far easier duties, by the performance of which I might before men manifest somewhat of gratitude for the free gift of what the poor papist blindly toiled to purchase, and toiled to the last in vain. The conviction that struck me so deeply was this: I confess daily that it is my bounden duty to yield myself a living sacrifice to the Lord, and to love Him with all my heart, soul, mind, and strength. Now here is an evidence of what may be accomplished when those faculties are really and in earnest devoted to an object and an end; and what have I ever done, or attempted, even with the offered strength of Omni-

potence to aid me, equal to the carrying of one of these stones from the beach yonder, to this elevated spot? Bodily exercise, I know, profiteth little; and I might bring the church of Newcastle, lying far below, to the crown of Slieve Donard, and be further from the kingdom of God at the close than at the commencement of such a task; but have I ever put forth my energies, to serve God in the Gospel of his Son, with the honesty wherewith these poor people have exerted themselves to serve them which be no gods? From the depths of self-abasement, I even ventured then to cast a thought beyond myself, and asked, Are Protestants, enlightened, unfettered, spiritually instructed Protestants, as much in earnest in Christ's cause as these their degraded fellow-subjects are in that of antichrist? I fear we are not so willing to act and to suffer according to the will of God, as they ignorantly are to strain every nerve in violating that will. A thousand instances in my own experience, where a little extra self-denial, a little more determined energy and perseverance in an unpleasant task, might have greatly redounded to the glory of God and the good of his people, arose to my remembrance, filling my eyes with tears, and my heart with remorse. And often, when tempted to flag in some work and labour of love, I do hope that I shall, by the Lord's blessing, find a powerful stimulus in the recollection of that broken heap of stones on the lofty summit of Slieve Donard.

Biography.

THE LIFE OF MARTIN LUTHER.

[Concluded from Number XCIV.]

THE defiance which Luther had manifested by burning the papal law and papal decrees, was followed by acts which must have been deemed still more affronting to the majesty of the pope. He selected thirty articles from the papal laws as a specimen of the corrupt contents of the books he had lately burned; and after writing short and severe remarks upon them, he printed and circulated them as a tract among the people. "Let no man's good sense," said he, "be so far seduced as to reverence the volumes I have burned on account of their great antiquity or their high titles. Let every one first hear and see what the pope teaches in his own books; and what abominable, poisonous doctrines are to be found among the *sacred, spiritual* laws; and then let him freely judge whether I have done right or not in burning such writings." Luther selected two articles as samples of the rest, and of the system to which they belonged; declaring that if any advocate of the papal cause should defend them, he could and would such "a tale unfold" respecting the popedom, and the grounds on which it pretended to set up its claim, as would, in its results, lead to the full victory of the cause he had undertaken, which he believed to be the cause of God, even as he was conscious that he had taken it up "in the name of God." The pope issued a second bull against him, in a little more than three weeks from the time of the burning of the pontifical books, namely, on January the 3d, 1521. In it the pope most arrogantly and impiously styles himself, "The divinely appointed dispenser of spiritual and temporal punishments." After repeating the former bull, he pronounces on Luther and his followers his eternal anathemas. His enemies now contrived to have him brought before the diet (or general assembly) to be held at Worms; their design, doubtless, being to secure his person. The emperor Charles V.

issued orders for his appearance; but the elector of Saxony refusing to concur in that measure, the emperor recalled the summons. The elector wished Luther to have a fair hearing, but feared the consequences of bringing him among his adversaries. He determined on two points; not to compel Luther to appear at Worms against his will, and to secure to him a safe conduct both to and from that place. When Luther was made acquainted with the intentions of his adversaries, and was asked what he should do, if he should be summoned to appear at the diet, he answered, that if he should be called thither by so high an authority as that of the emperor, he would conclude it to be the Divine will that he should go; and if violence was done to him, as probably might be the case, he would recommend his cause to God, who had saved the three children from the fiery furnace; and if it should not please God to preserve him, his life was but a small thing compared with the life and sufferings of Christ. "Though kings and princes," said Luther, "conspired together against the Lord and his Christ, yet, as it is written in the same Psalm, Blessed are they that put their trust in him. It is not our business to determine whether more or less benefit will accrue to the Church from my life or my death; but it is our bounden duty to beseech God that the reign of Charles may not commence with blood, shed in an impious cause. And for my part, as I have often said, I would much rather die by the Romanists alone than that he should be involved in this business; but if I must die, not only by pontifical, but also by civil injustice, God's will be done. You have here my resolution. Expect from me any thing rather than flight or retraction: I mean not to flee, much less to retract. So may the Lord Jesus strengthen me! I can do neither without scandalising godliness, and hurting the souls of many." Secured by a safe conduct, Luther resolved upon his journey to Worms: several friends accompanied him on his journey, and others joined him, on the road. He had been forbidden to preach at any of the towns through which he had to pass; but he declared that he had never promised to obey that injunction, and that the word of God ought not to be bound. Accordingly he preached at Erfurt as he went, and at Eisenach as he returned, and in various other towns. In the course of his journey to Worms, Luther was considerably indisposed. In a letter to his friend Spalatinus, who was then at Worms, he says, "All the way from Eisenach to Frankfort I have experienced such languor as I never felt before. Besides, I hear the emperor has published a mandate to frighten me (alluding to the order issued by Charles for collecting together all Luther's books); but Christ, nevertheless, lives; and I will enter Worms, though all the gates of hell and all the powers of darkness oppose. I mean to terrify and to despise the prince of darkness." At Oppenheim, near Worms, they earnestly entreated him to advance no further. The example of John Huss was no very encouraging recollection, whom an imperial safe conduct had not been sufficient to protect from Romish deceit and cruelty. He told his friends at Oppenheim, "that though he should be obliged to encounter at Worms as many devils as there were tiles upon the houses of that city, this would not deter him from his fixed purpose of appearing there; that these fears of his friends could only arise from the suggestions of Satan, who apprehended the approaching ruin of his kingdom by the confession of the truth before such a grand assembly as the diet of Worms." He arrived at Worms on the 16th of April, 1521; and as he stepped from his open carriage, he said these words in the presence of a vast concourse of people, "God will be on my side." Had Luther been swayed by vanity, it would have been greatly nourished by the reception he met with here. Immense crowds daily flocked to see him, and he was visited by persons of the highest rank. He lodged with the Teutonic

knights, near the elector of Saxony; and on the day after his arrival was conducted to the diet by the marshal of the empire. The crowd was so great, that it was found necessary to conduct him privately through a garden, and by back stairs, to the hall where the emperor and the diet were assembled. When he was called upon by the official of the archbishop of Treves to own or to disown such books as went "by his name," Jerome Schurff, a doctor of the civil law, who had come from Wittenberg as Luther's advocate, called out with a loud voice, "Let us hear the titles; let us hear the subjects of the books;" which were accordingly read over in order by the official. Luther said that these books, unless they had been mutilated or altered, were certainly his own. He was then asked whether he meant to defend their contents, or would retract them. Hereupon he begged to be allowed to defer his answer until the next day; which being granted, he made his defence the following day in a speech delivered in the German language, in which he entreated the emperor and the members of the assembly to produce evidence against him; and "however high," said he, "or however low, be the rank of the person who shall be able, from the sacred Scriptures, to convict me of error, I will instantly retract, and be the first to throw the book into the fire; but, unless I am convinced by Scripture or clear reasons, my belief is so confirmed by the scriptural passages I have produced, and my conscience so determined to abide by the word of God, that I neither can nor will retract any thing; for it is neither safe nor innocent to act against a man's conscience. Here I stand; I cannot do otherwise. May God help me! Amen." Some of the ecclesiastics who were present proposed to punish the author of this pestilent heresy, who was now in their power, and so to deliver the Church at once from such an evil; but the members of the diet refused again to disgrace the German character by violating public faith, and Luther was permitted to depart unhurt. A few days, however, after he had left the city, a severe edict was published in the emperor's name, and by authority of the diet, depriving him, as an obstinate and excommunicated criminal, of all the privileges which he enjoyed as a subject of the empire; forbidding any prince to harbour or protect him, and requiring all to concur in seizing his person so soon as the term specified in his safe conduct was expired. As Luther, on the 4th of May, 1521, was on the road from Möra, he was surprised by several masked horsemen, who took him from his carriage, mounted him on horseback, and galloped off with him. They hastened across the country, through thicket and forest, till they arrived at Wartburg, near Eisenach, about eleven o'clock at night. These troopers had been commissioned by the elector Frederic to convey Luther to a place of safety, as he wished to keep him there till the violence of the storm was abated. Luther was detained at the castle of Wartburg like a noble prisoner of war, and went by the name of Squire George, having to let his beard grow in the lay fashion of the times, and to wear a sword like a knight or a country gentleman. During his confinement his opinions continued to gain ground in almost every city in Saxony. At this time, the Augustinians of Wittenberg, with the approbation of the university and the connivance of the elector, ventured upon the first step towards an alteration in the established forms of public worship, by abolishing the celebration of private masses, and by giving the cup as well as the bread to the laity in the Lord's supper.

Luther at first found his confinement to be a great matter of patience, and it was not without difficulty that he was brought to endure it with resignation. His health suffered considerably from the change in his manner of living. The more rich and plentiful diet, which was supplied at the elector's expense, did not well agree with the constitution of a man who

had been long accustomed to the labours and abstinence of the monastery. But though he passed some severe censures upon himself, we have the best proof that Luther was never indolent, both because his enemies, the papists, never charge him with this fault, and because there are many evidences of his industry: he published many new books, and confirmed his disciples in their attachment to him. He resolved upon making an accurate translation of the Bible in good plain German; for he well knew that this would be one of the best means of shewing the world how far the Romish Church had departed from the simplicity and purity of apostolic times, and of reviving religious knowledge, and the true fear of God. He cheerfully set about a work, which at that time was of no small difficulty, especially as at Wartburg, which he called his Patmos, he was without books of reference. Still, by the help of God, he soon completed his valuable translation of the New Testament, which has ever since been regarded as a treasure of the German Church not to be surpassed. He wrote, besides, his book of comments on the portions of the epistles and gospels appointed to be read in churches, which, under the Divine blessing, has proved very useful ever since. It has been computed, that a person, spending ten hours a-day in transcribing only Luther's works, would require a period as long as the common life of man for the purpose; and yet, besides these literary labours, Luther went through an amount of exertion in active life it would not be very easy to equal. After he had been ten months in the castle of Wartburg, he heard of grievous disturbances among his followers at Wittenberg, and could no longer contain himself in his retirement; but, without asking leave of the elector, hastened to Wittenberg, restored order there, and, with the assistance of some of his learned friends, proceeded to translate the Old Testament; so that, in the year 1534, the whole of the Scriptures were printed in the German language in a single volume. The most distinguished of his assistants in this work, and indeed of his fellow-labourers in general, was Philip Melancthon, a native of Bretten, in a part of the palatinate now belonging to Baden. He was a man of remarkable learning and piety, whose meekness and gentleness were often of great service in keeping Luther within the bounds of moderation in controversies. It was common for his scholars to write down what he dictated or delivered in lectures, so that he only had to read over what they had written; and this explains why his writings are so voluminous, while his life was so active. Within the space of little more than three years, Luther's works were translated into the Spanish language; and within a little more than four years a traveller purchased some of them at Jerusalem. Every where the decision was either for the pope or for Luther; and as early as the year 1519, a papal legate, passing through Germany, remarked, that he found, wherever he went, three on the side of Luther to one on that of the pope. A disciple of Luther's, who preached "the new," that is, the scriptural, "doctrine" in a town at Saxony, wrote, that he was unable to express how ardently and attentively people received the word; how willingly they were led on; that he often had to weep for joy to think how they endured and loved so weak and insignificant a teacher as himself. Wherever popish adversaries hindered the admission of one Lutheran minister, the people flocked to the nearest town, though miles distant, to hear another. At Zwickau, Gabriel Didymus was minister; and though he had but a weak voice, yet the hearers crowded round the pulpit, and listened to him for nearly a whole day together. At Annaberg, both Leidenmann and Myconius preached to very large multitudes. And when Luther delivered his first discourse at Leipsic, the people were so affected by it, that they all fell on their knees, and thanked God for such a word as this. And even

Cochläus, a rancorous opposer of Luther, relates, that women at their spinning-wheels had the New Testament open before them, and read passages of it to the monks, who gathered round them, and so confounded them, that they took care never to enter their houses again.

In the year 1525, Luther's life was attempted by a Polish Jew, a doctor of medicine, who came to Wittenburg, having agreed to do this act for two thousand pieces of gold. The doctor and his accomplices were seized, and carried before a magistrate, but they refused to make any confession; and Luther entreated that they might be set at liberty, rather than be examined by torture, according to the custom of those times.

After the death of Frederic, the reformation of the Church in Saxony was happily completed under the elector John. Additional light found its way gradually among the people; convents were deserted and dissolved, abuses rectified, and worthy ministers of the Gospel appointed. This was also the case in Hesse about the year 1526, when the landgrave Philip welcomed the reformation with great zeal; and soon most of the provinces and towns of Germany were enlightened with sound doctrine. On the 4th of May, 1526, the princes, who favoured the reformation, concluded at Torgau a defensive league and covenant against the enemies of the Lutheran doctrine; and on the 19th of April, 1529, they published their solemn *protestation* against the decisions of the diet of Spire, which had condemned them without a hearing,—whence originated the name of *Protestants*. The Protestant princes and estates, delivered at the diet of Augsburg, on the 25th of June, 1530, that profession of faith now known by the name of the “Augsburg Confession,” in favour of which three electoral princes, twenty dukes and princes, twenty-four counts, four barons, and thirty-five free imperial towns, declared themselves—some at the time when it was drawn up, and others afterwards; hence liberty of belief was fully conceded to them in the year 1532.

A tempest had long been gathering, and was ready to break forth in all its violence against the Protestant Church, when it pleased that God, who had raised up Luther to be a mighty and efficacious instrument to accomplish his purposes, to remove him from the world to which he had proved such a benefactor. Having gone, though in a declining state of health, and during a rigorous season, to his native city of Eisleben, to compose a dissension among the Counts of Mansfield, he was seized with a violent inflammation, which terminated his life on the 18th of February, 1546. He died stedfast in the faith which he had preached, his last words being, “Father, into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth” (Ps. xxxi. 5). D.

THE MEEK BEAUTIFIED WITH SALVATION:

A Sermon,

BY THE REV. WILLIAM BOLLAND, M.A.

Vicar of Swineshead, Lincolnshire; and Minister of
Trinity Chapel, Cheshunt.

PSALM cxlix. 4.

“He will beautify the meek with salvation.”

THE people of God are called by different names in the Bible, and are described under various characters. Sometimes they are called just and righteous, and are said to “fear God,” like Job, and to hate all iniquity. Sometimes they are said to be “men

after God's own heart,” as David was; or to “walk with God,” as Noah and Enoch did. In one place they are said to be “faithful,” like Abraham; and in another, to “trust in the Lord with all their heart,” and to take “delight in his commandments.” Here, in our text, they are called “the meek,” as, in other places, “the meek of the earth;” and respecting such characters it is here declared, that God “will beautify the meek with salvation.” We will therefore consider,

I. The character of those who are here described as “the meek.”

II. Explain what is meant by their being beautified with salvation.

I. We are to consider the character of those who are here called “the meek.” They are meek *towards God*, and they are meek *towards man*.

1. They are meek *towards God*. They are meek *under the word of God*, and they are meek *under the dispensations of God*.

(1.) They are meek *under the word of God*. They are humble *under the threatenings of God's word*. The Christian is deeply conscious of his own unworthiness; he has had his eyes opened to a sight of his guilt and his sinfulness; he is no longer pleased and delighted with his own performance of duty, and his fancied good works; he is no longer what he used to be, blind to his own vileness and sinfulness in the sight of a holy God; he now sees that he has broken the law of God, and is therefore under its tremendous curse; he now sees the dreadful evil of sin, as offending a holy God, as grieving the Spirit of God, as crucifying the Son of God afresh, as wounding his own soul, and bringing misery and anguish into his heart; and therefore, instead of palliating it, he is humbled to the dust under the deep sense of it. This makes him meek and humble under the threatenings of God's word, because he knows that he deserves every thing that God has there threatened against sin and sinners; and therefore, instead of his heart rising against the threatenings of God contained in his word; instead of despising and neglecting them, and crying down all such preaching as dwells upon them; instead of trying to disbelieve them, or to hope that God will never be so good as his word, or faithful to his threatenings, he is astonished that these threatenings have not long since been executed upon him. His heart now often trembles under God's word, fearing lest his sins should still expose him to his heavy displeasure; he no longer thinks it an unjust thing for an infinitely just and holy God to punish sin with infinite punishment and everlasting destruction: instead of being angry when he is told of his danger, and that he deserves to perish for his sins, he meekly

bends and bows under the awful sanctions and penalties which he hears and reads from time to time in God's word.

We might also shew, if time would permit, how the real Christian, for the same reason, is meek under the *commands* of God's word; but we proceed to observe that he is meek and teachable *under the truths and doctrines* of the word of God. Some people, when they hear certain doctrines of the Gospel, shew any thing but meekness, any other spirit rather than a meek spirit. When they hear of the necessity of being born again by the Spirit of God, of having the heart changed by divine grace, of being justified through the righteousness of Christ, of being sanctified by the Holy Spirit; when they hear of the necessity of breathing and panting after holiness; when they are reminded that their heart is hard and dead to the things of God, and that they cannot change it of themselves; when they are told how insufficient their good works and their best duties are to purchase salvation; when they are reminded of the absolute necessity of surrendering the heart cheerfully and without any reserve to God,—I say, when they hear humbling truths like these, their hearts rise against such fanaticism and enthusiasm, as they call it; they look upon it as strange jargon, and often shew any spirit but a *meek* spirit on such occasions. But the true Christian "receives with meekness the engrafted word," however humbling it may be to his pride: instead of trying to make the word of God bend to his notions, when they differ from each other, he makes his opinions bend to the word of God. If he does not at first clearly perceive certain truths, he does not carp at them, and quarrel with them and with his Bible, because he cannot understand them; he does not discard and disbelieve them; but it is enough for him to know that these things are written in the word of God, and that thus and "thus saith the Lord." He believes that what he knows not now, he will know hereafter; that in due time more light will shine into his mind and upon the word of God; and that "the crooked places will be made straight, and the rough places plain." If he comes to a passage that seems above his comprehension, or contrary to his preconceived ideas, instead of denying it, or explaining and frittering it away, he bows "with meekness" and reverence to it; he is sure that God must be right, and he must be wrong; and his prayer is, "What I know not, teach thou me;" "Open mine eyes, that I may behold wondrous things out of thy law."

(2.) We next observe that the people of God are *meek under the dispensations of his providence*. When the people of the world

come into any trouble, or distress, or pain, "they are like a bullock unaccustomed to the yoke;" they wonder why *they* should be so much more afflicted than other people; they are at a loss to know what they could have done to have thus provoked God's displeasure; and thus in heart, if not in word, they murmur, and repine, and find fault with God. When his hand is upon them, as they cannot well shew their anger at him, they shew the feeling that is in their heart, by being peevish, discontented, and dissatisfied with every one that is near them. Often, at the very best, they bear their affliction in sullen silence, and submit to it from necessity, because they know they *must*, rather than because they know it is *right* to do so. But the *meek* Christian, under the most trying and afflictive dispensation, can say with Hezekiah, "*Good is the word of the Lord*;" or with Eli, "It is the Lord, let him do what seemeth him good." He is content and satisfied with his lot in the world, however humble, however low; he knows well that he has far more mercies and blessings than he deserves, and that he deserves infinitely more pain and suffering at the hands of God than he endures; and that "it is of the Lord's mercies that he has not been long since consumed;" and therefore he says, "I will bear the indignation of the Lord;" "Shall I," a sinful, guilty creature, "receive good at the hands of God, and shall I not receive evil?" The meek Christian knows that if he received the just desert due to his sins, he would not now have been "in the land of the living;" and that "a *living* man," however afflicted, however bereaved, should "never complain, a man for the punishment of his sin," so long as he is out of hell; and therefore, whatever trials or sufferings are sent, whether bereavement, poverty, reproach, loss of character, or reviling, or persecution, he bears all with meekness—at least it is his desire to do so; he prays and strives to do so; he grieves and mourns when he does not; and indeed when religion and Divine grace are in full exercise, he *does* endure all that he is called to suffer with holy and Christian meekness. Thus is he meek towards God, under the *word* of God, and under the *dispensations* of God.

2. But we also observed, that the Christian is *meek towards man* as well as towards God. It may here, perhaps, be well to observe that there is such a thing as *natural* meekness, and that some are naturally and constitutionally more meek and placid than others; still, this *natural* meekness is very distinct from Christian meekness. There may be what is called *natural* meekness where there is a proud, unhumiliated heart; but true meekness is founded on humility, on lowly views we have of our-

selves; and those who are thus humbled are meek towards their fellow-creatures. If they are injured or insulted by others, or evil spoken of, instead of anger rising in their breasts at such treatment, and instead of shewing themselves ready to resent and to retaliate, their meekness leads them to bear it with humility, to bear and to forbear, to forgive others, as they know they have so much to be forgiven themselves. The Christian does not take fire and burn with revenge at such and such people that have done him an injury; he knows who has said, "Vengeance is mine, I will repay." Then, again, whenever he sees his neighbour's faults, instead of being angry, or having a delight in talking of them, he remembers that where he can see one fault in another, he can see two, or even ten, in himself. He has been in Christ's school, and though he is conscious he is but a dull scholar, yet he has in some measure "learnt of Him who was meek and lowly in heart," and who "when he was reviled, reviled not again." He is meek under any friendly reproof that is given him; and we all know how rare such a spirit is, and what a great degree of Christian humility it requires. He does not turn again and endeavour to justify and vindicate himself, or feel vexed that others should think so unfavourably of him, and take such a liberty with him. His humility, and his sense of his many deficiencies and short-comings, shut his mouth, and lead him to bear what is said to him with meekness, and to be thankful when "the righteous smite him friendly and reprove him," that he may thus learn more and more of himself, and be abased and humbled before God. He is not enraged at any mark of insult and contempt, or want of respect and attention, that he may occasionally meet with. He knows how little worthy he is of respect; and the lowly views he has of himself lead him to expect little honour or reverence from others; and therefore when he does *not* receive it, he does not feel much hurt or disappointed. Ill does it become such a worm as he is, and such a sinful worm, to be offended. "Who am I," he thinks, "that I should be offended with a fellow-worm for not shewing me that respect and reverence that proud man loves to receive?" All anger arises from pride. Where humility prevails most, there will be most meekness. The Christian knows that others have as much or more to bear with him than he has to bear with from others: this tends to humble him, and to keep him meek. He endeavours to "shew all meekness to all men;" "in meekness instructing them that oppose themselves;" to treat them with all kindness, and affection, and mildness, and gentleness, and

thus to imitate the meek, and lowly, and gentle spirit of his Lord and Master.

Having thus considered the character that is described in the text as the meek, we now proceed,

II. To explain what is meant by being beautified with salvation. The meek Christian is beautified with the *garment of salvation*, the *graces of salvation*, and the *glory of salvation*.

(1.) He is beautified with the garment of salvation. By sin and nature he is very offensive in the eye of a holy God; he has no beauty at all; though he was originally made "in the image of God," exceedingly beautiful, because "very good," yet he has now lost it; sin has marred and defaced it, and withered the fair and beautiful bloom of spiritual health and vigour; sin has rent, and torn, and defiled the garment, the beautiful garment of holiness in which he was clothed in paradise, and he has now only a covering of "filthy rags," of his own boasted righteousness, which, to say the best of it, is no better than "splendid sin." But when he becomes convinced of this by the Spirit, and sees himself, in some measure, as the eye of God sees him, and as the word of God describes him, he then, and not till then, desires to be stripped of his own covering, and clothed with the garment of salvation, to be arrayed in "the best robe" of Christ's righteousness, to have on the beautiful "wedding-garment," in which alone he can be accepted of God, to have an interest in the merits and righteousness of a crucified Saviour. And when by faith he is clothed with this, however filthy and polluted he may have been in himself, immediately he is beautiful in the sight of God; "though black, he is comely;" though black in himself, he is comely in the eye of infinite holiness and infinite purity, "without spot, or wrinkle, or any such thing." The garment in which he is now clothed is so perfect, so complete, so beautiful, that the searching eye of infinite justice can see no flaw whatever in it. It was wrought out by the Son of God, and, like himself, is "holy and without spot." It is ample enough to cover every spot, to hide every deformity and every imperfection; and every sinner, clothed in this robe, however polluted and filthy he may have been in himself, becomes beautiful in the sight of God.

(2.) Next, we observe that the meek Christian is *beautified with the graces of salvation*. "The fruits of the Spirit," or the graces of salvation, "are these—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." What a rich and beautiful cluster is here! and what a lovely,

what a beautiful character is that which is adorned with all these heavenly fruits! There is nothing out of heaven to be compared with it; not all the personal charms and attractions of beauty, or all the embellishments of human learning, or all the elegant accomplishments of polished life, can equal this, or compensate for the want of it. The person that has the graces of salvation, and is without all those other charms, is infinitely more beautiful in the eye of God, and angels, and good men, than the person that is possessed of all those to the greatest degree, and is yet destitute of the lovely graces of the Spirit. How lovely is real Christian humility! how beautiful is the meekness and patience of the child of God! how amiable is his kindness, and love, and benevolence, to all around him! how strikingly different from the selfishness, and harshness, and coldness, of the people of the world! Surely, the meek and heavenly minded Christian is the fairest sight upon earth; in the best sense, he "is the noblest work of God." But then it must ever be remembered, that these lovely plants only grow in the garden of Christian meekness and humility. That soul is indeed a beautiful garden where all the plants and flowers of paradise grow, and all the fruits of the Spirit abound in rich luxuriance. How beautiful it is to see the man of passion become meek and gentle under the Gospel; to see the man of intemperate habits become sober, the impure become chaste and holy, the lion turned into the lamb, the vulture into the dove, the thorn into the fir-tree, and the prickly briar into the myrtle-tree! It is so beautiful, that the world cannot help gazing and admiring, though "they hate the change." What character in Roman, or Grecian, or indeed in any other history, can be produced that is to be compared with the faith of Abraham, the purity of Joseph, the meekness of Moses, the fervent zeal of Paul, the ardent piety of David, and the tender affection of the beloved disciple? The man in whose heart the graces of the Spirit reign, may be said to possess something of the beauty of heaven upon earth. How *beautiful* it is to see a man pass over an injury or an insult without retaliation or revenge, and even praying for his enemies! How lovely to see a man returning good for evil! How fair a sight to behold the Christian bearing his trials and afflictions with calm submission to the will of his heavenly Father; to see him patient and meek under pain and distress! How delightful to see faith, and love, and hope, and joy, and humility, and meekness, all meeting and uniting in the heart and character of one person! Are you not almost in love with such a character, even while we are giving this faint

and imperfect sketch of it? There is a heavenly radiance, a holy splendour, an indescribable loveliness in such a character, however low, and poor, and obscure, such a person may be in his station in life. Moses was the *meekest* man in the world; and we are told that he was so " *beautified* with salvation," that his face actually shone with a holy and heavenly brilliancy, especially after holding communion with God at a throne of grace; for it is *there* that all our moral and spiritual beauty is obtained. The Jews took knowledge of the disciples that they had been with Jesus: and why? there was a heavenly lustre that shone conspicuously in their spirit, their words, their actions, and their conversation. Hence the graces with which the Christian is adorned are so beautiful, that he is said to be "all glorious within; his clothing is of wrought gold." Well may such characters be said to inherit the earth, that is, to enjoy life in such a manner as no other persons do: "Blessed are the meek, for they shall inherit the earth." Indeed the Christian *must* be beautiful, because the more he has of the graces of the Spirit, the more he is like Christ himself, who was "the fairest among ten thousand, and altogether lovely."

It is true, indeed, that such a character as we have been describing is not very beautiful in the sight of the men of the world; such meekness as this is looked upon by them as a poor, tame, insipid spirit; it has no charms for them. And there is this remarkable feature in the character of the meek Christian, he is never beautiful in his own eyes; he sees too much moral deformity, too much defilement in his thoughts, desires, motives, and even in his best actions, to be very much in love with himself. He is too well acquainted with his own heart to admire his own beauty; indeed, he knows that what beauty he has is not his own; his beauty is a borrowed beauty, like the light of the moon; all his moral and spiritual beauty is reflected from Jesus, the Sun of Righteousness, upon his soul; and he is always ready to acknowledge, "By the grace of God, I am what I am."

(3.) But we observe, thirdly, the meek Christian is, or will be, *beautified* with the *glory of salvation* . Beautiful as the Christian is upon earth, his beauty is nothing compared with what is reserved for him in heaven. Here his beauty is often marred and defaced; often do the corruptions of the meekest Christian break out and make him offensive; often do his sins and imperfections make sad flaws and specks in his spiritual beauty—for there are specks in the sun when he shines the brightest; often do his passions prevail, and destroy the beautiful harmony

in his soul; but in heaven he will be perfectly beautiful, because perfectly holy. He will then, after the resurrection, have a glorified body, an incorruptible body, a spiritual body, fashioned like unto the glorious body of Christ himself, blooming with eternal beauty and vigour in the paradise of God. And then how beautiful will his soul be, when perfectly spotless and pure, without the least wrinkle, or a single speck of moral corruption! How beautiful will he be with the palm of victory in his hand, and the crown of glory on his head, and sitting down, with the wedding-garment wrought by the Son of God himself, at the marriage-supper of the Lamb! How beautiful will he be when he is arrayed in the fine linen, even the righteousness of the saints, made white in the blood of the Lamb! How glorious will he be when he stands before the throne of God, and serves him day and night in his temple; when the Lamb, who is in the midst of the throne, shall feed him, and shall lead him to fountains of living waters! How beautiful when he shall join the innumerable choir of blood-bought souls, as they strike their harps to the praise of their adorable Emmanuel, who loved them, and gave himself for them; when he shall swell the song of ransomed sinners as they sing, "Salvation to our God that sitteth on the throne, and unto the Lamb." Then, indeed, in the best and highest sense, will the meek Christian be "beautified with salvation," when he is beautified with eternal glory.

But let it ever be remembered, that he is not thus beautified because he is meek—there is no merit in being meek, for his very meekness is the work of God's Spirit; but he is first made meek and humble by Divine grace, and then he is beautified. Indeed, his very meekness itself is beautiful; and its beauty is consummated and perfected when crowned with eternal glory.

Now, by way of improving this subject, allow me to inquire, my friends, whether any of the marks and evidences of this meekness, of which we have been speaking, are to be found in you? Do you receive with meekness, and humility, and a teachable and child-like spirit, the engrafted word of God? Do you bend and submit to its humbling truths and holy doctrines, because they are the word and will of God, however opposed they may be to your preconceived notions? Or, are you ready to quarrel and find fault with them, and reject and neglect them? How do you receive the commands of God which are at variance with your favourite sins and beloved idols? Do you receive them with meekness? or, are you ready to quarrel with them, as being too strict and severe; and to quarrel

with those ministers that endeavour to press them upon your attention, and continually remind you of the awful consequences of disobeying them? Again; how do you feel under the afflictive dispensations and dealings of God with you in his providence? Do you murmur and complain? Are you at a loss to know how you could have deserved all this, and more than this? Or, do you humbly bow to the rod, and adore the justice that strikes your comforts dead? Then, again, what meekness do you shew towards your fellow-creatures? Are you quick at taking offence at every insult and every injury? Or, are you willing to bear and to forbear, remembering your own many faults and imperfections?

Again; I would ask, what kind of beauty are you seeking? Is it the beauty of personal charms, or the beauty of a good character among men, or the beauty of riches and worldly splendour? or is it outward moral beauty? Are you content to be like a whited sepulchre, fair and beautiful on the outside, but within full of that which is corrupt and offensive? It is possible that some of you may have some degree of natural meekness, some constitutional beauty; but remember this is very different from the spiritual beauty of Christian meekness, very different from the robe of Christ's perfect and beautiful righteousness, with which all true Christians are adorned; it is very different from the graces of the Spirit, which are wrought in the soul by the Spirit of God himself. However brilliant and dazzling your outward moral beauty may be before men, the piercing eye of God can see through it, and can discern all the moral deformity and pollution that dwell beneath. And remember that none are beautified with the *glory* of salvation that are not *first* beautified with the garment and *graces* of salvation,—and *that* must be done *now*, in this life,—God never took a sinner to heaven in his sins, living and dying in them, to beautify him with salvation; but he first beautifies sinners here on earth; and, blessed be his name, there is not a single soul in this congregation, however defiled and polluted he may be, but God is ready and willing to beautify that soul with the garment and graces of salvation, if that soul is only willing and desirous that this should be done. O pray that the Spirit of God would make you willing, that he would convince you that you can never beautify yourselves; that you may thus be brought to Jesus, who alone can wash you white in his blood, cover you with the robe of his righteousness, and at length crown you with never-fading beauty and with eternal glory.

And to those of you who are "following

after meekness," and have attained a little measure of it, I would say, cultivate it more and more, both for your own happiness and for the glory of God, that you may thus recommend religion to those who are now prejudiced against it. Every person, however poor, though he may not be able to speak five words in defence of Christianity, may, by the eloquence of a meek and holy life, and by the beauty of his moral and spiritual character, convince an unbelieving world of the excellence and reality of true religion; and many an ungodly and thoughtless person has been more convinced of the happiness and importance of true religion by the Christian graces of the sincere and consistent follower of the Lord Jesus, than by all the sermons and arguments he had ever heard. Therefore seek to exemplify this spirit more and more. Do you wish to know the best means of attaining more of this Christian meekness and humility of soul? They are pointed out in the word of God. "Learn of me," said your kind Redeemer; "for I am meek and lowly of heart." Yes; meekness and humility are best learnt at the foot of the cross. Study well the character of Jesus; consider it, meditate upon it, and pray to be conformed to it. Contemplate the glorious perfections of God, as they shine most beautifully in the character of Jesus. For this purpose, take greater delight in attending the ordinances of his house, where, as David says, you will "behold more of his beauty," so as you have seen it in times past in the sanctuary; and especially at this table, where the beauty of his mercy, and love, and compassion, shines most remarkably in his dying for guilty sinners. And while you thus view and contemplate from time to time his beauty, the beauty of his holiness, the beauty of his mercy, and the beauty of his love, you will be more and more conformed to him, and become more and more like him. While you thus "behold, as in a glass, the glory of the Lord, you will be changed into the same image, from glory to glory, by the Spirit of the Lord." And, after you have for a little time reflected somewhat of the beauty of salvation here below, you shall be taken into his glorious presence, and *therefore* appear in the perfect "beauty of holiness," and thus be completely and eternally beautified with the glory of salvation.

SUNDAY REFLECTIONS.—No. VII.

BY MRS. RILEY.*

PSALM xcvi.

NUMBERLESS are the beauties of our holy and scriptural liturgy, and various the claims it asserts to our

* The "Sunday Reflections" which have already appeared are from the pen of the same lady.

reverence and affection. Under all the changes and chances of mortality, in sickness or sorrow, in the sunny time of our wealth, and in those dark hours of mental or bodily suffering, which are apportioned sooner or later to every child of Adam, the services of our Church offer guidance and consolation; and by leading us to approach the throne of grace through the one Mediator, they enable us to obtain help in every time of need. The more the liturgy is examined and understood, the more will its excellences be appreciated; and as we are thrown into new situations, so we shall perceive in it new attractions, unnoticed, or perhaps unfelt, before.

One of its minor beauties is the welcome its services offer to the *traveller*, wherever he may stop to partake of its pure and refreshing streams. Business or recreation, sickness or sorrow, may take us from the congregation with whom we are wont to worship, from faces most of whom are known, and many loved; but let the traveller, although unknowing and unknown, enter a temple where our Church offers her holy sacrifices, let him listen to the opening Psalm of praise, and he will feel no longer solitary. "Children of our heavenly Father," it seems to say, "O come, let us sing unto the Lord; traveller, brought hitherto in safety, let us heartily rejoice in the strength of our salvation." To peer and peasant is the same invitation given; on both is the same humility enforced: "O come, let us worship and fall down, and kneel before the Lord our Maker."

Whether we tread the aisles of one of those ornaments of our land, which testify that in years gone by our princes and nobles were actuated by the same spirit that enriched the temple of Solomon (1 Chron. xxix. 6, 7), where the melodious chant, re-echoed by the fretted roof, proclaims that the Lord is a great God, and a great King above all gods; or enter the humble village-church, whose grey walls are still loved and revered by the peasant,—the song of rejoicing does not differ, the words of welcome are the same. If we wander to some secluded spot, where the mountain ridge seems to arrest our progress, still we feel the God of our fathers is with us there, and that "in his hand are all the corners of the earth, and the strength of the hills is his also;" or if the deep roar of the ocean mingles its diapason with the choral hymn of praise, we then feel the full meaning of those words, "the sea is his, and he made it, and his hands prepared the dry land." "Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they *roar*, yet can they not pass over it?"

The traveller has also the consolation of feeling, that the same blessings he is imploring for those whom he loves and has left behind, are sought for him in the same petitions, offered almost at the same time; and as they have one God and one faith, so have they one form of sound words, wherein to breathe their wants and wishes at "the throne of the heavenly grace:" while he will often feel that a fresh emphasis upon the words he is accustomed to hear will send the truth home to his heart with new force; and the recurrence of a collect carry the thoughts back to the time and

place where last it was heard ; and thus suggest topics of gratitude for mercies received, and humility for opportunities unimproved.

If to the traveller in his own land the service of his Church appears invested with new beauty and fresh attraction, what delight must its pure and simple form of worship impart when it is listened to abroad, and contrasted with the pomp and ceremony of a ritual debased by superstition, and corrupted by false interpretation ! Will not then his gratitude be excited for the blessings he owes to his country and his faith ? Nor is it too much to imagine, that the wanderer, not only from his country but his God, who, to beguile a weary hour, joins the little flock who forsake not the ordinances of their religion in a foreign land, may have his attention arrested by some prayer, some word, some tone, that, carrying back his memory to the days of childhood, recalls a mother's instruction—that acknowledged source of many a subsequent conversion ; and thus, while the holy prayer of childhood is again breathed by his lips, the prodigal son may be brought to himself, and return in penitence to his fathers' God.

But, in truth, are we not all wanderers from the way to heaven ? all travellers along the path of life ? To all, then, this Psalm offers the invitation and the welcome : to youth, to manhood, and to age, it proclaims, "To-day, if ye will hear his voice, harden not your hearts." Let us, then, be warned by the iniquities of former times ; let us not delay to accept the offer of salvation till the provocations of our forty years grieve the lovingkindness of our God ; lest, when the weariness of the world and its occupations becomes apparent at the close of the journey of life, we should also find, "he has sworn in his wrath, that we shall not enter into his rest."

The Cabinet.

EARNESTNESS IN RELIGION.—The path to life and liberty is so plainly described in Holy Scripture, that the "wayfaring man, though a fool, shall not err therein." If the penitent be only *sincere* in his inquiries for heaven, he cannot miss the way ; he knows that he has contracted a debt, and has nothing wherewith to discharge it. He can easily comprehend, therefore, when he reads, that Christ has paid it for him ; and he produces him as his surety, without ridiculing the singularity of the plan, or disputing its candour. He is too much in earnest to *trifle*, and therefore he seeks his peace with God, while he may be found. In this search after God, the utmost diligence we can command is essential to success. True Christianity is perfectly distinct from that lifeless form which appears to be all the religion of too many amongst us. It is a subject of constant solicitude with the true penitent, how to become personally interested in the blessings of redemption ; he cannot take up his religion as a popular thing. He will not be satisfied until he has examined the Scriptures for himself, and sought the remission of his own sins. And when he has attained a good hope through grace that his iniquities are pardoned, it becomes the object of his earnest solicitude, not to annul this covenant of peace by a life at variance with his creed. In his daily walk and conversation he gives *diligence* to make his calling and election sure. In all things he studies to approve himself acceptable to God and a blessing to man.—*Sermons by the Rev. J. Hough.*

SACRIFICE.—Next to a belief that there is a supreme Judge and Ruler of the universe, who will avenge on the wicked the breach of his laws and the contempt of his authority ; a belief that that Being is not influenced by the rites of sacrifice is perhaps the most universal. Accordingly, the earliest remaining histories of all nations, and the accounts of travellers in every quarter of the globe, unite in assuring us, that, with few and minute exceptions, victims have every where been slain upon the altars of idols, for the express purpose of deprecating their wrath. True, indeed, the variety of the victims is commensurate with that of the people by whom, and the gods to whom, they are offered. The blood of the most insignificant of the brutes has appeased some deities ; others have exacted whole hecatombs of sheep and of bulls ; and the altars of many, among which we may reckon those once erected by the Druids upon this island, have streamed with the blood of human victims. Amidst all this variety in detail, the same principle is plainly recognised, and, in the very many cases in which human beings have been immolated, that principle has assumed a definite form of no small importance : "That the immortal God can never be appeased unless man's life be substituted for the life of man." This remarkable consent of all nations and ages, upon a point of practical divinity, is a phenomenon for which we must account in one of these two ways : either the different peoples who have led their victims to bleed on the altars of offended deities, have arrived at the same belief in the efficacy of vicarious sufferings by an independent process of reasoning ; or (which is the most probable) all have received the principle and practice of these rites from a common ancestor, and by tradition transmitted to them through those "who were better than they, and nearer to the gods." But from what immediate causes soever this almost universal consent may have arisen, we may perhaps look for its final cause in the determination of God, that all men should be prepared eventually to acknowledge the truth and fitness of the grand scheme of atonement, in which, by God's appointment and permission, Christ, in our nature, has become a piacular victim, suffering for all, and in due time to be testified to all, either to their salvation, or to the increase of their condemnation.—*The Doctrine of the Atonement vindicated, by Rev. G. A. Poole.*

THE LOVE OF GOD.—I should call the love of God not so much the groundwork of religion, as religion itself. It is the source of every thing which is good in man. It reaches every action. It includes every duty. Look stedfastly to the will of God, which he who loves God necessarily does ; practise what you believe to be well pleasing to him ; leave off what you believe to be displeasing to him. He who has it truly within him has little to learn.—*Paley.*

PRAYER.—Is the use of old forms, continually repeated without variety, consistent with spiritual and acceptable prayer ? Why not ? If they simply and fully express the desires and feelings of your hearts, and you go along with them, and assent to them as they are read, there is prayer ; and the prayer is as much your own as if it had been then newly conceived ; for prayer is the outpouring of the heart, and you have poured out yours before God. And so, on the other hand, however readily you may pour out the words of prayer yourselves, or how much soever you may be pleased by listening to the gift and fluency of another, you must needs confess that, unless your spirit be engaged in the work, and the words express the actual desires and affections of your heart, and you follow with the understanding also, as far, at least, as you are concerned, there is no prayer, but a mere lifeless and unprofitable form. It is true, a moving strain of prayer, that is new, may raise a momentary flash of devotion, or draw tears into the eyes of many ; but to

what profit? To what other purpose than the deluding of their souls, by leading them to mistake natural excitement for spiritual influence, and to rest in such impressions, when unconvinced and unhumiliated for sin, and knowing nothing of God as their reconciled Father in Jesus Christ? Do not mistake it. The chief work of the Spirit in prayer is, not to give a readiness of utterance at every season of public worship to one or two in a congregation, but to excite the hearts of all by so quickening their affections towards God, and raising their desires after spiritual blessings, that they may all with one mind and one mouth glorify God. And so, blessed be God, many are the living witnesses who can declare to his praise, that the use of a form, simple, pure, and comprehensive as ours of the Church of England is, not only does not restrain the exercise of grace, but rather helps it; and who know and are sure that their Lord and Master owns and comforts them in the use of it.—*Rev. J. F. Todd.*

THE NECESSITY OF FAITH.—The sword of the Spirit without faith is no Scripture to thee; the girdle of verity without faith is no truth unto thee; all thy righteousness without faith is unrighteousness. Seeing that a shield covers the whole body, let us, above all other weapons, take the shield of faith; having our "loins girt about with truth," having "on the breastplate of righteousness," and "our feet shod with the Gospel of peace."—*Dean Boys.*

GENERAL DISREGARD OF RELIGION.—If we view religion as a subject essentially spiritual, vital, and practical in its nature and influence; as the teacher of man's mind, the renewer of man's heart, and the master and guide of man's life,—we are compelled to acknowledge that it is too commonly disregarded among persons of all ranks and ages. The moulding and forming period of youth is spent in the thoughtlessness and frivolity, in the dreams and fancies, that characterise that period of life. Manhood is spent in ambition and strife, in toil and care, in plans and vicissitudes. Religion is forgotten in youth amidst the prevalence of gaiety; it is forgotten in manhood through zeal and absorption in secular pursuits; and what remains afterwards but the feeble period of old age, when the past is recollected with sighs, and when the future is anticipated without solid hope?—*Rev. J. Jones's Book of the Young.*

ERROR.—All errors, sects, and heresies, as they are mixed with some inferior truths to make them the more passable to others, so do they usually owe their original to some eminent truths (either misunderstood or misapplied), whereby they become the less discernable to their own teachers; whence it is that such teachers both deceive, and are deceived (2 Tim. iii. 1).—*Bishop Sanderson.*

LOVE OF SIN THE GREAT OBSTACLE TO THE RECEPTION OF CHRISTIANITY.—The true cause of that scepticism and cavilling at religion that we see, and have cause to lament, in too many in our day, arises, not from any thing weak or wanting in our religion to support and enable it to look the strongest arguments, and the most severe and controlling reason, in the face; but men are *atheistical* because they are first *vicious*, and question the truth of Christianity because they hate the practice. Few practical errors in the world are embraced upon the stock of conviction, but inclination; for though indeed the judgment may err upon the account of weakness, yet where there is one error that enters in at this door, ten are let into it through the will; that, for the most part, being set upon those things which truth is a direct obstacle to the enjoyment of; and where both cannot be had, a man will be sure to buy his enjoyment, though he pays down truth for the purchase. Persuade but the covetous man not to deify his money; the proud man not to adore himself; the intemperate man to abandon his revels; and so for any other vice that is apt

to abase and pervert the mind of man;—and I dare undertake, that all their giant-like objections against the religion of Christ shall presently vanish and quit the field.—*Dr. South.*

Poetry.

LINES

*To the Memory of the Honourable and Right Rev. Charles James Stewart, D.D., Bishop of Quebec.**

Rest, Christian warrior, rest! the war is past—

Rest, for the fight is fought,

The battle bravely won;

Death is disarm'd—the enemy, the last,

Yields to the strength supplied

By God's victorious Son!

No more thy cheering voice

Shall marshal for the field;

That practised arm no more

The Spirit's sword shall wield:

Our honour'd chief no more shall need

Faith's all-protecting shield:

Rest, Christian warrior, rest!

Rest, faithful shepherd, rest! your task is done—

Rest, for your Pastor saith,

"To me the charge resign;

True to the trust, thou good and faithful one!

Enter my heavenly fold—

Partake of bliss divine.

The streams to which thou erst

Wast wont my flock to lead;

The pastures, where by thee

My sheep were taught to feed,

Are all surpass'd by higher joys,

For thee by love decreed:"

Rest, faithful shepherd, rest!

Rest, wakeful watchman, rest! the night is past—

Rest, for a glorious day

Bursts on thy wearied eyes:

Spent was the night in vigil, pray'r, and fast,

Lest Zion to the foe

Should fall a sacrifice.

Rest, where no ruthless storm

Thy watchfire can destroy;

Rest, where no ambush'd foe

God's Israel can annoy;

Securely rest, in perfect peace,

In Israel's Keeper's joy:

Rest, wakeful watchman, rest!

Rest, pilgrim-bishop, rest! thy toils are o'er—

Rest, for the great High-Priest,

The Bishop of thy soul,

Stayeth thy pilgrimage for evermore:

Run is thy rugged race,

And gain'd is glory's goal!

Thou guileless man of God,

Thou venerable priest,

Unnumber'd works of love

Thy righteousness attest.

Apostle of the western worlds,

Thy ministry was blest:

Rest, pilgrim-bishop, rest!

* From "the Coburg Church."

Rest, on the Saviour, rest thy reverend head!
 Rest, thou who ne'er desir'd
 Labour or loss to shun:
 Old at threescore, and gather'd to the dead,
 The glass of rolling years,
 How prematurely run!
 Thus God to us appoints
 A clouded, darksome day;
 Thus God from ills to come
 The righteous takes away:
 Yet, to her Father's will resign'd,
 The Church bereav'd doth say—
 "Rest, soldier, shepherd, pilgrim, priest,
 Friend, father, worn-out watchman, rest!
 Sleep thou in Jesus, on thy Saviour's breast."

Miscellaneous.

MARRIAGE.—Proceeding on the sacred principle of giving the sanction of religion to whatever concerns the real welfare of man, our Church renders the solemnisation of that contract on which "the charities and affections of domestic life depend," a holy ordinance. Entirely unaffected by the concessions of modern legislation on the subject of marriage, and upholding the scriptural views of the whole Christian Church, from its earliest period, in regard to this important point, she still recognises the sacred nature of the contract, and gives it the solemn impress of religious obligation. The principle and the service of our Church with respect to this ordinance are unchanged. No alteration has either taken place, or is it at all contemplated. So that whatever may have been done contrary to the conscientious principles of churchmen, to "relieve the consciences" of others, I trust in God that we shall never become approving parties to those marriages in which the holy ordinance is degraded into a mere civil ceremony. At all events, our Church is free from the guilt of such a desecration; and surely it ought to endear her the more strongly to our hearts, that she still requires a blessing to be sought, and vows of fidelity and of affection to be given and received by the husband and the wife, on entering into the bond of wedlock; thus "hallowing and honouring that union on which all the sanctity of home depends," and which, in an especial manner, has given to woman, if she fulfil her appointed character, her true rank and dignity in life, as the kind companion of man, the soother of his sorrows, the partner of his joys, his fellow-helper through the world's pilgrimage, to the heavenly rest beyond.—*The Sanctuary of God, by the Rev. C. S. Hassells.*

EMBALMING.—The Egyptians excelled all other nations in the art of preserving bodies from corruption; for some that they have embalmed upwards of two thousand years ago remain whole to this day, and are often brought into other countries as great curiosities. Their manner of embalming was thus: they scooped the brains with an iron scoop out at the nostrils, and threw in medicaments to fill up the vacuum: they also took out the entrails; and having filled the body with myrrh, cassia, and other spices, except frankincense, proper to dry up the humours, they pickled it in nitre, where it lay soaking for seventy days. The body was then wrapped up in bandages of fine linen and gums to make it stick like glue; and so was delivered to the kindred of the deceased, entire in all its features, the very hairs of the eyelids being preserved. They used to keep the bodies of their ancestors, thus embalmed, in small houses magnificently adorned, and took great pleasure in beholding them alive, as it were, without any change in their size, features, or complexion.

"CONSIDER THE LILIES OF THE FIELD."—In this passage Jesus Christ is commonly supposed to have referred to the white lily, or to the tulip; but neither of these grow wild in Palestine. It is natural to presume that, according to his usual custom, he called the attention of his hearers to some object at hand; and as the fields of the Levant are overrun with the *Amaryllis lactea*, whose golden lilaceous flowers in autumn afford one of the most brilliant and gorgeous objects in nature, the expression of "Solomon in all his glory not being arrayed like one of these," is peculiarly appropriate.—*Rev. T. H. Horne.*

RESPONSES.—The whole spirit of our liturgy bears, unquestionably, the appearance of a people worshipping God. It is not the minister alone, but it is the congregation jointly with him. They are to take their turn, both in the prayers and in the Psalms; and so far does this spirit extend itself, that even in the lessons it is in some churches customary for a layman—one of the congregation—to stand up and read the appointed chapter for the day. But in the Psalms particularly, which were originally sung (and which are now sung, or chanted, in cathedrals), there is a special alternation of the verses; the minister reading one, the people the other. Also, in the versicles which occur in many parts of the liturgy, the minister reads the first, the people reply in the other. The custom of repeating the Psalms alternately is extremely ancient. St. Basil, one of the Fathers of the Church, says, that "the people, rising before it was light, went to the house of prayer, and there, in great agony of soul, made confession of their sins to God; and then, rising from their prayers, proceeded to singing of psalms, dividing themselves into two parts, and singing by turns." Thus our cathedral service divides the choir into two sides, and each sings or chants a verse alternately, as it were provoking and relieving each other's devotion. And from this, no doubt, our parochial or common service takes its custom, of the minister reading one verse, and the people the other.—*Rev. W. Bennett.*

READERS.—Readers may be divided into four classes. The first may be compared to an hour-glass, their reading being as the sand: it runs in, and it runs out, and leaves not a vestige behind. A second class resembles a sponge, which imbibes every thing, and returns it nearly in the same state, only a little dirtier. A third class is like a jelly-bag, which allows all that is pure to pass away, and retains only the refuse and the dregs. The fourth class may be compared to the slave in the diamond mines in Golconda, who, casting aside all that is worthless, preserves only the pure gem.—*Coleridge.*

TO CORRESPONDENTS.

We beg to remind correspondents, that, as many Numbers are printed in advance, all communications having reference to particular seasons should be forwarded at least two months previously. We wish it to be generally understood, that papers, if considered suitable to our pages, appear in regular course; while those prose articles, which we are unable to insert, are left for their respective authors at our publishers'. It is our desire to acknowledge as soon as possible every communication which reaches us; but our correspondents do not always give us their address; and, among the very great number of papers we receive, it is possible that occasionally one may be overlooked. Should this ever be the case, we hope that our friends will kindly make allowance for us, and not impute our silence to neglect.

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY
 ROBSON, LEVY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 96.

MARCH 24, 1838.

PRICE 1½d.

INFIDELITY THE COMMON CHARACTER-
ISTIC OF MANKIND.

BY THE REV. T. E. HANKINSON, M.A.

Minister of St. Matthew's Chapel, Denmark Hill.

No. II.

IN prosecuting the subject of the strong tendency of the human heart to infidelity, we may confirm and illustrate the general proposition by adverting to the comparative influence exercised over the conduct by what is known as matter of fact, and what is (in profession) believed as matter of faith.

There are two particulars relating to the condition of man—one of which is known as a substantial fact, the other is revealed as a scriptural truth,—we mean, the brevity of his life here, and the eternity of his existence hereafter. Here, then, a fair opportunity is presented of testing the difference between faith and sense. There are many occasions in which, as a matter of business, a man has to take into consideration the probable length of his own life, or that of others. On those occasions, how carefully and justly does he make his estimate! In purchasing a life-property, he will take into consideration all the particulars of age, and health, and situation; not only forming his designs upon the admitted fact, that he cannot live beyond a certain number of years, but likewise taking into account the probable fact, that he may live a much less number of years than the bound prescribed by possibility. All this is matter of sense; here we have an example of a man acting upon what he sees and knows; and acting likewise, let it be remarked, for the security of interests of which the value depends, not upon credence, but upon expe-

riment. Now, let us turn a moment to the other particular—the eternity of an existence hereafter. This is a matter of simple revelation. Every one allows, that with respect to the future state of man, whether as a believer or not, eye hath not seen its objects, ear hath not heard its language, neither hath the heart of man conceived one perfect idea concerning it. Take away revelation, and the existence of such a state would be entirely unknown. But revelation has given us to understand that man on earth is but the chrysalis of himself; that he is formed for scenes and pursuits as different from those which at present occupy him, as the free air and sunshine in which the beautiful and sylph-like butterfly disports herself upon her radiant wings, amid an atmosphere of splendour and fragrance, is different from, and superior to, the dull, dark, and web-covered recess in which that butterfly's unsightly and inactive embryo had instinctively concealed itself. It is a question we desire to have answered by any careful and candid individual, whether man *believes* this, or whether the expostulation of the prophet Hosea might not be addressed to the world, as well as to the Jews: "I wrote unto them the great things of my law; but they were counted as a strange thing." Assuming, for the sake of argument (for, indeed, we must make it matter of assumption), that credit were given to the general declarations of God's word on the subject of man's immortality, what effect might we expect to perceive? Surely, if there be any analogy in the feelings and conduct of man, we should see his hopes, his fears, his efforts, his desires, his very being, thrown forward into futurity. The common

expression of human feeling would be found in those words, I count "the sufferings" and the pleasures, the losses and the gains, the charms and the horrors, of this present time, "not worthy to be compared with the glory that shall be revealed in us." "Forgetting the things that are behind, we reach forward to those things that are before, towards the prize of our high calling of God in Christ Jesus." But where shall we find sentiments worthy of such expressions as these? Here and there, perhaps, a solitary individual cherishes in his bosom, and avows in his discourse, such high and distant objects; and for this the shrewd, sensible, business-like world think him a visionary and an enthusiast, and are ready to say of him, as was said to one who had been proclaiming this very doctrine of a future immortality, "He is beside himself; much learning hath made him mad." Such is the marked difference between faith and sense as it respects the feelings and the actions of men. The fact is, sense is the vital principle of the movements of this world; or, at all events, credence is only given to those statements which set forth things existing in the present, and affecting the present; and with respect to the revelations which profess to bear Divine authority, and which dwell upon things future and hitherto unexplored, we are compelled to confess, in behalf of our species, that they are "children in whom there is no faith."

There is nothing which places the human character in so humbling a point of view as the recognition of this peculiar deficiency, the absence of faith. Through it man exhibits himself in the light of an animal, and one who prefers remaining an animal to rising into any of the higher classes of intellectual being. It thrusts from him all the privileged part of his destiny. He would tear out of his history pages descriptive of the mysterious interest which the Godhead, in its united Persons, has taken in his condition; pages which are studied with the deepest attention by the angels that excel in knowledge, wondering, and asking, "What is man, that thou art mindful of him? and the son of man, that thou so regardest him?" What is the peculiarity of that child of dust that has attracted and kept the love, the patient, persevering, enduring, suffering love of his Maker? Surely the mystery must be tenfold increased to angels, when they perceive that man not only possesses positively nothing to attract love, but does every thing in his power to repulse it; that, in truth, he does not believe in the love of God, does not realise the suffering, and the sacrifice, and the effort, which that love induced God to

make in his behalf; and, what is more, does not value, does not give credence to, the reality of the glorious possession, in the recovery of which the labour was undertaken, and the suffering endured. His mind and heart are bound up in the life which he now lives in the flesh,—the only science which he plies with assiduity and interest is that which enables him to find an answer to the question, "What shall we eat, or what shall we drink, or wherewithal shall we be clothed?" It is a painful and an abasing truth, that such has ever been the characteristic of our race from the time that all flesh corrupted its way upon the earth; and judging from the aspect of the present, what prospect can we entertain for the future? what answer can we venture to return to the question, "When the Son of man cometh, shall he find faith on the earth?"

It would be unprofitable to point out a misfortune, or a delinquency, if it were only for the purpose of lamenting it. Were there no help for the evil, I would not have said so much upon so distasteful a subject as the general infidelity of mankind. But I know that the evil is not incurable; I know that there is a remedy which some have already tried, and which all who do try have found, and will find, efficacious. I would have my readers believe that the moral incapacity of which I have been speaking is a matter of choice. Men *prefer* being blind to the truth, otherwise "frowardness" could not, as it is in the Scripture, be justly associated with unbelief. Only let a man, acknowledging this propensity, put himself into the hands of God; only let him take the plain steps which God's word dictates, and which God's Spirit will render successful,—and the natural indisposition of his sinful heart will be neutralised; and truly blessed will his condition become, when he is made a faithful partaker of the truth as it is in Jesus.

I should feel abundantly satisfied, and greatly thankful, if, in these remarks, I may have succeeded in opening the eyes of any to the fact of the general prevalence of unbelief as a characteristic of the human heart. I am persuaded that many would be alarmed and shocked if they could realise their true state in the sight of God. I see a multitude of professing Christians asleep as to the true nature and danger of their condition; and I would awaken them before they are aroused by a less friendly monitor. They think that an outward shew of reverence to God, in numbering themselves among his people, and giving him a weekly allowance of barren attention and heartless homage, which they can well afford without encroaching upon the indulgence of a single earthly desire, or the devotion to a single worldly object, *they*

think that this is faith. And I tell them, and I prove to them, that this is not faith. The children of Israel laboured under just the same delusion, and suffered for it; they prided themselves on their name of Israel; their exclamation was, "The temple of the Lord, the temple of the Lord, the temple of the Lord are we." But they fancied they could unite the faith of God with the worship of the world. They fancied that if they sometimes worshipped before the altar of the Lord in Jerusalem, they might also bow themselves to the golden calves that were in Bethel and in Dan. Nay, it may be said, but this was idolatry. The worship of the world, under whatever form, is idolatry, and proceeds from infidelity to God. I do not accuse such of worshipping the golden calf; but the gold of which the calf was made may still be their idol, and worshipped with as sincere and hearty devotion as when it took the form of the gods of Egypt, and was fumed with incense, and invoked with supplications. I would not have any go on in this world, still less would I have you go out of this world, with a lie in their right hand. There is a small corps in the army of Satan upon earth of avowed infidels, who raise the black flag of open and determined opposition to the name and things of God: but the main bulk of his army consists of practical unbelievers; those who say they know God, but in works deny him, and who march under the coloured banners of a religious profession and a worldly character. From the ranks of this army, they who call themselves Christ's "soldiers and servants" must come out and be separate, or they will be amazed and confounded to find that, notwithstanding all their expectation of acquittal and justification, they will be convicted of nothing short of infidelity, and reap the fearful consequences that belong to those who claim that character. There must be something far more substantial than a name; there must be the full proof of discipleship, there must be the solid works of faith as a testimony to its principle,—or there can be no portion or lot whatever in the real, perceptible, permanent blessings which are the heritage of the faithful.

THE HOPELESS SORROW OF THE HEATHEN ON THE DEATH OF THEIR FRIENDS.*

ST. PAUL represents the heathen as sorrowing "without hope" on the death of their friends (1 Thess. iv. 13). They indulged in such hopeless lamentations, because they had no certain knowledge of the immortality of

the soul, of a future state, of the resurrection of the dead, or of reunion with their deceased friends in another world. It will tend to increase our feelings of gratitude to God for the volume of revelation, to consider this affecting view of the subject more at large in this place. They who are conversant with the writings of the early philosophers and poets of the heathen world, cannot fail to have remarked the frequent and vague allusions to the immortality of the soul and a future state. It is a reasonable presumption, that these uncertain speculations, and aspirations after immortality, were the feeble relics of primitive tradition received from the first ancestors of the human race, and which was originally derived from divine revelation. The infidel Lord Bolingbroke partly ascribes the belief of the soul's immortality to the strong desire of continuing to exist, which is natural to the human mind. "And," it may justly be demanded, "would the Author of our being have so constituted us, if the object of this desire were vain, and if there were no future existence to expect? Is not this powerful desire or expectation of immortality, which is implanted in the human heart, an argument that He that made us formed and designed us, not merely for this present state and transitory life, but for a future state of existence?" It is painful to remark how soon that depravity which indisposed mankind "to retain God in their knowledge," led them to corrupt and extinguish the light which pointed them to a future state of existence: "they became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools" (Rom. i. 21, 22). How profound was the ignorance of the heathen, as to the doctrine of a future state, will be evident from the doubt and uncertainty with which the most eminent of their philosophers express themselves concerning it. Socrates, the first among the Greeks who made morals the proper and only subject of his philosophy, in one place says, "The soul which gives itself up to the study of wisdom and philosophy, and lives abstracted from the body, goes at death to that which is like itself—divine, immortal, wise; to which when it arrives, it shall be happy, freed from error, ignorance, fears, disorderly loves, and other human evils; and lives, as is said of the initiated, the rest of its life with the gods." This philosopher, however, considered this happy state of existence after death as the peculiar and exclusive privilege of such only as had made advances in the study of philosophy; he mixes up this doctrine with the absurd notion of the transmigration of souls. Of the common sort of good and virtuous men, he says, "they go into the bodies of animals of a mild and social kind, such as bees, ants, &c.; but none is admitted to the fellowship of the gods but a lover of knowledge." The "ifs" of this great philosopher in his last discourse, when he was near death, plainly shew that, although he expressed a hope of the immortality of the soul, it was but a matter of conjecture and doubt. "That these things," said he, "are so as I have represented them, it does not become any man of understanding to affirm." In his apology to his judges, he thus consoles himself in the prospect of death: "there is much ground to hope that death is good; for it must necessarily be one of these two; either the dead man is nothing, and has not a sense of anything, or it is only a change or migration of the soul hence to another place, according to what we are told. If there is no sense left, and death is like a profound sleep, and quiet rest without dreams, it is wonderful to think what gain it is to die; but if the things which are told us are true, that death is a migration to another place, this is still a greater good." "If," remarks one, "if Socrates were thus uninformed, and if Plato, who has preserved his speech to the judges as the noblest effort of this most transcendent mind, could advance no further; if desire after endless

* From the "Mutual Recognition and exalted Felicity of glorified Saints," by the Rev. Robert Meek, Rector of Brixton Deverill, Wilts. Third edition, revised, corrected, and enlarged. London, Hatchards, 1837.—A most excellent work, on a most interesting subject; we cordially recommend it in an especial manner to the perusal of those who mourn the departure of Christian friends.

life, scarcely irradiated with one beam of hope, was all that these sovereigns in intellect could indulge, after the most unwearied and painful researches,—we may fairly conclude that, in the temple of nature, there is no oracle to announce to man his future destiny.” The sentiments of the philosophic and eloquent Tully are affecting, as supplying further proof of what has been remarked of Socrates. “O illustrious day,” exclaims Tully, “when I shall go hence to that divine council and assembly of souls, when I shall escape from this crowd and rabble! For I shall go not only to those illustrious men, of whom I have before spoken, but also to my Cato, than whom one more excellent or illustrious in goodness was never born.” But at the same time that the soul of Tully was animated by such a hope, it is affecting to remark the doubt with which he declares that hope: “If I err in this, that I believe the souls of men to be immortal, I err willingly; nor do I wish an error to be wrenched from me, in which I delight, while I live.”* Whatever might be the speculations and hopes of a few heathen philosophers and poets, the belief of a future state was generally discarded among the Greeks and Romans. Plato admits that what Socrates taught on this subject “met with little credit among men;” and that a contrary opinion, of the soul’s being blown away and perishing with the body, generally prevailed. Polybius complains, that in his time the belief of a future state was rejected by the great men and the great bulk of the people, and ascribes to this disbelief the prevailing corruption of manners. Pliny, the naturalist, represented the doctrine of the soul’s immortality as an absurdity: “These,” he says, “are childish and senseless fictions of mortals, who are ambitious of never-ending existence.” He reckons it among things beyond the power of God “to raise the dead” (*revocare defunctos*). When St. Paul preached to the philosophers at Athens “Jesus and the resurrection,” so novel and singular did the doctrine of the resurrection appear to them, that they imagined when the apostle used the words *Ἰησοῦς* and *Ἀναστάσις*, he was proposing a new god and goddess for their worship!

How profound the darkness which covered the heathen world, as to the immortality of the soul and a future state, will appear from the writings of the poets, who were the chief instructors and prophets of the people. They generally speak of death as “an eternal sleep,” an utter extinction of being. A Greek poet thus laments over his friend:—

“The meanest herb we trample in the field,
Or in the garden nurture, when its leaf
In autumn dies, forebodes another spring,
And from brief slumber wakes to life again.
Man wakes no more! Man, peerless, valiant, wise,
Once chill’d by death, sleeps hopeless in the dust,
A long, unbroken, never-ending sleep.”

Moscus, *Epit. Bion*, translated by Gistourne.

Many similar passages might be given here from other heathen poets. With great truth, then, did St. Paul represent the heathen, on the death of their beloved friends, as “sorrowing as those which had no hope.” They could not extend their views beyond the narrow boundaries of mortality; all beyond the grave was dark and impenetrable to them. The pang of separation from the friends they loved was alleviated by no certain hope of a state after death, or of reunion with the deceased in another world. We have a mournful illustration of the truth of these remarks in the letter addressed to Cicero by his friend Sulpicius, to console him for the loss of a beloved daughter; and in Cicero’s answer.

These beautiful and touching letters of two distinguished philosophers supply an instructive and affecting comment on the apostle’s expression relative to the heathen, who, on the death of their friends, “sorrowed as having no hope.” The philosophy in which they gloried could not dispel the shadows of death

and the grave. In all the topics of consolation offered by Sulpicius to his bereaved friend, there is a mournful silence as to the immortality of the soul, a future state, and recognition and reunion after death—here we are unable to discover even the feeblest expression of a hope beyond the grave. How mean and inefficacious to assuage the anguish of a bereaved heart are all the motives to resignation set forth in these letters, when contrasted with those presented in this single passage of holy Scripture: “I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words” (1 Thess. iv. 13-18).

Biography.

THE LIFE OF THE REV. RICHARD NEWTE,

Rector of Tidcombe and Clare portions of Tiverton, Devonshire.

[I have already ventured to bring before the readers of the “Church of England Magazine” the memorials of two or three of those excellent men who lived in the troublous times, when to be attached to the Establishment was regarded as a mortal crime, and surely entailed on an individual persecution and the spoiling of his goods. I am far from wishing to revive any of those unkind and unquiet feelings, which it were better for ever to bury in oblivion, as not to be even named among Christians; but it is very desirable that the facts of history should be known, and that the present generation should be aware of the sufferings of their fathers, both that they may guard against the evil which heretofore so fiercely assailed our Zion, and that they may the more gratefully acknowledge the good hand of God in having hitherto helped us. I am indebted to Walker’s “Sufferings of the Clergy” for the narrative to which I now invite attention; and I feel persuaded that it will be perused with interest, and that my readers will sympathise with the trials of Richard Newte. S.]

HE was born in Tiverton, and educated at Exeter college in Oxford, of which he became fellow, and was afterwards a noted tutor in that house, as likewise chaplain to the Lord Digby. In 1641 he was admitted to these two rich portions of his native place, where he continued a constant preacher for about two years, by which time the rebellion, and consequently the miseries and devastations of war, having spread themselves over all the kingdom, he resolved to travel; and having for that purpose obtained his majesty’s license, and taken care to substitute a loyal and learned person in his cures of Tiverton, he set out first for Holland, in company of the most learned Dr. Pocock, Dr. Lockey, and some other very learned persons of this kingdom: from Holland they went to Flanders, and from thence to France, where Mr. Newte made a considerable stay, met with several of the English gentry and clergy who had fled thither from the rebellion, and held several disputes with divers Roman Catholics concerning the great corruptions and innovations of that Church. Once, more particularly, it was his lot to manage the argument in

company of several popish priests and gentlemen of that communion; when, acquitting himself with great learning and clearness of argument, one of the company told him, that they would give him an answer if they met him at Rome; which afterwards disappointed him of the satisfaction of seeing that city. For when he was in Italy, within a day's journey of it, and just taking coach to go thither, he saw two of those very gentlemen riding towards it; whereupon, not thinking it safe to proceed, he returned; and in 1646 arrived in England, where he was soon after informed that the parsonage-house belonging to the portion of Clare, and standing in the town of Tiverton (together with four or five other houses, which, as rector of that portion, he had a power of leasing), were all by the devastations of the war laid in rubbish, and the very materials of them carried away. He was also informed that the plague was then very hot in the town. Notwithstanding which, he resolved immediately to repair thither, as he accordingly did, and continued to discharge all the duties of his function, visiting the sick, relieving the poor, constantly preaching throughout the whole course of that distemper, first in the church, and afterwards (when the country people of his parish refused to come into the town) at a place in the fields, which was provided for that purpose. All this time God was pleased to preserve him amidst many thousands which perished, notwithstanding he was so frequent in his attendance on the sick and infected of the town. I do not find that he met with any disturbance from the godly during the rage of this sickness; but his troubles began soon after; and from thenceforward he continually suffered in the revenues of his living,—had one Mr. Stukely thrust upon him to supply half the cure (whom they compelled him to hire at the rate of 100*l.* a-year); and was frequently harassed before the triers and committees of those times, not only at Tiverton, but at Plymouth and London also (the trouble and expensiveness of which I need not observe to the reader); until at length he was formally dispossessed of both his rectories. I cannot exactly account for the order and event of his several appearances before those ravagers; but the single crime * I find alleged against him was that unpardonable one of loyalty—a malignancy (as it was then esteemed, as well as commonly termed) much more fatal and destructive than the plague just now mentioned. Mr. Newte had one shrewd symptom of this malady upon him, which was his having persuaded a person to take what they then called the cavaliers' oath. Besides which, Mr. Stukely, his intruding partner, and soon after his successor, deposed before the committee, that he once met a gentleman who told him that he heard another gentleman say, that Mr. Newte, when he was in France, did very much promote the king's interest there. But the most material allegation against him was his having taken the cavaliers' oath himself; which was, I believe, a very great truth; but how well they might be able to prove it, is another question, and cannot be determined, without knowing what defence Mr. Newte made for himself. In the meanwhile this is sure, that the party took what care they could to prevent

* Except that some of his factious parishioners passed the common cry of false doctrine against him.

him from making any. For either at this, or some other time of his appearance before the committee, a godly sister of the town locked the door upon her husband, and would not suffer him to go out when she understood that he was to be an evidence on Mr. Newte's behalf. And yet Mr. Newte had attended this very woman at a time when no one else would venture to do it, and when she stood most in need of such a charitable visit; being not only seized with the plague in the time of that common calamity, but under some disturbance of mind also. Upon these, and such like accusations, the committee of Devon (where sitting at that time I know not, but judge that it was at Tiverton) proceeded to sequester him, May the 31st, 1650; and August the 22d, following, ratified the sentence. After this, Mrs. Newte applied herself to the committee to get an order for the fifts, pursuant to the ordinance provided in that behalf. This order was accordingly granted her December the 4th, 1650; but no regard being had to it, upon her complaint the committee issued forth a second order, bearing date April 11, 1651; but not to much better effect than the former. And possibly that which prevented it, was Mr. Newte's refusing to give up the quiet possession of his livings to the usurper. For, in August 1651, he was again summoned before the committee at Plymouth; and, about this same time, I find also his case before the committee for plundered ministers at London, whither he had himself removed it by the interest and assistance of some friends. But all in vain; for in 1652 the sequestration was confirmed to Mr. Stukely, who had deposed the hearsay before mentioned. However, he had but very little enjoyment of it; for Mr. Newte did not presently quit it upon the sentence in 1650, and about 1653 got possession of it again. But the following year he was turned out a second time, and forced to give over all hopes of ever returning to it. In the mean time, as the committees performed their part, so the soldiers and the rabble were not wanting to play theirs; and, by all the methods of violence and outrage which they could think of, endeavoured to worry him out of his possession, as long as he continued to defend it. To this end, they ordered sometimes ten, sometimes twelve, soldiers to quarter on him; and took care to pick out such among them as were the lewdest and most profligate villains, and the greatest enemies to the clergy, in the whole regiment. And when he was at length forced by these, and other methods, to abscond,* his wife was threatened by the commissioners in the town to be thrown out of doors, with her tender infants, into the highway, if they would not depart; and the mob of the town were encouraged to make alarms all night at the gates and doors of the house several times, to weary and frighten her out by their perpetual disturbances; all which, with many more indignities too tedious to relate, the poor gentlewoman bore for a long time with a great deal of patience and courage; but at last she was forced to remove, though even then she refused to deliver up the possession, and stoutly told them she knew no right they had; and if they entered there, it should be like rogues, as they were. However, when they at length broke in, notwithstanding this provocation, they shewed her, as

* Or not to appear in prosecution of his cause.

it must be owned, such a piece of mercy as was not common in those times. For they only threw out of the barns into the court the corn, which, it seems, they had no occasion for till the next harvest, and some of it into the highway, in the midst of winter; whereas they used either to give it their horses, or secure it for the intruder. But, after all, it seems Mr. Newte was not wholly, but in part only, unworthy of the ministry; and therefore he was by the triers themselves removed to the lecture of Ottery St. Mary, in this county, worth about 20*l.* a-year. By which, it may be guessed, that, in their account, the proportion of his merit to that of his successor was that of a fifteenth or a twentieth; for what he lost at Tiverton amounted to about 300 or 400*l.* a-year. But afterwards, not improving his one talent, it was adjudged that even that also should be taken from him. And accordingly he was esteemed unworthy to hold that small lecture,—was harassed and abused at Ottery, as well as at Tiverton,—forced with his family to lodge several nights in a wood;* and at length dismissed from thence also. Whilst he was in possession of that office, the lecture-day once happened to be coincident with that of Christmas; and Mr. Newte, who was so bold as to preach on the subject of the nativity, in prosecution of his discourse, happened to mention that text of St. John, “Abraham rejoiced to see my day; he saw it, and was glad.” Upon which a fellow in the congregation cried out aloud (as the fashion then was to disturb even a godly, as well as a malignant minister, if they did not like his doctrine), “What, doth he make Abraham a Christmas-man?” And, in truth, it was such preaching as this which occasioned his removal from that place; for his learning and abilities were so well known, that several persons of note, and many others, came as far as from Exon, about twelve miles’ distance, to hear him.

These were some of the troubles which this excellent person met with from the hands of the reformers; but all of them cannot be recounted at this distance of time. Only, in general, it is further to be added, that he was forced in the whole to remove his family no less than seven times; and, more particularly, had once been certainly murdered, had not the providence of God prevented him from going to Tiverton (the parsonage-house where he lived lying about a mile out of town) at that time to officiate as he had intended. For a fellow, who afterwards confessed it on his death-bed, had way-laid him, with a full resolution to have murdered him. Nor will it be thought that the villain would in the least have scrupled to perpetrate this wicked design, when it is known that he had murdered a man before in Tiverton. Though the reader may well be amazed to hear that he had purposed to bathe his hands in the blood of Mr. Newte also, when he is further informed, that the fellow, being tried and condemned for the murder which he had accomplished, was saved from the gallows by the interest of Mr. Newte and his eldest brother, who procured his pardon. How fit a match this fellow was for the woman before mentioned is easy to observe; but ’tis not so easy to parallel those circumstances of Mr. Newte’s troubles from the hands of one whose life he had saved,

and of another to save whom he had ventured his own life.

At length, about the year 1656, he found some respite; for Colonel Basset, of this county, having presented him to the living of Heanton, near Barnstaple, he continued there undisturbed until the happy restoration [although he constantly read the 20th chapter of Exodus, instead of the commandments, which it was popery then to recite in form, chose the lessons according to the directions of the Church, and threw the collects into one continued prayer, as Bishop Saunderson and some others then did].

As for his successors during the usurpation, the first of them, as I have before said, was Mr. Stukely. The precise time of his leaving it I do not find; but after him one Chishul usurped, or rather officiated for, both the portions; and in the beginning of 1654 Oliver settled them upon John Row, but, withal, ordered the profits of them to Chishul, during the time that he had served them. But before the expiration of that year, one Polwheel,* an Independent, got in full possession of them; and had the mortification to deliver them up again to Mr. Newte in 1660, having first let down the parsonage-house quite even to the highway. After the restoration, Mr. Newte became chaplain to the Lord De la Warr, had a tender made him first of the deanery of Salisbury, and afterwards of that of Exeter, both which he refused; and in 1666 was made chaplain in ordinary to his majesty, but got himself excused from waiting, partly on account of his great distance from court, partly because he was much afflicted with the gout, but chiefly, as is supposed, because of his great love to a retired life, which he enjoyed about eighteen years after the return of his majesty, and died August 10, 1678. He was a very learned man, particularly skilled in the eastern languages, as likewise in the French and Italian tongues; a man of great piety and meekness, a constant preacher, and, in a word, a very accomplished gentleman, an excellent scholar, and a polite divine.

ABYSSINIA.—No. I.

Situation—Climate—Inhabitants.

THE Church Missionary Society having, within the last few years, established a mission in Abyssinia, the history and peculiar circumstances of the country have excited more attention than hitherto; and the reports of the missionaries cannot fail to increase the interest as to all that is connected with it.† The present, therefore, is the commencement of a series of papers designed to give a concise history of Abyssinia, its inhabitants, customs, and, more especially, its Church. The object of the series is to direct the minds of the readers to this important sphere of missionary labour, and to excite them to greater activity and energy in their attempts to spread far and wide the saving truths of the Gospel.

The kingdom of Abyssinia, Habesh, or Ethiopia, the oldest monarchy in Africa, is a mountainous district, about the size of Great Britain. It is bounded

* On Mr. Row’s removal to be preacher at Westminster Abbey.

† The reader will derive much interesting information as to the present religious state of Abyssinia from a “Journal of Three Years’ Residence in Abyssinia, in furtherance of the objects of the Church Missionary Society, by the Rev. Samuel Gobat, one of the Society’s Missionaries.” London, Hatchards; Seeleys.

* Belonging to Major Fry.

on the north by Sennaar, and the great woods of the Shangalla; on the south it is hemmed in by various tribes of the Galla nations, which almost bound it also on the west, and which, with the Red Sea, encircle it on the east. From Suez to Masuah, the ancient harbour of Abyssinia, and from thence to the Straits of Babelmandeb, a chain of mountains runs nearly parallel to the western coast of the Red Sea.* These mountains, on the north of Abyssinia, pass through the country of the shepherds, and separate vast districts, which, though exactly in the same latitude, have a remarkable difference in the period of their rains. Both countries are deluged with rain for six months in the year; but the seasons on the two sides of these mountains are diametrically opposite to each other. On the east side, it rains during the six months which constitute our winter; on the opposite side, during our summer months. From the violence of these rains, and the fly† that accompanies them, either region becomes for six months almost unfit for habitation; while, on the other side of the mountains, the country is teeming with the richest luxuriance. The inhabitants of these adjoining districts annually migrate from one side of the mountains to the other, and thus enjoy a perpetual summer—a wandering mode of life calculated to render them little suited for civilisation.

Abyssinia being mountainous, and lying in the middle of the torrid zone, and subject to heavy rains and fearful tempests, the climates of the high and low country materially differ. The high land, covered with long grass, and destitute of wood, is always healthy, dry, cool, and temperate, nay sometimes is very cold; while the low woody country, hazy and insufferably hot, suffers severely from a feverish season produced by the rains. Part of this latter, however, not being covered with wood, is generally healthy, and abounds in the choicest cattle; but where the waters stagnate, the marshes produce no pasture, and are extremely unwholesome. Such being the variety of the climate, the country is inhabited by people of very different complexion and characters. Royalty occupies the tops of the highest mountains; the mass of the people inhabit the sides of the hills, or the wide and healthy plains; while the Shangalla, the ancient Cushites, or Ethiopians, occupy the low, flat country, about forty miles broad.

The *Shangalla* are black and naked, and bitter enemies of the Abyssinian government. During the first half of the year they live under the shade of their own trees, bending the lower branches downwards, fixing them into the ground, and covering the outsides with the skins of animals. They hunt the elephant, hippopotamus, and other large animals, found either in the woods or pools; and hence, where the forest is the broadest and thickest, and the stagnant lakes the largest, the tribes of the *Shangalla* are most formidable. Where these large animals do not abound, they live on boars, lions, and even serpents; while whole tribes of them live on locusts, lizards, and ostriches. During the summer they subsist on the animals they catch; some of which they dry against the rainy season. Venison, and other flesh, is cut into strips or thongs, and dried in the sun until as tough as leather. Locusts are dried, and packed in baskets, against the winter. Before the rainy season commences, they retire to caves cut out in the rocks. As soon as the

rains subside, the high grass becomes quickly parched, to which they set fire, the flames rapidly extending over the country.

The *Shangalla* have but one language. They are idolaters, worshipping the moon and stars, trees and serpents, and are extremely superstitious. They have priests to defend them from evil spirits. They are archers from their infancy. To be able to bend the bow, made of wild fennel, vertically, is the admitted sign of manhood. They place on their bow a ring of the skin of every animal they kill; and when, covered with these rings, it becomes unfit for use, it is carefully preserved. The old *Shangalla* keeps always a number of these in his possession, and selects a favourite one to be buried with him, that at the resurrection, in which he believes, he may be able to defend himself from his enemies.

The *Shangalla* is exposed to the attacks of many enemies. He often meets with a cruel death, and is often carried into slavery. On the accession of every new king to the throne of Abyssinia, a great hunting-match takes place, and premiums are awarded for each of the animals killed. As soon as this is at an end, there is a general hunt after the *Shangalla*, and the same reward offered for the murder of them as for the slaying of a wild beast. "In order to hunt these people," says Major Head, "the Abyssinians, in overpowering numbers, and armed with every sort of weapon they can collect, enter the forest, and then, like hounds, they regularly draw the covers which contain their game. The men of the *Shangalla* being extremely active, intelligent, and accustomed to the intricacies of their native woods, could easily avoid their pursuers; but each man, tethered by his affections to his own little family, can only retreat at the rate of the weakest, and they are consequently very soon overtaken by the Abyssinians. In the hot, gloomy, unhealthy recesses of the forest, far beyond the regions of civilisation, out of the hearing of mercy, out of the sight of every nation that would rush forward to prevent such conduct, the sport or slaughter begins. The grown-up men are all killed, and are then mutilated, parts of their bodies being always carried away as trophies; several of the old mothers are also killed, while others, frantic with fear and despair, kill themselves. The boys and girls of a more tender age are then carried off in brutal triumph: the former are afterwards to be found as servants in all the great houses in Abyssinia; the latter, the weaker sex, are dragged into more remote and distant countries, to be sold as attendants to the Turks, who profess to admire the Ethiopians in summer, because, like toads, they have a cold skin."

The *Galla* are a numerous race of shepherds, inhabiting the south, west, and also parts of the interior of Abyssinia. Some have supposed them to be descendants of the Jews transported into Assyria by Shalmanezzer, into Babylon by Nebuchadnezzar, or banished by Titus and Vespasian into Ethiopia. Bruce is inclined to think their ancestors fled before Joshua after the burning of Jericho. Their general complexion is brown; though some, who live in the valleys, are quite black, and have long black hair. They are divided into tribes, for every seven of which a chief is elected. There is a distinction of ranks among them, those whose ancestors have distinguished themselves in war forming a kind of aristocracy; and from this their chiefs are chosen. The *Galla* are almost all mounted on horses, which they manage with the greatest skill; and in passing rivers they dismount, and grasping the tails of their horses are drawn across. Their arms consist of a shield of bull's hide, and a long lance. The Abyssinians dread their attacks; they utter in battle a fearful howl, which terrifies the horses of their adversaries; and when they march against an enemy, they carry with them small bales of beans mixed with butter, one of which is said to be sufficient for a man's

* The authority on which the statements in this paper rest is chiefly that of the "Life of Bruce, the African Traveller," by Major F. B. Udal. London, Murray. Forming No. XVII. of the "Family Library."—An interesting volume.

† The *Andalusia*, scarcely larger than a common bee—the sound of which is no sooner heard than the cattle run wildly about the plain, till they die from fear, pain, and fatigue. It is probably to this insect that Isaiah refers (vii. 18): "And it shall come to pass in that day that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt. . . . And they shall come, and shall rest all of them in the desolate valley."

sustenance during a day. Their bodies are anointed with grease; which, being poured in quantities upon their heads, melts and drops upon their shoulders, over which a piece of goat's skin is thrown. They wind the entrails of oxen round them as ornaments. They eat raw meat. The Galla of the south are generally Mahometans; those of the east and west are pagans, worshipping the moon, of which Bruce was a witness. The wansy-tree, under which their chiefs are crowned, is also worshipped. They believe in the resurrection of the body. They admit of a plurality of wives; and when the father of a family becomes old, he is compelled to surrender his effects to his eldest son, who is obliged to support him; and should this son die, the youngest son of the family is expected to marry the widow.

Such are two of the savage people found in Abyssinia and its neighbourhood. Ignorant of the one true God, and of the Gospel of his Son, can it be wondered at, that in their characters they should often be little removed from the beasts that perish? And how melancholy is the reflection, that such is the condition, not merely of Abyssinian tribes, but of millions of the human race; and that elsewhere even more heart-rending pictures of idolatry and savage life present themselves! Wherever God is unknown, as revealed in his holy word, man is degraded. Christianity is the grand, the only effectual, instrument for the amelioration and civilisation of the human race. Let the Gospel be proclaimed, in all its fulness and freeness, to those who are now the deluded captives of the prince of darkness; let men devoted to the furtherance of the glory of God, and the welfare of their fellow-creatures, be sent forth to instruct the heathen; let prayer be offered for their success,—and then there is the sure warrant to believe that their labour shall not be in vain; that amidst the spiritual deserts the streams of salvation shall burst forth; and that myriads may yet refresh themselves at cisterns of living water, and in the fountain opened for sin and for uncleanness wash all their guilt away. T.

PASSING THOUGHTS.

BY CHARLOTTE ELIZABETH.

No. XXI.—*The Burden.*

WALKING along a hilly road the other day, I observed a young girl, apparently about sixteen, carrying a large bucket of grains, as I supposed, from a brewery not far behind us, to replenish the trough of her pig, or to fatten her fowls. There was something painful in the continued effort with which the poor girl ascended the path. The right arm was evidently on the full stretch downwards, while the left was no less forcibly extended horizontally, to assist, with body and neck inclined in the same direction, in affording a counterpoise to the heavy weight that dragged her earthward. After a while, she rested for breath, placing her bucket on the ground, and her hands to her hips, as if to relieve the overstrained muscles so severely taxed; then, at the foot of a higher ascent, she resumed the load, and proceeded more painfully than before.

At this juncture a girl, considerably less than herself, who was loitering near a gate on the road, accosted her, and after a short parley, going round to the other side of the bucket, she also took the handle; and thus sharing the burden between them, they trotted along, with countenances and manner so changed, that I could not but mark them: the expression of fatigue and vexation on the aspect of the burdened traveller gave place to one of sprightly

satisfaction; while that of the helper, before vacant and lifeless, brightened with animation as they chatted away. The weary step of the one, and the lazy lounge of the other, were alike succeeded by a light and lively pace; and I hardly know which was most pleasant to witness, the relaxed outline of the overworked arm, or the vigorous movement of that which had just been folded in useless inactivity. My pace being slow, they soon outstripped me, and, turning off into a lane, were presently out of sight. Not so the lesson conveyed: it was one that we all require to learn anew very frequently, for it illustrated a text of daily and almost hourly applicability in every station of life: "Bear ye one another's burdens, and so fulfil the law of Christ."

Revolving in my mind this little incident, I traced in the unoccupied girl a resemblance to many well-meaning Christians, who, relieved at the moment from any heavy pressure on their own strength or fortitude, stand by, as it were, to remark how their fellows proceed under some present weight; but it must be confessed that the contemplation is not always followed up by an extension of prompt assistance. The duty of burden-bearing is admitted by all who acknowledge the authority of the Gospel, but it is too much confined to what the Lord sees good to lay upon us—too little considered with a reference to the precious text above quoted. Few will refuse to lend the aid that is asked of them; but they are not very many who will step out of their own path to proffer help when it is not demanded of them, although that proffer is, in a multitude of cases, the principal part of the benefit conferred. I saw plainly that a very small portion of the actual weight of the bucket was transferred to the smaller girl; but she put her hand to it with hearty good will, and the companionship, the practical sympathy thus afforded, administered such a cordial to the other, that I doubt not it lightened the load in a far greater degree than if two-thirds of the contents of the bucket had been subtracted, and the remainder left for her to bear alone.

Nothing would so sweeten the intercourse of God's people on earth as a diligent cultivation of this principle and habit. A thousand occasions for bearing a brother's burden pass by unimproved, because unmarked, by us; while he, perhaps, marks them, and is pained by the omission. To comfort the feeble-minded, to lift up the hands that hang down, to bear the infirmities of the weak, is an office that the meanest, the most inexperienced, may easily perform, and in so doing confer a lasting benefit on themselves. There are some professors who appear as a sort of gladiators on the scene, ambitious to exhibit their own powers of endurance, and, still more, of infliction, and rather to take advantage of a brother's comparative feebleness for that purpose, than to impart to him of the gift that they have received. Such, while wounding their weaker brethren, break the law of Christ, and inflict a blow on his cause. The superiority, whether openly vaunted of or silently displayed, becomes a reproach, and often produces in the mind of the harassed individual a secret murmuring against the will of Him, who, in severally dividing his gifts according to that mysterious will, leaves one in poverty, that another may minister to him out of his

abundance. Our proud hearts generally contrive to discover something in ourselves whereof to glory; and in that one thing we should ever be, most watchful that we offend not. A man of strong reasoning powers will be tempted to seek victory in an argument with one not so well exercised in that line—nay, to court an argument, in the anticipation of triumph, perhaps at the sacrifice of that unity of spirit which he stately prays for. One whose views of doctrinal truth are deep and clear, will frequently be beguiled into increasing the perplexity of a hesitating mind, and quenching the light that does but glimmer in comparison with the clear beams of his own, in order to display the latter in all their brightness; forgetting, perhaps, that there may be much light with little heat, or none; and that the clearest head may be joined to a heart in the Laodicean state, which the Lord accepts not. A fluent talker on spiritual matters will exceedingly dishearten one who may secretly, though needlessly, fear that his own lack of words proceeds from lack of love; and a disposition naturally phlegmatic, assuming the appearance of being fixed on the sure foundation, beyond the power of passing events to affect his settled repose of mind, will break the bruised reed that quivers in every breeze. In any of these cases, or in the numerous varieties that belong to the same class, is the burden borne, or the law of Christ fulfilled?

Apart from these, there is the selfishness that, without aspiring to shine at any one's expense, is too much wrapped in its own concerns or enjoyments to take thought, practically, for those of another. They would help if called on—at least so they say, or think; but as to going out of their way, they see no occasion for that. And as those who most need sympathy are generally the slowest at asking it, this class rarely find occasion to exert themselves. The Christian's duty is to tread in the steps of his Master, who was found of them that sought him not; and to give unasked that which, alike unasked and undeserved by him, he has received of God. How far the outstretched hand of offered assistance, the tone of sympathy, and the step of kind companionship, will go in lightening the heaviest burdens, and cheering the most care-worn mind, they alone know who have both needed and found such fellow-helpers on a toilsome road; and, in like manner, the richness of the recompense internally enjoyed by the conscious succourer, is only to be ascertained by experiment. There is not in the whole Bible a precept, the fulfilment of which does not bring gladness to the heart that obeys it; and perhaps among them all, as there is none more imitative of the Lord Jesus in its object, so there is none that in its application more directly insures the twofold blessing, than that which says, "Bear ye one another's burdens."

THE PHILIPPIAN JAILOR:

A Sermon,

BY THE RIGHT REV. JOHN BIRD SUMNER, D.D.

Lord Bishop of Chester.

ACTS, xvi. 33, 34.

"And he took them the same hour of the night, and washed their stripes; and was baptised, he and all his straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

THEY to whom this kindness was shewn were the apostles Paul and Silas, who on the preceding day had been cast into prison. And he who shewed this kindness was the jailor under whose custody they were. The last thing stated of him was, that, having received a charge to keep his prisoners safely, he "thrust them into the inner prison, and made their feet fast in the stocks;" now we find him treating them with all tenderness, washing their stripes, bringing them into his own house, and setting meat before them.

We will refer to the history which led to this extraordinary change. "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?"

We see now why this earthquake had been ordered. Not chiefly on account of the apostles. Many ways were open to Almighty God by which he might have delivered them. But he had mercy in store for this man. The earthquake which shook the prison-walls shook also that which it is often more hard to move—the stony heart. The bands were loosed which had held the prisoners' limbs; those stronger bands were also loosed in which Satan had held their keeper's heart. He had seen, by an indisputable proof, that some mighty power attended the apostles; that to persecute them was to oppose the power which protected them; to ill treat them was to fight against God. So "he came trembling, and fell down before Paul and Silas, saying, Sirs, what must I do to be saved?" How can I escape the vengeance of this power which defends you, and which by severely handling you I have provoked?

We see here the different dealings of God

with men's hearts. Sometimes the voice which calls them is the still small voice which no one hears but they to whom it is addressed. So it was in the case which immediately precedes the present narrative, the case of Lydia, of whom we are merely told, that "the Lord opened her heart, so that she attended to the things which were spoken by Paul." It is often thus with those now who are brought up in a Christian land. As there are many who, with all their privileges, see as if they saw not, and hear as if they heard not, and never understand or come to the real knowledge of the truth, so there are many others who attend to the things spoken, and receive them into their hearts, softened and prepared by the dew of Divine grace. They illustrate that beautiful parable which we find in Mark, iv. : "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."

My younger hearers—ye that have this great blessing, that ye know the Scriptures from your youth—pray that this knowledge may be carried secretly and gently, but securely, to your hearts, that ye may become really "wise unto salvation, through faith that is in Christ Jesus." Hear the voice of God while it is yet the still small voice; lest he either pass you by altogether, or come to you in the whirlwind or the storm.

Sometimes he does thus reveal himself. It needs not the thunder that rends the heavens; it needs not the earthquake that shakes the foundation of the prison; perhaps illness—in a few hours shewing a man the precipice on which he stands, and disclosing the gulf below; perhaps affliction—the desire of the eyes, the treasure of the heart, taken away at a stroke; perhaps reverse of fortune, reducing a man at once from all that he most loved to that which he most feared and dreaded;—these are voices in which God sometimes speaks, and forces those who have been too long deaf to his mercy to listen to his anger.

But let me remind you, brethren, that whether it be the gentle voice, or whether it be the voice of thunder, it is not the voice, but the Lord who sends the voice, that produces any effect upon the heart. There may be the earthquake, but the Lord is not in the earthquake—not a soul is shaken. There may be the cloud, but the Lord is not in the cloud—not a drop falls, not one tear of penitence is shed. It is not the dispensation, but the Lord who directs the dispensation, that it may not return unto him void, but accomplish the thing for which he sends it. Many hearts are as completely proof against the judgments of God as against his mercies. And the earth-

quake would have been no more to this jailor than the gracious tidings proclaimed by Paul had been to the magistrates who imprisoned him, if the grace of God had not attended the signs of his omnipotence, and moved the heart to ask, "Sirs, what must I do to be saved?"

The heart, however, was moved to ask this. Paul had a ready answer: "Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in the house."

Here was no time for a laboured discourse, or a long system of instruction. Nor was there need. For a few sentences may convey the whole mystery of godliness. Mystery though it be, such as can never be exhausted; wonders as there are connected with the Gospel, such as angels desire to look into; yet the whole of saving truth may be spoken in few words. The apostles may be supposed to have replied to the anxious inquiry made of them in words like these, "You desire to know whether there can be mercy for you; how you may be saved from the wrath to come, from the just vengeance of that God whom you have been offending all your life, and whose power has been now displayed before your eyes? There is mercy for you. That God delighteth in mercy. Judgment is his strange work. He willeth not the death of a sinner, but rather that he should come to repentance. This is the very truth which we are commissioned to proclaim, and for proclaiming which we are thus treated. We declare, 'that God so loved the world, that he sent his only-begotten Son, that all that believe in him may not perish, but have everlasting life.' He hath borne our sins in his own body on the cross, that he might bring us to God. Join thyself to the company of those who receive him. Be baptised and admitted among his flock, and thou shalt be saved, and thy house; thy family which may follow thine example, all shall become part of the Lord's family, 'for this day is salvation come unto this house.' And 'whosoever shall call upon the name of the Lord shall be saved.'"

Thus, we may believe, they spake unto him the word of the Lord. As sometimes years may elapse with those who have the Scripture in their hands before the way of salvation is clearly understood, so sometimes, again, an hour will suffice to shew an individual what before he had been unable to perceive. When seed falls on ground unbroken, it lies inactive, produces nothing. When the soil has been tilled and prepared, the same seed vegetates rapidly, and bears fruit abundantly.

In the present case we cannot wonder if the

work was sudden. The jailor had seen that which feelingly convinced him that in a few hours he might be lost for ever. Therefore, as we next read, "He took them the same hour of the night, and washed their stripes; and was baptised, he and all his straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

St. Paul says in his epistles very frequently, that "if any man be in Christ Jesus, he is a new creature." "Old things have passed away; behold, all things are become new." Many persons stumble at this, and call it a hard saying; but, if we rightly consider, it must be so; it cannot be otherwise. "No man can serve two masters;" and if he is not serving God, he is serving mammon. If, then, like this jailor, he is brought to Christ Jesus, he leaves mammon, and serves God; and must he not be a new creature? No man can be seeking first two opposite things; if he is not seeking heaven first, he is seeking this world first. Should the truth as it is in Jesus bring him to seek first the kingdom of God and his righteousness, as it brought this man, is he not a new creature? No man can be looking to two different things as his trust for salvation. If he is not trusting in Christ, he is trusting to himself, or trusting to some notions which he forms in his own mind of God and of eternity; or, too probably, like this heathen, he is neglecting the subject altogether. If he leaves these vain imaginations, casts aside these broken reeds, and comes to trust in Christ alone, is he not a new creature? are not old things passed away with him? will not all things become new?

So, certainly, it was in the case of this jailor. He is at once a new creature. His old thoughts have passed away, and have been succeeded by others of a new and different complexion. Yesterday he had no feeling for the apostles; bleeding from the scourges which they had received, unheeded, untended, he thrust them into the inner prison, and made their feet fast in the stocks. We need not accuse him of any extraordinary cruelty, but, certainly, he shewed them no kindness, cared nothing for their miserable state; for he had not yet learned to "put on, as the elect of God, bowels of mercy, kindness, meekness." (Col. iii. 12.) Now, behold, all things "are become new." Now he does care for them; now he has compassion on them; "took them the same hour of the night, and washed their stripes;" makes amends, as far as he can, for his former neglect and severity. Yesterday it was their heinous offence, that they were ministers of a God unknown to him; taught new customs,

which it was not lawful for the people of Philippi to receive. "Behold, all things are become new." Now it is their greatest honour, that they bear the message of the most high God. These men, which shew us the way of salvation, must want no comfort or attention. "He brought them into his house, and set meat before them!" He thought not of the risk and danger which must follow such conduct towards prisoners committed to him. Other considerations were now uppermost in his mind, and present inconvenience did not affright him.

It is not uncommon even now for men to be brought to reverence and love the minister whom they once avoided and disliked; nay, to reverence and love him for the very reason on account of which they had disliked and avoided him—because he is a faithful ambassador for Christ. And this is no mystery. While they were satisfied with this world, and this world was every thing to them, why should they regard the minister who condemned this world of vanity, and discoursed to them of things above? Whilst they were satisfied with themselves, and fancied that God had no account against them, why regard the man who declared how God has given to us eternal life, and this life is in his Son; so that he that hath the Son hath life, and he that hath not the Son of God hath not life?

But should God ordain that suddenly there should be a great earthquake—that the foundation of their earthly tabernacle should be shaken, or the pillars thrown down on which their hopes and comforts rested—if thus they are brought to feel the vanity of this present world, the need of being prepared to meet their God in judgment,—then he is their valued friend, who can shew them the true preparation, who, with the Scripture in his hand, can answer the inquiry, "Sirs, what must I do to be saved?" Whilst this Philippian jailor was involved in the same darkness with his countrymen around him, the idols which they worshipped, the gods whose name they named, were all he needed; and they were enemies of the public peace who taught new customs, which it was not lawful to observe. But now he sees that they are no gods which are made with hands. And now those are dear to him who can disclose the only true God, and Jesus Christ whom he hath sent. They are no longer his prisoners, but his guests. "He brought them into his house, and set meat before them, and rejoiced, believing in God with all his house." For the same grace which had reached his heart had extended to his household also; and they too received the message of the apostles, and were baptised in the name of Jesus Christ for the remission of sins.

Observe, brethren, in conclusion, what we are here told: "he *rejoiced*, believing in God." Perhaps there are some who have thought this no subject of rejoicing; who have thought true religion rather a thing to be submitted to, than rejoiced in; rather what we must endure, than what we can enjoy;—who would think it rather a misfortune, than a happiness, if their children or their friends should have such feelings on the subject as have been described in this narrative. Let such, if there be such, observe, that this man "*rejoiced*, believing in God with all his house."

And was there not reason? Is it no misfortune to be at enmity with God? to have nothing to hope from his mercy, every thing to fear from his anger? Such had been the case with this man. Then, is it no blessing to be at peace with God? to have nothing to fear from his anger, and every thing to hope from his favour? Such was now the case with this man. Being "*justified by faith*, he had peace with God, through Jesus Christ." He who before was without God in the world, and who, when taken from the world, could look only for indignation and wrath, tribulation and anguish, was now reconciled to God by the blood of the everlasting covenant, his sins were blotted out, and he was "*accepted in the beloved*." The child of wrath was become the child of God; the heir of the kingdom of darkness was become heir of the kingdom prepared for the righteous. The sense of this, shed abroad in his heart by the Holy Ghost, would enable him to rejoice in the Lord. The "*God of hope* filled him with all joy and peace in believing."

Brethren, the Christian life is not all *rejoicing*. We do not pretend that it is. The jailor and his household, who now rejoiced, would doubtless find occasion hereafter for different feelings while working out their salvation in the world. The very next day they might expect persecution from the magistrates, on account of the kindness which they had shewn to Paul and Silas. And not only would their outward comfort, but their inward peace, be disturbed; they would find resistance within, when their evil passions, now for a while subdued, began by degrees to rise against the new law of the mind which restrained them; when Satan, now dispossessed of his subjects, began to stir himself, and seek to recover his dominion. The Christian life is a race, and he that striveth for the mastery has much to do which is not always agreeable to flesh and blood. The Christian life is a warfare, and he that warreth must endure hardships and trials, and be humbled sometimes, as well as sometimes triumph. In short, these, like

others, must submit to the general rule, that "we must through much tribulation enter into the kingdom of God."

But still there was reason for joy now. If there is "*joy in heaven over one sinner that repenteth*," there may well be joy on earth when he "*who was dead is alive again*, when he who was lost is found." There might hereafter be cause of fear, and cause of sorrow, for these very persons. But if we were never to rejoice on earth, because we might hereafter be called to weep, this world would be indeed a vale of tears. This man had secured to himself One who is able to save unto the uttermost. Let not the foundation of the prison alone, but of the universe, be shaken; he need not fear though the heaven and the earth should pass away with a great noise, and the elements melt with fervent heat; he, "*according to the promise*, would look for a new heaven, and a new earth, wherein dwelleth righteousness." And, meanwhile, he had one to rely on who can be touched with human infirmities, and knows how to succour them that are tempted. He might comfort himself by believing, that the God who "*had begun a good work in him* would fulfil it unto the day of Christ;" when the apostles, and this converted household when all the family in heaven and earth that is named after Christ Jesus, would rejoice together.

ZARAPHA, THE ANCIENT SAREPTA.*

THE interest of this place is purely scriptural; it is a village situated on the side of a hill, two hours and a half distant from Sidon, and about half an hour from the sea; it looks on either side along a line of plain tolerably cultivated, that leads to Tyre on the left and to Sidon on the right. The situation has a wild beauty; the Christian who would fain pass a day amidst the undying scenery of the Old Testament on the hills where the prophets dwelt, in the silent vales where they prayed and meditated, should desire to spend a Sabbath in Sarepta. The valley on which it looks down extends some little distance between the hills; its dwellings and its people are homely and pastoral,—no ruin of roofless walls, or old gateway covered with grass and wild flowers, is shewn as the remnant of the widow's cottage; tradition has given up its identity in despair, but has preserved the identity of the village; for Sarepta, now called Zarapha, has been inhabited from the remotest times. Although called "*a city of Sidon*," it was most probably a place of very moderate size and dimensions, the simplicity of whose manners and tastes was uncorrupted by the neighbourhood of Tyre and Sidon; it is sixteen miles from the former, and ten from the latter. The distant

* From "Syria, the Holy Land, Asia Minor, &c. illustrated. Fisher and Son, 1838.—We have already drawn our readers' attention to this splendid and interesting volume, which we anew recommend to them.

groves of Sidon, the fine summits of Lebanon, the wilder hills behind its own wild hill, are all visible from Sarepta.

There is no chapel in the village; it is destitute of religious service throughout the year,—as if the numerous monasteries of Lebanon could not spare one priest out of their lives to dwell here, or to gather on the Sabbath its villagers, who are Syrian Christians. The brook that supplied the wants of the widow and the prophet may still be on the hill side; for “the cold-flowing waters that come from the rock of the field” are not wanting. Each of the cottages has two, or at most three, little windows, and two chambers, with earthen floors, and a raised divan of earth against the wall. The stranger is welcome, and the best fare they can supply is set before him; he wants little in such a scene, save the pipe and cup of coffee, and liberty to remain a few hours, and see the sun go down on the shore and sea, on the desert and the gardens, on Lebanon, and on the noble Sheich Mountain, whose wastes of snow are seen in front towering towards Damascus. The air of the place is healthy; but the winds are wild in winter: there is pasturage in the plain, and even on the declivities, for the flocks; at the foot of the hills are some sepulchral grotts cut in the rocks, which were probably the burial-places of the ancient people.

When the writer was in this vicinity, the brook in the plain, from which tradition says the prophet drank, was dry; like that of the valley of Elah, whence David took the pebbles for his sling, there was no moisture in its bed. Some fragments of ruins were seen here, as also in the plain, where a portion of the ancient Sarepta once stood. It was noon, and the sea fell heavily on the desolate beach; there was not the shadow of a passing cloud on the hills: in a poor dwelling, not far from the sea, coffee was sold, and an Arab came forth to invite us to drink. On the summits and sides of the hills were masses of gray rock: the shepherd was watching his flock, and his Syrian pipe was heard. It was a scene to which the messenger of heaven might have loved to retire: how interesting and beautiful were the wanderings of the great and hallowed characters of Scripture, in the desert and the plain, on vale and mountain, where their only communion was the love and presence of their God! The retreat of Elijah in the gloomy vale at the back of Carmel is far more desolate than this of Sarepta, yet to the prophet it was indelibly dear.

The poor Arab who sold this coffee could depend only on the custom of the chance passenger; it was seldom that the enthusiast passed his door, and still more seldom that the memorials of ancient and holier times found a responsive chord in the bosom of the native; even the pilgrim does not visit the place. Who is there in the land that cares for the gray rocks and ruinous places of Sarepta? Who is there that pauses beside the forgotten stream, or hangs his harp on its willow?

The people at work in the plain below are gathering in the cotton on the plantations, on which are employed many of the villagers; in former times it was celebrated for the excellence of its wines; and its vineyards, no doubt, clothed the slope of the hill on which the modern village stands. Nearer to Sidon,

the hills are fruitful, and are covered with vineyards; but in Sarepta no man now sits under the shadow of his vine and fig-tree. Yet their condition is not an impoverished one; the soil, where cultivated, is fruitful, and well repays the hand of industry; the wants of the natives are few, and their habits frugal; the cultivation of the vines, the cotton and silk, and the care of the flocks, occupy a great number; vegetables, of various kinds, are easily and quickly raised; gourds, onions, olives, &c., with a little rice, form a daily and nourishing repast; wine, of the common kinds, is cheap; and little animal food is consumed. The people, as in ancient times, love the hills for a habitation rather than the vales; the greater part of the villages are on the declivities. The plain between Tyre and Sidon is wild, but never monotonous, the distant view being always fine; it is crossed by many a dry bed of a torrent, and many a stream, on whose banks are quantities of wild flowers and the oleander in full bloom and beauty.

LITURGICAL HINTS.—No. LVII.

“Understandest thou what thou readest?”—*Acts*, viii. 30.

THE ANNUNCIATION OF THE VIRGIN MARY, 25th March.

THIS festival is called the “Annunciation of the blessed Virgin Mary,” because the angel Gabriel was sent from God to the blessed Virgin Mary to *announce* the glad tidings to her, that she was the person whom God had so highly favoured as to become the mother of our Lord Jesus Christ, according to the prophecy of Isaiah, “Behold, a virgin shall conceive and bear a Son, and shall call his name Immanuel” (*Is.* vii. 14). The GOSPEL informs us of the accomplishment of this prophecy. The angel came to Mary, and said unto her, “Hail, thou that art highly favoured; the Lord is with thee; blessed art thou among women.” And when Mary, astonished at the appearance of the angel, and much more at his message, pondered in her mind what this salutation could mean, the angel said unto her, “Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end” (*Luke*, i. 26-33). And thus, as it is said in the collect, “we have known the incarnation of Jesus Christ, the Son of God, by the message of an angel;” whom God sent for this express purpose, to announce it to the blessed Virgin Mary, who was so highly favoured as to become the mother of our Lord and Saviour.*

It is to be observed, in the address of the angel Gabriel to Mary, that he salutes the Virgin as a saint; he does not pray to her as a goddess. The Church of Rome idolatrously uses the words, “Hail, thou that art highly favoured,” &c., as a prayer to the holy Virgin (saying ten *ave-marias* for one *pater-noster*), whereas they are only a salutation; declaring that she, above all women, had the honour freely conferred upon her by God, to be the mother of the Messiah. The original word signifies, not “full of grace,” but “freely favoured,” or “freely beloved.” Compare Mary with other renowned women, and what had she besides this favour more than they? Had she the spirit of prophecy? so had they; had she the spirit of sanctification? so had they; and she had no more

* See “Exposition of the Collects,” by Rev. Charles Birch; and Burkitt’s “Commentary on the New Testament.”

immunity from sin and death than they. Accordingly, says the angel, "Blessed art thou *among* women;" he does not say, Blessed art thou *above* women. Let the Church of Rome commend the mother as much as they will, so long as they do not derogate from the glory of the Son; which they do when they pray to the Virgin. Prayer is due to God only; and whenever, under any pretence, it is offered to any other being in the universe, the sin of idolatry is committed, and God's honour is blasphemed.

Having thus known the incarnation of our Lord Jesus Christ, we pray in the COLLECT for certain benefits, as connected with that knowledge. We beseech the Lord to "pour his grace into our hearts," that, as we have known the incarnation of his Son Jesus Christ by the message of an angel, "so, by his cross and passion, we may be brought unto the glory of his resurrection." It is a great thing in this age of infidelity, when so many deny the divinity of our Lord Jesus Christ, to know and be persuaded that he was not a mere man, born into the world as all other men are: but that he was indeed the Son of God, equal in all respects to the Father; and that when he took our nature upon him and became incarnate, it was by the Holy Ghost. But the mere knowledge of this, as an historical fact, will be in itself of very little use to us. The true believer knows this in a practical way; he knows that the reason why Christ became incarnate was, that he might suffer and die to make atonement for our sins; and, "by his cross and passion," bring all that believe in him "unto the glory of his resurrection." Accordingly he lives continually a life of faith upon him; and being convinced by the Holy Spirit of his own sinfulness and need of a Saviour, he pleads the merits of the death and passion of Christ upon the cross, that thereby he may not only receive the pardon of his sins, but be raised by his grace "from the death of sin to a life of righteousness" here, and at last be raised to a life of glory hereafter. For this purpose, we pray unto God to "pour his grace into our hearts," that we may have such a practical knowledge of Christ, as with St. Paul to say, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. ii. 20). These things we ask "through the same Jesus Christ our Lord," whose wonderful incarnation we have known "by the message of an angel," and by whose meritorious "cross and passion" we hope to be made partakers of his glorious resurrection, and to dwell with him in life everlasting.

This collect was improved from the old form in 1549. The Breviaries had put in a new prayer, about the blessed Virgin's intercession, which was cast out in 1549, and the form being in St. Gregory's Sacramentary restored; of which form the collect, as it stands in our prayer-book is a strict translation.

The mercy commemorated on this festival is with great solemnity foretold in the EPISTLE: its accomplishment we have already by anticipation seen in the gospel. The passage appointed for (that is, *instead of*) the epistle, is the *sign which God gave to Ahaz, containing a promise of Immanuel*. God, by his prophet, had made a gracious offer to Ahaz to confirm the predictions he had already given of the preservation of Jerusalem from the confederate forces of Syria and Israel. But Ahaz rudely refuses this gracious offer; the true reason being, that, having a dependence upon the forces and gods of the Assyrians, he would not lay himself under an obligation to the God of Israel. "I will not ask," he says, "neither will I tempt the Lord." He pretends a pious reason, as if it would be a tempting of God to do that which God himself invited and directed him to do. The prophet reproves him and his court for their contempt of prophecy, and the little value they had for Divine revelation: "Is it a small thing for you to weary men" by your oppression

and tyranny, but "will ye weary my God also" with the affronts you put upon him? for in affronting the prophets, you slight God, whose messengers they are. The prophet then, in God's name, gives them a sign; you will not ask a sign, but the unbelief of man shall not make the promise of God of none effect; "the Lord himself shall give you a sign;" a sign of his good-will to Israel and to the house of David; for of your nation, and of your family, the Messiah shall be born; and you cannot be destroyed while that blessing is in the midst of you. The Messiah shall be born *in a glorious manner*; for he shall be born of a virgin, which will signify the Divine power and Divine purity with which he shall be born into the world; that being so extraordinary in his birth, he shall be equally so in his character. This prophecy, though not accomplished until above five hundred years after, was an encouraging sign to the house of David, that God would not cast them off. The Messiah should also come on a *glorious errand*. This errand is contained in his name *Immanuel*, God with us, God incarnate, God in our nature, God at peace with us, in covenant with us. The consolations that are most powerful in the time of trouble are those which are derived from Christ.

It is further predicted of this child, that he should be really and truly man, though born in a manner unlike other children. "Butter and honey shall he eat," like other ordinary children; it will become him to be "made in all things like unto his brethren;" and thus, passing, like other children, through the several states of infancy, childhood, and youth, he shall at length arrive at manhood, that state in which men know the difference between evil and good; for "before this child" (for so it should be rendered), meaning, not Immanuel, but Shear-Jashub, his own son, whom he was ordered to take with him for a sign (ver. 3), and whom he then held in his arms,—before this child shall be three or four years older, the confederate forces of Israelites and Syrians, whom thou hast such an enmity to, shall be forsaken of Pekah and Rezin, both of whom shall be slain.

The Cabinet.

CONFIRMATION.—Candidates for confirmation must not only have been baptised, but they must also "have come to years of discretion." They must, that is to say, be old enough to discern and know well the difference between good and evil; to know, in fact, "to refuse the evil, and to choose the good." This, you will perceive, the Church requires. She does not every where pronounce the exact age at which her members shall be admitted to this rite, but leaves the matter thus open to the judgment of her ministers, who are to examine and present them to the bishop when they think them to be come to the proper age, and to be otherwise fitted to be confirmed. Now, every thinking person must be aware that there is a time in man's life when he, as it were, comes to reason; when he ceases, in a great measure, to understand as a child. The mind is gradually enlarged; its faculties open and expand; and we become better able to see things in their true light. Happy, thrice happy are they who, in that most interesting and eventful period of their existence, have the way of duty, which is the only way of peace, kindly pointed out to them. It may save them from a thousand woes here; it may save them, perhaps, from one eternal woe hereafter. For, let us consider how critical is this season of man's life; how vast the influence which it generally has on the future destinies of his whole existence. As yet, the heart is usually tender, and capable of being moulded to any form, of receiving any impression; as yet, the mind is commonly unhardened in the ways of wickedness: now, there-

fore, is the best season for each young person being impressed in favour of that which is good; now they may the more easily, under the power of Divine grace, be won to the love, and engaged in the service of God. But we must remember they are even more liable to be seduced to evil. And let us not forget, that at this particular season, there is much, both within them and all around them, working powerfully for evil. And we must be struck with the wisdom of our Church in the use she has made of this period with reference to confirmation. For what is the season of life pointed out by her as the fittest for this purpose? It is the very period of which we have been speaking—the interesting, critical, and all-important season of expanding reason, rising passion, and threatening temptation, the time of coming to years of discretion; and that, therefore, is usually the earliest at which candidates are admitted to this holy ceremony.—*Rev. D. I. Eyre (Confirmation Explained).*

SPIRITUAL DECAY.—We have seen, every minister of God has seen, those on a bed of sickness, whose hearts have appeared to be subdued and softened under the pressure of present anguish and the fear of approaching death. The world has, for the first time, been revealed to them in its true colouring—its wealth, its honours, its attractions, all baubles light as air; while those things for which alone, during health, their souls have panted, would not, even if bestowed upon them in a richer abundance than ever filled their worldliest day-dream, have contributed a moment's gratification, or alleviated a moment's pain. What anxiety was there then to hear of the sinner's hope, and the sinner's Saviour! What delight to know that it was even then not too late—that the way was open, the door still unbarred, and that the truly penitent believer, even at the eleventh hour, might enter in! Then have we, like Peter's kindred, besought the Saviour for the sick and suffering sinner, and then has he, that unchangeably gracious Redeemer, heard our prayers, and been entreated for the sick, and rebuked the malady, and raised the patient. And then has come the most grievous disappointment which ever befalls the minister of Christ, the return to sin and folly. While a gracious Saviour was engaged in answering our cry for mercy,—and how fearfully does the consideration increase the heartless ingratitude of the backslider!—at the very time that the heavenly Physician was bringing to him returning ease and health, the recovering patient was, day after day, drawing off to a greater distance from the Author of all his mercies. We trusted that the Saviour had rescued one more sheep of his fold from the fangs of the destroyer, had secured one more jewel for his crown; instead of which, every day we discover, by some little symptom, the backward course of the recovering sinner. All anxiety respecting his spiritual state is at an end; the Bible, which used to be seen beside the sufferer, is no longer there; its place is supplied by some book of imaginative folly, or worthless trifling; the desire for spiritual converse is over; and any subject of temporary interest occupies the mind; until at length, health and worldliness, bodily strength and spiritual weakness, become established together.—*Rev. H. Blunt.*

ABUSE OF THE TERM "MULTITUDE."—We have an old saying, that cases which rarely happen are neglected of lawgivers. The news of a few enemies is entertained with scorn. Many are dreadful, and call upon our best thoughts for their prevention or resistance. The world is apt to make an ill use of the word "multitude;" on the one side, arguing the better part by the greater; on the other, arguing that mischief is tolerable, because it is abetted by many. "Thou shalt not follow a multitude to do evil," saith God. But if any have a mind to do so, and please himself with company in sinning, let him consider what abatement of torment it will be to him to be condemned

with many. Alas, that will rather aggravate his misery! The rich glutton in hell would have his brethren sent to, that his torment might not be increased.—*Bishop Hall.*

Poetry.

THE JOYFUL SOUND.

"Blessed is the people that know the joyful sound."

Psalm lxxxviii. 15.

(For the Church of England Magazine.)

O FAVOUR'D land, where the joyful sound

Of the glorious Gospel is heard,

Where every spot is holy ground,

And the Saviour's name ador'd.

But blessed are they, and only they,

Who the precious gift receive,

Who that gracious, pleading call obey,

Come unto me, and live!

'Tis indeed a joyful and blessed thing

For a sinner to feel forgiven—

To be own'd a child of th' immortal King,

To be made an heir of heaven.

'Tis a blessed thing for the slave of sin

To be freed from its galling chain,

From tyrant passions that rul'd within,

And all their unholy train.

'Tis a blessed thing, when the foe is nigh,

And the battle-cry is fierce,

To be clad in that sacred panoply

Which no fiery dart can pierce;

Or when the tangled way we tread

A thousand paths divide,

In the narrow way to be safely led

By a sure and heavenly Guide.

'Tis a blessed thing to know that each prayer

Will ascend to the throne above,

And to cast the burden of all our care

On Him whose name is Love;

When the heart is sad, and the spirits fail,

And faith is faint and weak,

To hear a voice in each whispering gale,

Of hope and comfort speak.

'Tis a blessed thing, with enraptur'd eye

On this lovely world to gaze—

To survey the wonders of earth and sky

With a heart attun'd to praise;

And while we inhale the fragrant air,

And behold the buds expand,

To see in all that is bright and fair

The work of a Father's hand.

'Tis a blessed thing when the chilling blast

Proclaims life's winter near,

When our hopes and joys fall thick and fast,

Like the leaves of the waning year,—

To know that a lovelier spring shall bloom,

Whose flowers shall ne'er decay,

That o'er the night of the silent tomb

Shall burst an eternal day.

O yes, 'tis a joyful, a blessed thing,

To feel, in the mortal strife,

That the tyrant Death has lost his sting,

That the grave is the gate of life,—

To behold the dark and lonesome vale
 With the dawn of glory bright,
 To hear sweet voices the Spirit hail
 From the land of pure delight.

'Tis bliss to think of that happy clime,
 Where the lov'd and mourn'd we meet,
 Where, with saints and martyrs of every time,
 We may hold communion sweet;
 But, more blessed still, to behold the face
 Of the Saviour long ador'd,
 To enjoy the treasures of boundless grace,
 To be ever with the Lord.

O the height and the depth of love divine!
 Christian, this blessedness all is thine!

H. A.

EARLY RISING AND PRAYER.

WHEN first thine eyes unveil, give thy soul leave
 To do the like; our bodies but forerun
 The spirit's duty: true hearts spread and heave
 Unto their God as flowers do to the sun;
 Give him thy first thoughts then, so shalt thou keep
 Him company all day, and in him sleep.

Walk with thy fellow-creatures: note the hush
 And whisperings among them. Not a spring
 Or leaf but hath his morning hymn; each bush
 And oak doth know I AM.—Canst thou not sing?
 O leave thy cares and follies! go this way,
 And thou art sure to prosper all the day.

Serve God before the world; let him not go
 Until thou hast a blessing; then resign
 The whole unto him, and remember who
 Prevail'd by wrestling ere the sun did shine:
 Pour oil upon the stones, weep for thy sin,
 Then journey on, and have an eye to heaven.

When the world's up, and every swarm abroad,
 Keep well thy temper, mix not with each clay;
 Despatch necessities; life hath a load
 Which must be carried on, and safely may:
 Yet keep those cares without thee; let the heart
 Be God's alone, and choose the better part.

HENRY VAUGHAN: 1695.

Miscellaneous.

WEALTH.—It is a curious fact, that during the South Sea scheme more persons lost their senses by the sudden acquisition of great wealth, than by the loss of it.—*Curtis on Health.*

PERSECUTION AND EXPATRIATION OF THE PROTESTANTS OF ZILLERTHAL, OR THE VALLEY OF THE ZILLER, IN THE TYROL.*—The river Ziller, which descends from the highest summits of the Alps, in its passage to the river Inn (into which it falls) crosses a valley confined between lofty mountains, to which it gives its name. As the inhabitants are unable to obtain a living there, they are compelled, like many of the Tyrolese, to seek their subsistence elsewhere. During their journeys, undertaken for this purpose, some of them became acquainted with the Gospel; and, on their return home, they carried with them the Scriptures and other religious books. The Bible found

a well-prepared soil, and, amid the darkness of popery a revival commenced, which has ever since been making continual progress. In 1830 nine persons requested that they might be admitted into the (Protestant) Evangelical Church, but the Austrian government refused them its permission. The Gospel, however, continued to extend its influence; and at present more than four hundred persons participate in the convictions of the first nine. It is impossible to form any correct notion of the melancholy condition of these Tyrolese Protestant Christians. Exposed to the malevolence of the Romish clergy, they have to endure every possible vexation from the civil authorities: the letters which they wrote were suppressed, and those which were addressed to them were not delivered: the magistrates refused either to receive their petitions or to grant them passports. At length, when the late emperor of Austria (Francis II.) visited Innsbruck, in 1832, three of the Protestants of Zillertal with difficulty reached that city, and solicited an audience. The emperor expressed his dissatisfaction at their quitting the Romish Church; but when they frankly told him they could not continue in it without hypocrisy, he replied, that he did not require them to become hypocrites. At length, despairing of obtaining from their own government the free and public exercise of their religion, they implored the assistance and intervention of the king of Prussia. In the letter which they addressed to his majesty, they supplicated him to grant them an asylum in the mountains of Upper Silesia. The king despatched one of his chaplains, the Rev. Dr. Strauss (who must not be confounded with the too-celebrated neologian author of the "Life of Christ"), to Vienna, in order to negotiate this affair with the Austrian government. The latter at length consented to the expatriation of the industrious Protestant families of Zillertal, and the king himself assigned for their future residence the village of Erdmanusdorf, in Upper Silesia. The Prussian government has defrayed the expense of their emigration, and has given them lands, together with the necessary implements of agriculture and subsistence until the soil shall yield its first crop. According to the German journals, the king of Prussia was induced to select the spot for the settlement of his new subjects, because the character of that part of the Silesian mountains bears a considerable resemblance to the country which they have just quitted. (*Archives du Christianisme*, 1834, p. 147; 1835, p. 111; 1837, No. 15, August 12th, p. 120.) More recently it has been stated in the London newspapers, that these exiles for the faith of the Gospel have either arrived at, or are on their way to, the asylum which his Prussian majesty, with equal delicacy of attention and Christian benevolence, has allotted for their residence.

TO CORRESPONDENTS.

We are obliged by the communications of P. S. L. The article on the Church Catechism will most probably be inserted. We must, however, request our correspondent to favour us with his (or her) name.

E. D. is respectfully informed, that the number of subscribers who preferred having the Magazine without the Supplement was so very small, that the Publishers did not think it worth while to continue the distinction he mentions; and they are, therefore, now uniformly sold together. With regard to the price, it may be well to mention, that the expense of getting up the Supplement is considerably greater than that of any of the Numbers of the Magazine itself; while it contains a mass of information regarding the Church not to be had elsewhere.

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLIN, 46 ST. MARTIN'S LANE.

* From Notes to Patriotism, a Sermon, &c. By the Rev. T. Hartwell Horne, B.D.

THE
Church of England Magazine.

UNDER THE
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 OF CLERGYMEN



OF THE UNITED
 CHURCH OF ENGLAND
 AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 97.

MARCH 31, 1838.

PRICE 1½d.

ON THE DUTY OF PRAYER FOR OUR
 RULERS.

BY THE REV. WELBURY MILTON,
Curate of Aldborough, near Boroughbridge, Yorkshire.

THE true spirit of Christianity is altogether opposed to a spirit of selfishness. It teaches us to love all men, and, as we have opportunity, to do good to all men. It is equally opposed to a spirit of disaffection, and contempt of the offices and authority of those whom the providence of God has set over us. It teaches us to render unto Cæsar the things which are Cæsar's, as well as unto God the things which are God's; to give honour to whom honour is due, fear to whom fear, custom to whom custom, tribute to whom tribute: and where this spirit of charity, and of loyalty and subordination to the powers that be, is wanting, whatever profession of religion a man may make, it is not that pure and peaceable religion which the Saviour came to introduce into the world, and which will conduct to that heaven of peace, where every spirit submissively bows to the sceptre of Jesus, and owns him King of kings.

Now, one great and important duty which we owe to our fellow-creatures in general, and to kings and those in authority in particular, is, that of *making intercession for them* at the throne of grace. To the performance of this duty St. Paul exhorts Timothy,* and the exhortation equally applies to Christians in every age. The subject, at all times of importance, is particularly so in the present day, when a spirit of insubordination and self-willedness is a prevalent and growing

evil, even among those who profess and call themselves Christians.

The important object which it is the great end of civil government to promote, and for the attainment of which we are exhorted to pray, is, that "we may lead quiet and peaceable lives, in all godliness and honesty." The divine Author of Christianity is termed the "Prince of peace;" and when his religion actually takes possession of a man's heart, he labours as much as lieth in him to live peaceably with all men; he studies to be quiet, to mind his own business, and to have a conscience void of offence towards God and towards man. And such are the disorders, the turbulence, and the restlessness of disposition, which sin has occasioned, that nothing but the personal application of vital Christianity to every heart can effectually reform and bless mankind, or bring the unruly wills and affections of sinful men into a state of subordination, harmony, and peace. But though civil government cannot change the evil nature of men, it has the power (when duly exercised) of *restraining* them from the commission of those frequent and flagrant acts of violence on the person, the property, the well-being and peace of society, of which they would otherwise be guilty. Take away this barrier, and a flood of iniquity would bear down all social order, and destroy all social happiness; for such is the state of human nature, and such the constitution of man, that without human laws human society could not long exist.

Now, the more that the laws of any nation are in accordance with the laws of God, the more effectually do they answer the purpose for which they are designed, viz. that of

* See 1 Tim. i. 1-3, &c.

promoting the peace and godliness of such nation; and in this respect, what nation is there so highly favoured as our own? What nation that has laws so scriptural, and a constitution so admirably calculated to promote the peace and general good of its people? And is it not a blessing, for which we ought to be truly grateful, to have our lot cast in such an age and such a nation? Is it not devoutly to be wished that our wholesome laws and inimitable constitution may be continued to us and ours through all generations?

But it is the object of a Christian government, not only to promote peace through the protecting influence of its laws, *but by the protection and maintenance of that religion which can alone secure to us lasting and substantial peace.* In this respect, again, how highly is our nation favoured! Not only is the Christian religion *tolerated*, but it forms an *essential* part of our venerated constitution, which not only protects religion *generally*, but promotes it *particularly*, through its alliance with a true branch of the holy Catholic Church. Thus for centuries our kings have been the nursing-fathers and our queens the nursing-mothers of the Church of Christ in this land. And were our country deprived of the support thus given to the Church and religion of Christ, we should probably ere long, in spite of all the voluntary efforts of pious individuals, fall into heathen ignorance, or popish superstition. God forbid that we should limit his almighty power, or say that he is dependent either upon nations or individuals for the support of his truth; but certainly it is the first duty of rulers to provide Christian instruction for the people committed to their charge. It will therefore most fervently be desired by every Christian, that the constitution of our country should be preserved and handed down unimpaired to posterity.

In order to the attainment of this desirable object, there is an important duty pressed upon us, *that of praying for kings and all in authority.* This duty we owe to them in common with the rest of mankind. But we owe to them this duty more particularly in their *official* capacity, as invested with most arduous, important, and responsible offices, by their discharge of which not only the present but likewise the future destinies of nations will be affected, and for which they will have to give a solemn account to Almighty God. Sound and wholesome laws are only effectual when firmly upheld and wisely administered; and a sound constitution performs its proper functions only so long as it remains unimpaired. Now, as the protection and administration of our laws, and the maintenance of our religion, depend, under

God, upon our sovereign, and those in authority under her; and as they are unable rightly to discharge their high and sacred duties without the aid of God's grace, we must see the necessity of supplicating the Divine blessing in their behalf, that all their consultations may tend to the advancement of his glory, the good of his Church, and the safety, honour, and welfare of our sovereign and her dominions; for we must not forget, that it is "by God that kings reign, and princes decree justice." The hearts of kings and rulers are at his disposal; and he can turn and direct them as seemeth best to his godly wisdom. He can make even such of them as are his enemies unconsciously to praise him, and to further the interests of his Church and kingdom by the very means which may be wickedly employed for their destruction.

On every account, and under all circumstances, then, it is the Christian's reasonable service and bounden duty to pray for his sovereign, and those put in authority over him. And how admirably does our Church sustain her apostolic character in this respect! From the many prayers introduced into her services for kings and rulers, she evidently makes it a *primary* duty to intercede with God in their behalf. Thus in the Litany, after having besought God for deliverance from the many temporal and spiritual dangers to which we are in the present life exposed, she intercedes with him for the king or queen; then for the royal family; then for all bishops and pastors of Christ's holy Church; then for the lords of the council, and all the nobility; then for the magistrates, and those who are entrusted with the administration of justice; then for all God's believing people; and lastly, for mankind in general. The same order is observed in her prayer for the whole state of Christ's Church militant, and also in other portions of her ritual, which order she follows, not on account of her affinity to the state, but because of the strict accordance of her formularies with the truth of God.

It is not, however, the mere repetition of words, though they be the words of God, and though arranged in the most perfect order, which constitutes *available* intercession with God. To pray aright, we must pray with the understanding, and with the spirit also. God is a spirit, and requires that those who worship him should do it in spirit and in truth. O that all who tread the courts of the house of our God were *spiritual* worshippers, uniting in simplicity and godly sincerity—in humility, fervency, and faith—in our public prayers, intercessions, and giving of thanks, for kings and those in authority!

Then should we have such security for the stability of the throne, for the maintenance of true religion, for the welfare of the Church, and for the peace of our nation, as would defy all the united malice of evil men and evil spirits. And, thank God, there is good ground to believe that no congregation assembles for divine worship, according to the rites of our Church, in which there are not *some* spiritual worshippers; and when it is considered how many thousands of this character assemble every Lord's-day at the same moment to worship the God of their fathers after the manner of their fathers, the hope may be entertained that, for the sake of these few, God will defend us from our foes, and grant us internal peace and religious prosperity.

But the Christian's intercession must not be confined to the house of God. It must form part of his daily devotions with his family and in his closet. As he daily experiences the benefit of the good laws and constitution of his country, so he should daily acknowledge these benefits in unfeigned gratitude, and daily pray for God's blessing on the persons and consultations of our governors. He should pray especially for the Church of God, that "her priests may be clothed with righteousness," and that all her "saints may rejoice and sing;" that her stakes may be strengthened, and her cords lengthened; and that many may be daily added unto her of such as shall be eternally saved. "O pray for the peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces!"

THE FORBIDDEN TREE.*

"And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil."—*Gen. iii. 4, 5.*

A DEEPLY interesting and mysterious scene is here presented to our view! Our first mother, in the morning of her innocence, ere yet sin had sullied with a single stain the image of the Divinity stamped on her soul by her Almighty Creator's hand, is exhibited before us, gazing admiringly and wistfully on a tree of surpassing beauty.

Beside her, Satan (as we infer from Rev. xii. 9, and the sentence pronounced in verse 15th of this chapter), having assumed the form of a serpent, is tempting her to eat of that beautiful but forbidden tree, and thus disobey the Divine command, on obedience to which hung suspended the destiny of the human race.

What was the result, we all too well know! We see it in the world of sin and sorrow around us. We feel it in the world of wickedness and wretchedness within us. We cannot, indeed, look in any direction without witnessing, in all the sights and sounds of lamentation, and mourning, and woe, of which earth is full, the melancholy consequences of that first transgression;

that awful moment, when, seduced by the tempter's wily suggestions, Eve put forth her hand, and took of the fruit of that forbidden tree, and did eat, and gave unto her husband, and he did eat.

But there is one point of view in which the contemplation of this mysterious transaction may, under the Divine blessing, be peculiarly profitable.

We have ourselves to carry on an incessant conflict with the very same tempter who seduced our first parents into sin. It may therefore be of vast importance to us to remark, what was the nature of the arguments by which this subtle spirit persuaded the woman to disobey the command of God; that thus, being aware of his devices, we may be more on our guard against similar suggestions addressed to ourselves; and so be enabled, by Divine grace, more successfully to resist his temptations, and become even more than conquerors over his assaults, through Him who can, but who *alone* can, give us power to trample Satan himself under our feet.

On examining attentively the scriptural narrative of this mysterious transaction, we find that Satan's design was to insinuate into the mind of his victim a distrust and disbelief of the Divine goodness and the Divine veracity. He knew that as the foundation of all holiness, and therefore happiness, is right views of the character of God, producing confidence in his love, and conformity to his will; so the fountain of all sin, and therefore of all sorrow (for they are as essentially and eternally inseparable as holiness and happiness), is wrong views of God's character, producing distrust of his goodness, and disobedience to his authority.

He endeavoured, therefore (alas! with what fatal success), to induce his credulous victim to believe that God had an unkind and ungenerous motive for commanding her and Adam to abstain from that forbidden tree; that he envied them the higher degrees of wisdom, and knowledge, and enjoyment, which the taste of it would impart; and that if they would boldly venture on the experiment of disobedience, they would attain to a height of happiness that would almost place them on a level with Deity; "they should become as gods, knowing both good and evil."

They tried the experiment; and what was the result? They *did* attain to a higher degree of knowledge than they before possessed; but oh! how that knowledge was their curse! They knew good, but it was only by its loss; and evil, by its becoming the inmate of their bosoms, and turning them into an inward hell.

We see, then, that the sin of our first parents involved the most blasphemous libel on the Divine character—even that it was God's ungenerous reluctance that they should attain to a very exalted pitch of knowledge and happiness, which induced him to deny to them, on whom he had so freely and bountifully lavished all the blessings of paradise, that single tree of which they were forbidden to eat.

We see, too, that Satan succeeded in seducing them into disobedience to God's command, by persuading them that they would be happier, if they would shake off the yoke of God's authority.

And is it not even thus that, from that hour to the present, he has succeeded in seducing his innumerable victims into sin by precisely a similar suggestion; insinuating into their minds a suspicion of the Divine goodness; prompting the hellish thought, that God's prohibitions do not arise from his paternal solicitude for the true happiness of his creatures, but from an ungenerous jealousy of their enjoyments, leading him to impose on them unkind and unreasonable restraints, by breaking through which they will be happier than God wishes them to be?

The desire of happiness, though its misdirection leads into all sin, is not in itself sinful. Implanted in our nature by its Divine Author, it was originally designed to lead us to himself, in whose smile and service it can alone find its full and satisfying gratification. It is,

* From "Meditations and Addresses." By the Rev. Hugh White, M.A. Dublin, 1837.

in truth, an unquenchable desire in the breast of every intelligent being throughout the universe, and burns alike in the loftiest archangel before the throne, and the vilest sinner upon the earth.

What, in fact, is heaven but a place whose inhabitants quench this otherwise unquenchable thirst for happiness at the fountain-head of all pure and satisfying joy? And what is hell, but a place whose inhabitants are eternally tormented with this same unquenchable thirst, agonised by the horrible certainty that it can never be even for one moment mitigated; for that to them happiness is irrecoverably lost for ever?

Now Satan's great object is to make this natural desire of the human heart instrumental in working his victims' eternal woe, by persuading them that the happiness of which they are in search is to be found, where he knows they can never find it—in trampling on those laws which God, in his loving-kindness, has given for the very purpose of promoting the happiness of his creatures; and in the indulgence of those gratifications, from which our heavenly Father, in the very tenderness of his compassion, has commanded his children to abstain.

In a word, Satan tempts us still, as Eve at first, to eat of some forbidden fruit. Adapting his temptations, with fearful subtlety and skill, to the peculiar age, circumstances, tastes, and tempers of his victims, he presents to their view some object, like that fatal tree in the midst of the garden of Eden, which seems very pleasant to the eye, and to be much desired for the abundant enjoyment which it promises to yield.

This object he invests with such an attractive aspect to the eye of the imagination, that the beholder cannot forbear to gaze on it wistfully; and the longer he gazes, the more temptingly beautiful appears the fruit of that forbidden tree.

There is now a spell flung by the tempter over his victim's senses, a fatal fascination, to which he willingly gives himself up; and under its seductive influence he is beguiled into the belief—so insulting to God—so gratifying to Satan—so ruinous to himself,—that if he will only stretch forth his hand, and take, and eat of that fruit of which God has commanded him not to eat, he shall assuredly enjoy the highest happiness which his heart can desire.

Conscience, perhaps, that vicegerent of God in the soul, which may be stifled, but cannot be altogether silenced, brings to mind the Divine prohibition, "touch not, taste not, lest you die!"

How does the wily serpent, then, insinuate that blasphemous affront to the God and Giver of our life, and all our blessings, that he—yes, that God, who is love—who has loaded us with his benefits, giving us all things really good for us, richly to enjoy—that he is a severe task-master, a cruel tyrant, who places the cup of enjoyment before our longing eyes, and within reach of our thirsty lips, and then, with a frown, forbids us to taste the inviting draught!

Hence springs that enmity against God which is to be found in the natural heart of unconverted man. God is viewed by him as unkindly and ungenerously denouncing the pleasures which he is determined to enjoy; and wishing to deprive him of that happiness which, at all risks, he is resolved not to give up, even for God!

Thus Satan succeeds in inspiring feelings of deep-rooted aversion towards his almighty Creator and Benefactor in the soul of fallen man, by persuading him to seek for his happiness in pursuits and pleasures which God has branded with his curse. Thus he makes and keeps his wretched victims rebels against the Being to whom they owe unreserved allegiance as their almighty Sovereign, and unbounded gratitude as their all-bountiful Benefactor; and seduces them into the diabolical experiment of trying to be happy in contempt and defiance of the ever-blessed God. . . .

The tree of which our first parents were forbidden

to eat, was, in itself, a goodly tree—a tree of God's own planting, and every thing he made was good; and yet, *because* a forbidden tree,

"its mortal taste
Brought death into the world, and all our woe."

Even thus the object for which thou so eagerly pantest, O my soul, may in itself be good, and yet not good for thee. It might increase, for a time, thine earthly enjoyments, and yet injure for ever thy spiritual interests; and thou mightest thus purchase a momentary gain by an eternal loss. . . .

Whenever, then, thou art tempted to indulge, with a too fond delight, in gazing on some visionary prospect of desired enjoyment, which imagination has invested with her most bewitching brilliancy of colouring, but which cannot be lawfully realised, oh! remember thou art treading on dangerous ground. Satan is beside thee, striving to seduce thee into sin, either by seeking, in some unlawful way, to obtain the gratifications which God, in the wisdom of his love for thee, has fenced round with barriers that thou canst not, without sin, break through; or, if restrained from this, indulging, in sullen despondency, a spirit of sinful repining and discontent, ungratefully overlooking and thanklessly receiving ten thousand mercies, continually lavished on thee by thy long-suffering God.

Oh, of how many mercies is discontent the grave! How does it make the heart, where it is harboured, like the sandy desert, receiving a rich abundance of blessings from on high, without yielding in return one grateful acknowledgment, but remaining, after heaven's richest showers of mercy have fallen upon it, as barren and unfruitful as before!

And is it not, O my soul, the basest ingratitude in thee to keep thus gazing with sinful longings upon the one forbidden tree, when thou art surrounded with a paradise of blessings, personal and domestic, temporal and spiritual, trees of God's planting, yielding every variety of sweet and nourishing fruit, of which, in his undeserved bounty, he graciously allows thee freely to eat, and be satisfied?

Why wilt thou, like Eve, stand looking on that single tree, of which thou mayest not eat, instead of roaming, with a glad and grateful heart, through the garden of God—the rich, well-stocked garden of spiritual delights, where every tree bears heavenly fruit, to which the smile of an approving God will yield a flavour truly divine? Oh, why wilt thou sullenly and ungratefully say, All these avail me nothing, so long as that one tree is forbidden to me by my God? O my soul, shrink from the most distant approach to that frame of mind which Satan would delight to see thee indulging—the harbouring of hard thoughts and unkind suspicions of thy God, as if he grudged thee the gratifications which, in his mercy, he denies. Seek, under the teaching of the Holy Spirit, at the foot of the cross, to acquire and maintain that frame and temper of spirit which brings down heaven, as it were, into a believer's soul—a confiding cheerfully in the wisdom and love of thy covenant God—a resting satisfied with the measure of every earthly good which he allows, assured that if a larger would be better for the soul's eternal welfare, he would as freely and rejoicingly give the larger measure as the less. Realise the belief that in Christ, and with Christ, all things are thine—all real blessings, temporal, spiritual, and eternal; and that the only limitation in the bestowment of those that are temporal, is that imposed, as it were, on God (if I may be allowed the expression) by his love for his children, which cannot permit him to give them, however eagerly they may desire, or importunately ask, what he knows, if granted, would prove not a blessing, but a bane, destructive of the best interests of the children of his love.

A VISIT TO TOURS.*

INTERESTING as is Tours to the French from the salubrity of its situation and the richness of its soil, and obtaining from them universally the appellation of "the garden of France," to Protestants it is still more attractive from causes of higher importance. So large a proportion of its inhabitants had embraced the reformed faith, that five years subsequent to the revocation of the edict of Nantes the population declined from eighty to thirty thousand! What affecting recollections may the Christian traveller indulge whilst wandering at Tours from one extremity of the city to the other, and contemplating the vacant spaces and unoccupied ground! The long course of the Loire still flows past the very scene once populous with eighty thousand inhabitants; but never since the ruthless deed of Louis XIV. has Tours recovered its splendour. Even now, when upwards of a hundred summers have shone upon Touraine, the city contains only twenty-five thousand inhabitants! And who can avoid discovering the hand of retributive justice in a manner still more remarkable? When the infidel fury of the French Revolution burst upon the Church of Rome, and defiled its sanctuaries, and desolated so many of its temples, we cannot fail to discern in this visitation of Providence the just recompense of those persecutions which strewed France with the bones of Protestant martyrs: it might almost seem as if God had willed that a perpetual memento of his righteous judgment should be visible to the eye of the observer. In how many towns are the ruined edifices, once consecrated to Romish superstition, now conspicuous at once by their beauty and their degradation! In every part of France tokens of the Divine displeasure are evident. In Tours, as a single example, I mention, that one splendid church is now the workshop of a blacksmith; another is the magazine of firewood for the military; a third is a warehouse for flour, or, if I forget not, a flour-market; a fourth is on sale, to be let for any purpose whatever, profane or sacred; a fifth is employed by the English congregation for their Protestant worship; a sixth is a theatre; a seventh, once the magnificent church of St. Martin, the patron saint, still attests, by two awful and stupendous towers, how imposing an edifice it was; and one of them, styled the tower of Charlemagne, is used as a manufactory for shot!

Soon after my arrival at Tours, an opportunity was afforded me of proclaiming the doctrines of the Gospel in a very public and affecting manner. Mons. Bacot, an aged relic of the old French Protestant Church, and a man of great wealth and influence in the department, had breathed his last. Being the only Protestant minister in that part of the country, I was invited to officiate at the funeral. Accordingly I went over to Vernoux, the residence of the deceased, accompanied by my valued friends Mons. de Bartholdy, and Mons. André, receiver-general of the département.

On arriving at the family mansion, we found an immense concourse of people, who had assembled together from various parts. Respect for the memory of Mons. Bacot, and curiosity to witness a Protestant

funeral, had not only attracted the neighbouring villagers and peasantry, but the mayor and many of the principal authorities and gentry of Tours. There is something most touching in entering the silent cottage even of a poor man just before the corpse of its former master is about to be conveyed to its more permanent dwelling-place. The simple and unhonoured rites with which the little mourners glide away to the place of interment afford abundant room for salutary reflections, and awaken in the Christian mind a mixture of useful and pensive feelings; but every thing which affects the heart in death assumes a more powerful face, and gives rise to more stirring emotions, when we enter the lordly mansions from whence has just fled the spirit of its former master. What stillness is in the hall; the apartments are all darkened! We fear to address each other; we tremble at the very sound of our footsteps; every countenance is impressed with the greatness of the calamity; the great man, who so long had called the splendid estate his own, has taken his final departure. This is a moment when even the most reckless, the most thoughtless of the transient inhabitants of our earth, feels himself mortal, and is compelled to think. Such was the scene, and such were some of the emotions of a large assemblage of persons, when we arrived at Vernoux. After a short interval, I commenced reading the funeral service in a large court-yard adjacent to the house of the deceased, and pronounced, amidst the silence of all present, the affecting profession of faith of the ancient patriarch, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and in my flesh I shall see God."

Mons. Bacot had left behind him the request that his body should be buried in a part of his domain somewhat distant from his house, beneath a cypress-tree, which marks the grave of his late wife. Time was when the Protestants of France were glad to obtain a grave by stealth for their departed friends, in a garden, or in the open fields, or in a remote sylvan retirement; but on the present occasion the deceased had a most solemn and silent spot for the last repose of his body; partly, perhaps, because he felt a species of serious delight in descending to his grave, where he had long loved to meditate in life. Certain it is that the circumstance of this choice gave an interest to the funeral ceremony, not only perfectly new and strange to myself, but also to every one present.

After the termination of the lesson, we commenced a most original funeral procession to the distant place of burial. Every thing conspired to add feeling to the occasion. First, I notice, that though the company of persons who attended the bier was unusually large, yet there was a death-like stillness during the whole of our progress. Scarcely a sound was heard but that of the footfall of so many persons lighting on the decayed leaves which strewed our path. In France such a procession was more striking, as it was in singular contrast with the grating and unintelligible chants of the Roman Catholic priests when they convey dead bodies to the cemetery. Silence, solemn silence, the dead silence of night, or the silence of such a mortal scene as this, what is more impressive? Next, the surrounding scenery added much to the occasion. Our way led along a path which ascended the destined spot

* From the Rev. J. Hartley, on "the State of the Continent." Nisbet, 1837.

in a slanting or circuitous manner: it wound its way through the wood which adorned the estate, being chiefly dark with the sylvan canopy, but at one place crossing a bridge thrown over the road, and affording a transient glance to the right and left. As it was the month of November, the flowers were all faded, and the leaves were either strewn in dense profusion beneath our feet, or hung trembling on the branches above us, waiting for the winter's blast to lay them in the dust. The winds were silent; an awful stillness pervaded the atmosphere. The morning had been rainy; but before we entered on this solemn procession, it became fair, yet the sun did not appear. Calm, heavy clouds darkened the sky, and seemed to veil the sun, as if in sympathy with our doleful obsequies. Every thing seemed to indicate that the shadow of death had fallen upon us.

At length we arrived at the crest of the hill which was to terminate our progress. There we found an opening amidst the trees of no great extent, and there were seen the cypress-tree and the new-made grave. The whole assembly soon arranged themselves in order around this lonely cemetery, and I took my stand upon the earth thrown out of the grave, and read the burial-service.

There are moments in human life when important opportunities of proclaiming the Gospel of Christ are offered us, and when we deeply feel that now we must make a special effort; if we lose this occasion, it can never be recovered. Hundreds of Roman Catholics were before me, who had never heard the simple statement of the doctrines of salvation, and who might probably never hear again that joyful sound. Hence, when we had committed to the silent ground our deceased friend, "earth to earth, ashes to ashes, dust to dust," I delivered a short address with the open grave at my feet, directing and urging my friends to obtain, through Jesus Christ, that victory over death, and that life everlasting, which is offered to the most unworthy. This was a moment to state strongly the ruin and condemnation of our nature, pardon and salvation through the atonement of a Redeemer, who was as well perfect God as perfect man, and those sanctifying and powerful effects which, by the influence of the Holy Spirit, never fail to accompany a genuine faith. I never addressed a more attentive auditory; and it seemed as if, by the Divine blessing, a very powerful impression accompanied the whole ceremony. I have been present at many a funeral of deep and touching interest—nor least of all have I been affected when interring a poor sailor on the shores of the Bosphorus, without a single countryman but myself to lay him in the dust; and many an occurrence of striking interest have I met with in Asia Minor, in Greece, amidst the Alps, and on the shores of Lake Leman,—but this I remember among the most remarkable. May God multiply the voices which shall proclaim the crucified Saviour in France, and accompany them with his blessing!

Biography.

JOHN MASON GOOD, M.D., F.R.S., &c. &c. &c.

JOHN MASON GOOD, the subject of the following memoir, which will be read with deep interest by all who rejoice to find a spirit of cold formality and of religious

error giving way to the admission of vital scriptural truth, was born on the 25th of May, 1764. His father, a man of extensive information and exemplary character, was a dissenting minister of the Congregationalist communion. His mother was the daughter of Mr. Peyto, of Great Coggershall, Essex, and favourite niece of the Rev. John Mason,* author of the well-known treatise on "Self-Knowledge." She died 1766, aged twenty-nine, four days after the birth of her third child, leaving three, William, John Mason, and Peter. Mr. Good afterwards married the only daughter of Mr. John Baker, an opulent tradesman, of Cannon Street, London; a woman of great piety, and whose conduct towards her step-children was marked by such affection, that many years elapsed before the boys were aware that she was not their own mother. Mr. Good, after his second marriage, removed to Wellingborough in Northamptonshire, but soon left it for Romsey, Hants, on the death of a brother, by whose decease a lucrative business devolved upon him; for which he was anxious to breed up one or more of his sons.

At the age of fifteen John Mason was apprenticed to a surgeon-apothecary at Gosport, where he sedulously attended to the duties of his profession, and devoted much of his time to the study of medicine. He still, however, cultivated literature, and directed his attention to science. He studied Italian, and became a master of that language; and the extracts from some of the notes made by him at this period, and which are quoted by his biographer, Dr. Olinthus Gregory, testify his taste and research.†

He had not been with Mr. Johnson more than a year, when the health of that gentleman was such, that much additional labour and responsibility devolved upon young Good. The late eminent Dr. Babington, then an assistant-surgeon at Haslar Hospital, undertook the management of the business, and used to bear his testimony to Good's eminence as a scholar and sedulous attention to his profession. As the present memoir is designed to exhibit Mr. Good with respect to his religious principles, rather than his strictly professional career, which is interestingly dwelt upon by his biographer, it is only necessary to state, that after the usual routine of study, in which he distinguished himself, he settled at Sudbury in 1784, where his talents speedily manifested themselves. About a year after, when only twenty-one, he married Miss Godfrey, then nineteen, but who, in little more than six months, fell a victim to consumption. In about four years after this painful event he married the daughter of Mr. Fenn, of Sudbury, by whom he had six children. Mr. Good is described at this period of his life as feeling a high respect for religion and religious men, and expressing a decided belief in the genuineness and Divine authority of the Scriptures; but with very inadequate notions of the importance of correct religious sentiment. The ardour with which he went through his medical engagements, and the avidity with which he divided his hours of leisure between the contending fascinations of literature and of society, left scarcely any space into which the concerns of eternity could enter. "He was busy and happy," says his biographer, "respected in his professional capacity, and esteemed in private life; but he lived, it is to be feared, 'without God in the world.' Disinclined, however, from joining the ranks of infidelity, then most numerous occupied, he continued to avow his belief in the holy Scriptures, and in a manuscript essay still extant descanted in favour of the credibility of revelation, and refuted

* Mr. Mason was the grandson of John Mason, rector of Water Stratford, Bucks, a man of great genius, and, it is to be hoped, real piety; though he unhappily was the subject of an extraordinary delusion, very similar to the Irvingite pretensions of the present day. He died in 1694; and left a collection of devotional aphorisms, entitled "Select Remains of Rev. John Mason, M.A."

† See Dr. Mason Good's Life, by Dr. Olinthus Gregory, from which this memoir is in a great measure abridged. London, Fisher and Jackson.—A very interesting work.

some of the popular objections. At this time, however, much as he might admire the general system of revelation, and acutely as he could defend it against objectors, he sought not for tranquillity and bliss in the way which it prescribes. In an essay 'on Happiness,' composed about this period, he reasons himself very elaborately into the persuasion, that there is an intimate connexion 'between morals and natural philosophy;' that 'the same spark that shoots through the mind the ray of science and information diffuses through the heart the softer energies of nature;' and he thus exhibits the final issue of this momentous inquiry: 'From such considerations as these, then, it results, that he is pursuing the most probable path to human felicity, who, blessed by nature with a soul moderately alive to the social affections, and an understanding that elevates him above the prejudices and passions of the ignorant, cultivates with a sedulous attention the one, that he may best enjoy the capacities of the other.'"

In 1792 Mr. Good was brought into pecuniary difficulties by obliging some friends; and though Mr. Fenn cheerfully offered to relieve him from these difficulties, he was anxious by his literary productions to retrieve his loss, without being dependent on the bounty of his friends. He strenuously set to work: no moment was spent idly. He wrote plays, made translations, and entered into connexion with the proprietors of *The World*, a fashionable newspaper of the day. He even directed his attention to subjects connected with religion; but it is almost needless to say, that although his parents had eagerly sought to instil sound principles into his mind, it was as yet unembued with the spirit of the Gospel. His productions, though they formed a rich source of amusement, do not appear to have brought much pecuniary remuneration; and he willingly therefore accepted an offer to enter into partnership with a surgeon and apothecary of extensive practice in London, and officially connected with one of the prisons. This connexion was far from satisfactory; it turned out most unfortunately. His partner died in the Fleet Prison. Mr. Good's difficulties increased; their entire magnitude, however, he contrived to conceal from his wife and family. He again benefited by Mr. Fenn's kind and ready aid. He laboured incessantly, and with apparent cheerfulness, for some years; and at length, by the Divine blessing upon his exertions, surmounted every difficulty, and obtained professional reputation and employment sufficient to satisfy his thirst for fame, and to place him in easy circumstances. A prize dissertation gained by Mr. Good, in 1795, offered through the Medical Society (meeting in Bolt Court, Fleet Street) by Dr. Lettison, served to bring him still further into notice. The subject was, "What are the diseases most frequent to work-houses, poor-houses, and similar institutions? and what are the best means of cure and prevention?" This was published at the desire of the society; and from it the following extract is taken, bearing as it does on a point of vast importance, as to the amelioration of prison discipline and the probable reformation of offenders, and testifying the author's sound judgment and good sense, even when his religious views were far from correct, and at a period when there was much scepticism to be found in persons of all classes, and the religious instruction of the lower orders was derided by not a few, as unnecessary, and having a tendency to shackle the mind: "I cannot in this place avoid mentioning," says he, "though it is not altogether connected with a medical treatise, the propriety there is in the appointment of an officiating clergyman in all prisons at least. To a mind simply humane, there is something extremely indecorous in permitting a criminal to live and die without either religious reproof or consolation. But there is something more indecorous in the case of penitentiary houses,—there is something radically wrong and impolitic. If the criminal be sentenced to a confine-

ment here for four or five years, and that with daily and regular returns of labour, and if these returns of labour be supposed insufficient to reclaim him, and introduce into his future life a habit of industry and honest exertion, how much more probable is it that he will be reclaimed when the additional and more energetic power of principle is added to that habit—when, for the same period of time, the effect of religion has been regularly and duly tried, and superadded to the effect of regular and constant employment! Above all, more especially in the cases of poor-houses and charity-schools, I could wish the ladies in this country would more warmly and frequently interest themselves—the claim of benevolence, and every soft affection of the heart, is peculiarly their own; and wherever they have thus acted, considerable benefit has in every instance accrued." In order fully to enter into the force of these remarks, we must remember the period at which they were written. A vast impulse has in later years been given to the public mind on the subject of religious education and the amelioration of the spiritual condition of the lower ranks, which was then unknown. It may be observed, as a passing remark, that the office of chaplain to a jail or penitentiary is one of vast responsibility, when it is considered who form the congregation he is called to address: the youthful delinquent; the hoary-headed sinner; the dissolute of both sexes; the transgressor of his country's laws; sometimes the wretched malefactor about to suffer an ignominious death,—compose the flock which he is commissioned to feed. Magistrates, and others in whom may rest the appointments to this most responsible office, are bound on every principle of justice to the wretched inmates of the prison, to provide that the chaplain shall be a man of devotional feeling, and of sound religious principle,—that his remuneration shall be such that his work need not be hurried over, as it has too often been, that he may attend to other duties, not only of a more pleasant character, but undertaken of necessity to provide an income; and that he shall as much as possible devote the whole of his time to the spiritual and moral improvement of those whom he is appointed to instruct. No economy, in fact, is more short-sighted than that which limits an ample provision for the instruction of the ignorant and the improvement of the dissolute.*

Mr. Good now rapidly increased in reputation, not only as a man of superior literary acquirements, but as one likely to distinguish himself in the more particular duties of his profession. He was as estimable in domestic and social life as he was eminent in the walks of literature. His ordinary deportment was marked by a suavity and hilarity that were peculiarly engaging. The rich diversity and extent of his talents and acquirements began to be known, and consequently an intimacy was cherished between him and many of the most eminent literary and scientific characters of the day. His pen was always at work—his mind never suffered to repose. He was a willing and able contributor to many distinguished periodicals, some of which were almost under his control. His name stood high. His acquaintance was courted. His writings marked him to be a man of talent and deep reading. He was not an avowed sceptic, nor did he throw out remarks, as too many of his brethren were wont to do, calculated to cast ridicule on Gospel truth. Yet his religious views were radically defective on the most essential points. With a decided avowal of the system of materialism, and that of the universalists with respect to future punishments, he selected for his associates persons of Socinian views. With such he associated during the last years of

* This subject deserves the serious consideration of the members of the several boards of guardians formed under the new Poor-law. The miserable pittance offered to clergymen, in not a few instances, to undertake the duties of chaplains to unions, is a disgrace to a Christian country.

his residence at Sudbury; and when he removed to London, in 1793, he became a member of the congregation which assembled in Essex Street, under the care of the well-known Dr. Lindsay, who had relinquished the living of Catterick, in Yorkshire.

It cannot be matter of surprise that Mr. Good's adoption of Socinian sentiments should have been viewed by his father, and other relatives and friends, with the most intense regret. Though nonconformists to the Church of England, they still maintained the fundamental doctrines of the Gospel; and they could not but regard his rejection of these doctrines with deep alarm. They knew that in them consisted the substance of vital Christianity, and that to deny them was to reject the gracious plan of salvation wrought out by the meritorious death of the Lord Jesus Christ.

Towards the end of the year 1803, which had been one of extraordinary mental labour, it pleased God to afflict Mr. Good with a severe domestic affliction in the death of his only son, a youth of great promise, of a cheerful and amiable disposition, and just such a boy as Mr. Good was likely to make the object of his adoration. Mr. Good fell into a state of the deepest mental depression, which caused the greatest anxiety to his friends. "He felt," says his biographer, "all the agony that such a stroke was likely to inflict on an affectionate heart; a stroke the magnitude of which can only be duly estimated by those who have sustained it: but neither in his own judgment, nor that of his family, did he derive from it the salutary lesson, even as to the precarious tenure of earthly blessings, which it was calculated to impart; and long indeed was it before he could acquiesce in the Divine dispensation, and adopt the language, 'It is well.' Severely as he felt this affliction, and powerfully as it was calculated to convince him, that other principles than those which he had for some years avowed were necessary to sustain the soul under the pressure of heavy chastisement, he was not prepared to surrender them. Except at short intervals, when he was enabled to pursue some emollient train of thought, he viewed the entire dispensation in an erroneous light, and yielded far more to feelings of irritation than to a sentiment of submission." We are by this striking instance forcibly reminded of the little comfort which the Bible is calculated to afford, under life's painful trials and bitter bereavements, to those who read its pages in a cold philosophical spirit; and there is little doubt but in this spirit it was perused by Mr. Good. He delighted, indeed, to criticise its language, to comment on its pages, to enter into the spirit of some of its poetical beauties, to illustrate the customs and manners to which it refers; but he felt not the force of its powerful reasonings. He lived not under the habitual influence of its life-giving truths. Its saving doctrines were not brought home by the Spirit to his heart. The light which it afforded was the cheerless star-light of a winter's sky; the beams of the Sun of Righteousness shed not abroad upon his soul the comforts of which he so much stood in need. The dispensation was afflictive, still it was ordered in infinite wisdom and love; and had his views been what they subsequently were, the trial would unquestionably have been viewed in a different aspect, and borne with a different spirit. It will invariably be found, that until there is a heartfelt reception of the word of God, not simply as a revelation of the Divine will, but as the message of saving mercy to the sinner, as setting forth those truths by the reception of which the lost child of Adam may be restored to the friendship of his Creator, and cleansed from his spiritual defilement, there will be little comfort derived from its pages, little reliance placed on its promises, little alarm felt at its threatenings, little anxiety that it should be made the ground of hope and the rule of obedience. I would not sit in judgment on a fellow-creature. I

would not impose upon him the necessity of abiding, in every minute particular, by my views of Divine truth. But there are limits beyond which charity must not extend. And I can safely affirm, that the instance before us of the utter inability of a cold philosophical reception of the Bible as God's word to impart comfort in the hour of trial, is no solitary instance. I would fearlessly maintain, that the mode of scriptural interpretation adopted by Socinians is as cheerless as it is erroneous; and that to those only can its gracious declarations and its saving truths be made instrumental for comfort in life, and good hope in death, who receive it as setting forth the stupendous love of God, in sending his well-beloved Son into the world, that he might be a propitiation for human transgression, who, by the influence of his Spirit, is pleased to bind up the hearts which he has caused to be broken, and to pour the balm of consolation into the wounded spirit. T.

[To be continued.]

ADVANCEMENT IN THE DIVINE LIFE:

A Sermon,

BY THE REV. GEORGE KENNARD, M.A.

Curate of St. Martin's in the Fields.

Exod. xiv. 15.

"Speak unto the children of Israel, that they go forward."

It is one of the characteristics of Godhead that he should be essentially unchangeable—I am the Lord, I change not. The Lord is one in whom there is no variability, neither shadow of turning—the same yesterday, to-day, and for ever. And like the glory that is due to him, so is he the same himself—as he was in the beginning, he is now, and ever shall be—the eternal I AM.

In contradistinction to this, all is changing that is created, animate and inanimate. The bright sun above us, and all the starry worlds which form our system, not only to the astronomer betray the same mutability in their very substance, exhibiting spots which vary in their dimensions and character, but they seem to be all moving onwards to some unseen and distant centre. The firm earth on which we tread; the dark waters, whose depths no human eye has ever fathomed; and the massive rocks, which, unscarred, have borne the lapse of ages, to the natural philosopher manifest the same character. The action of volcanic fires, their contact with heterogeneous substances, contribute to effect a change by no means slight—crumbling some into decay, and forming new combinations with such perfect fusion, as, till tested by the discoveries of science, to give them the appearance of elements.

The same holds good with those objects which meet us in our daily path. Time passes not unheeded by; the track of his footsteps may be seen in the ruined tower and the

broken arch. Look into nature; the seed sinks into the ground, and the sapling springs from the soil, and the tree throws wide and far its shady branches, and the leaves fall, and the wind shivers the decaying trunk, and, in a little time, the noble tree, on which our ancestors have looked with wonder, is reduced to the fragments which crumble to the touch. And if this be so with external nature, there is no essential difference in all that belongs to man. The institutions which he has formed with most deliberate wisdom and the shrewdest prudence wear out by decay, or progress still forward to some better end. Empires and dynasties appear in their turn, and then are remembered on the page of history alone; and even that itself has passed away, and left no record of the events of kingdoms, and the ambition of conquerors. And to descend to the more humble walks of life, and not to embarrass the subject by too wide a scope, take the simple history of a generation; look at the shifting character of public opinion, the restless desire for some yet future good; the eagerness to be continually moving onwards to some goal, which recedes in proportion as we advance. What is there in our very nature, character, pursuits, and taste, which exhibits not the same marks? Look to the history of a single year, nay, of a single day; and, if you are conversant with the workings of your own mind, you will trace the same spirit at work within, bent ever upon carrying you forward to some end not yet attained, but which seems attainable; or if, from indolence of disposition, you are wearied with the activity and energy of thought, still the desire for repose, and the aversion to change, are masked under a deceitful guise of still progressing, in order to keep your footsteps firmly planted upon the ground that is passing from under you. We can watch and feel the changes of the seasons; but marked and defined as they are, the change is not less in ourselves. And feelings, and hopes, and desires experience the same change—new hopes finding their cradles in the graves of others; and the swift revolution of the world on its axis, and its still wider course round the sun, are not to inanimate matter changes and progresses more defined and striking than the rapid movement of thoughts and hopes within the breast of man, to attain an end which eludes, perhaps, his definition, but to which he is ever pressing forwards. If the fixed spot is not to be found without, on which the ancient philosopher might move a world, he would not be less baffled to find the fixed spot within.

We think the position we have taken so admissible, when plainly stated, that we have

not attempted to prove its correctness, as was open to us; and if it be so, why must religion, the state of our minds and hearts to God and eternity, when all else is hurrying onwards to some perfection or decay, be practically in such a state of fixed and settled rest? Why is there not the fear that we may perhaps be losing ground; or, to use the scriptural word, become backsliders? Why is there not the same anxiety in religious truth to be advancing, that characterises man in every other pursuit of life? Why are we contented, for the most part, to continue exactly in the same state as we were some weeks, or months, or years that are past, taking no pains to ascertain the exact condition of the soul, or to note its various snares and tendencies, its tastes and habits? Why, to come more nearly to the truth, do we delude ourselves into the belief that there is no necessity for progress in religion; that the same hopes and fears are to produce no greater or less influence upon our minds by repetition, than they exercised a twelvemonth since? Why does it give us no concern, when we analyse our hearts, to find that the world and all that belongs to it is not less wedded (not to say more) to our hearts now than then? Why, in giving the analysis of all that in religious knowledge charms or terrifies, interests or wearies us, are we contented, year after year, in returning the same report, though thousands of events and ten thousands of thoughts have all had their momentary possession of our souls? Has the influence of these, think you, been nothing? Is it possible that we have preserved the same individuality of character, been affected by the same causes, and to the same degree? Time lays his rude hand upon our persons, and we can trace his progress onward in the grey hairs and the enfeebled walk; taste becomes corrected, knowledge increased, experience matured: but what is the history of the soul in all these changes? That we are what we have been, if we think at all about the matter—is it not true?—becomes a subject of secret complacency rather than of regret. “By the grace of God I am what I am,” was apostolic confession and thanksgiving; but is not the silent language of our hearts, when musing upon eternity, “by the grace of God I am what I *was*?” as if *not* to be backsliders were all that was required of us, rather than to be moving onwards. Should this be so, let me read to you from the inspired book: “Lord, *increase* our faith,” was the prayer of the apostles. “*Grow* in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (2 Pet. iii. 18). “The righteous shall flourish like the palm-tree; and *grow* like a cedar in Lebanon” (Ps. xcii. 12). And

St. Paul, in narrating the gifts of apostles, and evangelists, and prophets, to the Church, declares, that "they were given that we might come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive; but, speaking the truth in love, may *grow* up unto *Him* in all things, which is the head, even Christ." "Furthermore, then, we beseech you, brethren, and exhort you, by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would *abound* more and more. We do not cease to pray for you, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and *increasing* in the knowledge of God. Wherefore, leaving the principles of the doctrine of Christ, let us *go on* unto perfection." "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and *reaching forth* unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." These passages, out of many which might be cited, are surely sufficient to warrant the preceding remarks. We now take up the language of our text to you, my brethren; it is to you it is addressed. "Speak unto the children of Israel, that they go forward." If there are any here who fain would linger on their way, or even retrace their steps from weariness or despondency, or feel how impossible it is for them to advance, let me remind them of the circumstances when our text was delivered, and we shall find that there were three courses open to the children of Israel—they might retreat, remain, or advance. The last we will consider first.

I. There was the Red Sea directly before them. Wearied with long marches, they had avoided the wilderness, and had reached the small settlement of Etham, when, by the command of the Lord, they retreated along the borders of the desert, and encamped beneath Migdol, a mountain of some importance, and Pi-hahiroth, which is the last town on the south before entering the wilderness of Etham. Behind them were the advancing hosts of Egypt; before them, the waters of the Red Sea; and *escape* by that way never probably entered into their minds. They might rush into the foaming waves; but, too wide to cross by

swimming, too deep to ford—how could they hope to escape? The tide might carry them from the reach of Pharaoh, but as it returned would dash their bodies on the coral reef that skirted its shores; and if life still remained in their exhausted bodies, the Egyptians were there to slaughter them. And the difficulty would be all the greater from the time in which this happened. Remember, it was by night that they arrived at the beach. There was no moonlight to soften the dangers of the path by shining on the track; for it was seven days after the full moon when the journey was made. The cloud of fire was their only guide, and this stood over the sea, which opposed all further progress. Imagine, then, their feelings when the cry, "Go forward!" first reached their ears. There had been no instance upon record that seas had divided at a word; but they were reassured by their remembrance of all His power and goodness,—their better faith returned; the rod was stretched over the sea, and the waters became a wall unto them on the right hand and on the left, and they went into the midst of the sea on dry land.

And now, believer, what is there in thy path, to prevent thy progress, so formidable as that which stood in the way of the Israelite? You have left Egypt behind you, even the things of the world, and it is your earnest hope to journey onwards, like him, to the promised land; but having mastered some difficulties, which at first discouraged you, you seem now to be at a standstill. After carefully surveying the ground where you are, the next step forward seems, like the Red Sea, one which you cannot cross. The natural resources for extricating yourself from the difficulty seem all to have died away. The darkness of night seems to wrap itself over you—no ray of light, however faint, to disclose a path; when the word of God, which, like the pillar of fire to the Israelites, as light to your way, and as a lamp to your path, reveals the road where you must walk. A voice seems to reach you—*Child of Israel, go onward in thy course*. But you are still disposed to loiter. You fear to take the next step. It may be a decided one. It may be, perhaps, the very one that will transfer you in the judgment of the world to another class of men, and fasten on you a name of reproach. It may be one that human strength is too weak to take. But do you forget, then, the promise of the Most High, that "as thy day, so shall thy strength be;" that in every temptation there will be a way to escape? The arm that divided the billows is it shortened, that it cannot save you? The ear that heard the groans of the Israelite is it heavy, that it cannot hear you? The

future may all seem teeming with difficulties, and every day to bring some new trouble, some new yoke to bear, at the thought of which your untried courage seems to sink within you: but your path is still forward; behind you the world is calling you, seeking to destroy you; you may turn aside from duty, but you will only delay the danger, not avert it. It is better to rush at once upon the opposing billows, with God to sustain you, than to flee without him to a rock for your refuge. O never forget that your life here is but a journey through a perilous land, where it is danger for the traveller to loiter, and death to remain! Forward is your path—new virtues to attain, new graces to cherish, new temptations to conquer, new trophies to win. And does it seem so arduous still to persevere? Brace up your mind to obey the voice which beckons you on, and the difficulty almost vanishes with the resolution. Think, then, of the vanguard of the Israelites, the foremost rank who entered between the divided waves; the multitudes followed only in *their* track; but they were treading where human foot had never been. Now faith like this is not asked from you. Admit, for an instant, that the difficulty, which now tries your obedience, is to the resisting spirit as full of danger as the passage of the Red Sea to the Israelite; yet you cannot imagine it is one that never has been demanded of man before. It is not one opening for the first time to you. Thousands and thousands have been before you—have passed it, and are safe on the other side. You have but to tread in their steps. There is One mightier than them all, who will stand by your side with smiles of love to cheer you on, will reach back a helping hand should your footsteps slip, will hold you up should your strength fail; and if troubles come so fast and thick upon you whilst you are in the path of duty, O disciple of little faith, your Guide is your *Creator* too, and he will *create* a new path for you, rather than you should be overcome! What will He *not* do, I ask, for the humble believer, who will not retire, but still go forward, even though a sea of troubles is ready to roll over him?

II. But that the course pursued by the Israelites was also the safest, will appear if we pass on to the second division of our subject. The timid might have wished to *remain* where they were. There was the hill of Migdol to protect them on one side, the sea in their rear, the trackless desert on the other. A show of resistance might frighten the pursuer; and if he still was bent on destroying them, escape into the desert might baffle him. "I will not," one might say, "desert to the Egyptians; I will remember that I am a child

of Abraham, whose inheritance is promised me beyond the sea that I dare not cross; but I can hide myself in the desert till escape is more easy." Can we not fancy that such were the feelings in many a breast, when first the command, "Go forward!" was announced? But had such a course been persevered in, could any doubt be entertained of the issue? The hill could afford only a temporary fortress. It was as open to the pursuer as to the fugitive; and it was rising above the danger only to fall more deeply in it; for if the blow of vengeance has been eluded, will it not fall the more heavily when it reaches? And how were they prepared for resistance? The staff of the passover was but a slender weapon; and close confinement to the construction of bricks but a poor apprenticeship for war. What, either, could the desert give that could deserve the name of protection? Torn by the briars and brambles which overrun its waste; exposed to all the noxious animals, whose haunts had been unmolested till they intruded; if escape from these were possible, there were the pangs of hunger, which no desert could satisfy. Where was the wilderness to find springs for the thirsty, shelter for the way-worn, food for the starving? You will perceive also, that if they did not perish by the perils that surrounded them, they could not escape the Egyptians, who were in pursuit; and the probability would be, that, had they attempted to remain, as it were, on this neutral ground, it would be a resolution that would quickly vanish; they would soon go over to the Egyptians; the yoke of slavery, grievous as it *had* been, was more light than the heavy hand of death; and more fortunate, they might flatter themselves, they would be in their next attempt at escape from thralldom.

O believer, is there no counterpart to this in your history, or in your prospects? Say, when the voice of God has called you to go onward, have you not eluded it by reasoning and conduct like this? You would not relinquish your faith; you remember your baptismal vows, you shudder to be a backslider, you would not go back to the ways of the world again, again join the ranks of the Egyptians; but, then, you dare not advance; and you cheat your conscience in thinking you will remain until the path becomes easier for you. O, if it *be* thus with you (and lay bare your hearts, that the light of God's truth may shine on you), consider what a state of danger you are in. God tells thee to go on, but thou remainest. Will the pillar of light linger beside thee, because thou dost? Is there not reason to fear it may become to thee a pillar of cloud, throwing darkness where once there was light on thy path; leav-

ing thee to walk where thou wilt, now that thou art departing from the path where it could guide thee? For, it has been well remarked, there is a bright and dark side to all God's institutions and ordinances, and that He turns one or the other accordingly as his people follow or desert him; and if God desert thee, if he who has led thee hitherto leave thee to thyself, say, O weak believer, what must the issue be? Satan is pursuing thee—is close behind thee; he remains not still, though thou wouldst do so; the interval between him and thee is lessening every minute. How canst thou foil him, if departed from God? Will this world furnish thee with means? Is it not a desert, as wild and barren as that of Etham, as full of dangers, as void of resources? If the Fountain of living water is forsaken, will the broken cistern, that can hold no water, allay thy thirst? You may run to some little eminence, as that of Migdol, and so rise above the trouble for a time; but the Egyptian will soon overtake thee; Satan is not to be eluded by any cunning of thine. To *remain* where thou art, may be to *perish*. The wages of sin will seem more alluring, the path of the sinner more inviting, repentance more easy by delay; and you will return to the course you once abhorred, and put on again the yoke from which you were freed; and if such a course be determined on, a captive in the hands of Satan may be your history after all.

III. But if to *remain* were dangerous to the Israelite, then the only course open to him that we have not mentioned was to *retreat*. We read that some *were* anxious to do so. But half-believers in the power of God, in spite of all their experience of deliverance, the sea and desert presented too fearful an aspect; and they began to reckon up all the sorrows of the past, in hopes that by comparison they might seem less than those which surrounded them now. "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness."

Say, believer, hast *thou* never reasoned like this? When God first revealed to thy heart the exceeding sinfulness of sin, the Egyptian yoke which gave thee no rest, and then declared the wonders of redeeming love, shewed thee the Saviour crucified to save thee from ruin, and such a light streamed in upon thy heart that thou wentest on thy way rejoicing; say, although freed from many

difficulties which unaided had been too much for thee, thou comest at last to one so powerful, so threatening, that thou knowest not how to proceed; self-confident, relying too much on thy own skill, forgetting that it was God that had led thee hitherto, thou art now dispirited and overcome, because thou lookest only to thy own prudence to baffle it, and God hides his countenance to let thee feel thy helplessness, that so he might induce thee to trust him fully. The pillar, which had guided thee once, so light and beautiful, now dimmed before thee; the eyes, forgetting their upward gaze, turn to every side for succour, but all as helpless as the Red Sea and wilderness of Etham. To remain where thou art, to stand still until the difficulty lessens, is thy first thought; but a traitor within thy bosom veils all the miseries of the past, speaks of the pleasures of the world, the gay and easy laugh of its votaries, their freedom from all the anxieties which rack thy bosom, the numbers that thou wilt find there to countenance thee, the utter impossibility of proceeding further, of continuing a route where such dangers meet thee on every hand; and then comes the impious thought, that God has failed in his promises, that He has not delivered thee, though thou hast besought his aid. Oh, is there no soul before me who has passed into such a state? who not only is halting between two opinions, but is almost determined to be a backslider—an apostate,—to join the ranks of the Egyptians? Let me entreat him to pause and reflect upon the course he is taking. Is thy memory so treacherous that all the times where God has interposed to deliver thee are forgotten? The difficulty that now appalls thee, is it one that he has led thee to, intending thee to *pass*? or is it a barrier that he has erected, forbidding thee to proceed? Where is thy chart? where is thy guide? The word of God, what does it reveal to thee? The answer of thy heart when brought under its guidance, what does it declare? Child of redemption, 'it speaks to thee. 'The God who delivered thee from the land of Egypt, and the house of bondage who, in thy journey of life, has never left thee, now calls thee to go forward.' O turn not back thy thoughts to the world; steel thy heart against all the bland and winning smiles that would court thee back. A heavier yoke will await him who once struggled to be free, and then returned. The last state of that man shall be worse than the first. He who putteth his hand to the plough and looketh back is not fit for the kingdom of God.

If, then, to remain is dangerous, and to retreat perdition, can I press upon you too anxiously, too earnestly, the duty of ad-

vancing in your Christian course? O be not content with present acquisitions, with present devotedness, with present zeal. Look at the model of the Son of God, and then upon yourselves; see how faultless the one, how frail and sinful the other. I know that you can never reach that pure and sinless state; but Forward! should be your cry, nearer and nearer should you press to the prize of your high calling. Are you the same men now that heretofore you were? What has become of all your vows and resolutions, your fears and your hopes? Have you been losing ground, or standing still, or going forward? Are the same passions indulged in now as then? the same grovelling tastes, the same unchristian tempers, the same selfishness of spirit, the same love of the world? With all the incitements to progress that you have had—with all the strong mercies of your God to acknowledge—with all the deliverances which have marked your way to record,—where, O children of Israel, are we to seek you now? Hankering after the pleasures of Egypt, loitering in the deserts of Etham, or trembling beside the waters of the Red Sea? Where does the voice of the Lord reach you? Forward, forward! does it cry, whatever obstacles may keep you back; forward! though an host encamp against you; forward! though all the blandishments of a world would detain you; forward! though death may await you if you advance a single step. The Lord thy God will be with thee; underneath thee are the everlasting arms, above thee is the crown of glory, beyond thee the promised land. Be thou faithful unto death, and he will give thee the crown of life!

GRACE IN EARLY YOUTH.*

On arriving at my esteemed friend's, the chaplain's house, I found it likely to become ere long the house of sorrow and mourning, from the following melancholy circumstance.

On the 10th October, 1820, his only son, John, was playing with a little dog belonging to his father's coachman, when suddenly the dog, without being at all provoked (for the child was too kind-hearted to tease even a dog) bit him twice in the arm. Poor John ran into his father's bungalow (a gentleman's country-house in India), crying a little, as the bites caused much pain, but not making much noise lest he should frighten his mother. Mr. S., as soon as he saw the arm, sent for a surgeon, who, when he came, dressed the wound; but thought there was no other apprehension to be entertained, than that of a trifling pain and inflammation.

Nearly two months passed away without John feeling unwell, and the bites in his arm were apparently quite healed, when, on the 8th of December, he began to appear quite shy and uneasy, never lifting his eyes from off the ground, or venturing to look any one in the face; as yet, however, he complained of nothing. On the 9th he continued to appear uneasy, and loathed

his food, shewing an especial dislike to any thing liquid. The doctor was again sent for, and administered some trifling medicines, but still thought it was only a slight bilious complaint. At breakfast next morning, which happened to be the Sabbath, I sat next him, and offered him a saucer-full of tea, when a sudden convulsive shuddering seized him, and tears started into his eyes, but with a strong gulp he swallowed down the tea, as he saw his mother looking anxiously and sadly towards him. The nature of his disease, the dreadful hydrophobia, was become too evident for concealment.

John was put to bed, and his mother remained with him, while I accompanied Mr. S. to church. The congregation knew not what had happened, and were astonished at seeing this excellent man's eyes filled with tears, when, in the course of the sermon, the subject turned on the dreadful sacrifice by which Abraham, in the strength of Divine faith, offered up, at the command of God, "his son, his only son Isaac, whom he loved." Our pastor's voice became at last almost inarticulate; but a strong sense of his sacred duty, and the never-failing support of Him in whom he trusted, enabled him to complete the divine service of the day; and we returned from it together, in melancholy foreboding of the dreadful spectacle that would present itself to us on our arrival.

Slight convulsions had seized John before our return; and we found with him, besides his mother, three physicians, and a kind-hearted and indefatigable lady, the wife of one of them, who was a native of India. At about two o'clock in the afternoon, the convulsions became stronger, and all power of swallowing medicine was lost. A cure was clearly hopeless; but with a view to diminish the violence of the paroxysms, the patient was bled, and a warm bath prepared, into which he was plunged; though the instant he saw it, he screamed most violently, struggled, and shook with extreme terror. After having been immersed for a short time, he was taken out, laid upon his bed, and not again removed from it, as it was thought useless to attempt any further remedy. Nothing was done from this time but the occasional wiping from his mouth the foam which collected there during the violence of the paroxysms. To these were now added a sense of oppression on the chest, and a painful difficulty of breathing, which denoted the further progress of the disorder. At this time, during sufferings which I have rarely seen equalled in a man, and never before in a child, John only once permitted a word of complaint to escape from him: he said, "It is very sore to die." In moments of intermission from acute pain, he sometimes begged his mother to read to him out of a little book containing stories from the Bible; at other times he wished her to sing some of his favourite hymns. His poor mother being, as may be supposed, in such circumstances, quite incapable of singing, now and then repeated to him the words of a hymn, to which he listened with evident pleasure. When sorrow overcame her, and tears flowed down her cheeks, he would say, "Don't cry, dear mamma; I am quite happy;" but when the sacred spirit of a Christian silenced in her for a time the anguish of a mother, and she once asked him, "Whether he did not know that he had often been a great sinner in the pure eyes of Almighty God?" "O yes, mamma," said the little sufferer, "but Jesus Christ died on the cross for me." "But, Johnny," she added, "do you feel a firm hope of going to heaven?" "Yes, mamma; and when I am a little angel, I will attend on you, and take care of you."

The mother could bear no more, and few who were present were able to restrain their tears. At the time when his paroxysms were most violent, he would never suffer his mother to come near him, lest, as in his momentary madness he snapped at every thing within his reach, he might by chance do it even to her. He

* From "The Diary of a Tour through Southern India."

never would confess to her that he was in pain, but always maintained that he was "quite willing to go to heaven." By degrees, nature, exhausted by suffering and agony, began to grow feebler and feebler, and the spasms were proportionably less violent; but his ideas wandered, and after two hours' unquiet slumber, his soul, without any apparent pain or struggle, left its earthly prison, and flew to join the ransomed thousands of those innocents whom Jesus loved, and to chant with them the "new song" of the redeemed of the Lamb. It was about ten o'clock at night when he ceased to breathe; and, to my astonishment, no mark of the agonies he had endured was visible on his lovely and placid countenance,—it was beautiful even in death. The corpse, having been washed, and dressed in a long white robe, was laid out on the bed on which he usually slept; and the attachment of the poor Hindoos covered it, on the following morning, with sweet fresh flowers. Scarcely a word was spoken which had not some reference to the virtues of this pious and amiable child. His little sister told us a thing, of which his father even was as ignorant as we were, of no common nature. For a long time past, every Sunday, on returning from church, he was accustomed to seek out a retired corner of the house, where no eye could see him, but that of his heavenly Father, and there pour out his soul in prayer. We learned from his father, that, whenever he had any pocket-money, he used to visit the huts of the poorer natives, and relieve their wants, as far as his means would extend.

Such was John S. at the age of six years and a half, for he was no more when he died! His funeral was attended by the general, and most of the officers of the garrison, who knew and loved him, young as he was; but that which stamped on the melancholy procession a more peculiar interest, was the number of poor natives who accompanied it with tears, and who, at the moment of committing the corpse to its last earthly home, pressed forward to throw each his little handful of earth on the coffin which held all that now remained of him who once enjoyed amongst them the blessed title of "The poor man's friend."

A small monument has since been erected to his memory, on which are simply recorded his name, age, and death, together with the words of Jesus when he took up a little child in his arms, "Of such is the kingdom of heaven."

How deeply interesting is the above narrative, and how strongly illustrative of the work of Divine grace in the soul of a child! Such instances afford encouragement to the very earliest possible endeavour to instil into the infant mind the life-giving principles of the Gospel. How wretchedly erroneous are those views that would exclude religious instruction from the young, and suffer the mind to remain uninfluenced, as it is termed, by all dogmatical views of religion! May God avert from our land the destruction of right principle and holy feeling which must result from any universal system of education which is to blot out from the catalogue of books for instruction, the record of his revealed will; and which, while it may improve the intellect and cultivate the understanding, would leave the soul in ignorance as to the only means whereby its pollution may be cleansed, and its guilt wiped away!

The Cabinet.

PRAYERS AND TEARS.—The more we pray, the more the heart is in heaven; so that prayer itself is a blessed benefit. Time will come that all our prayers and tears shall meet us. God puts our tears in his bottle; God reserves our prayers, not one of them is lost; and we shall in time receive the fruit of them.—*Lightfoot.*

SELF-CONFIDENCE.*—There is in every one such a strong desire to have something to boast of, that we are for ever liable to fall away from a simple dependence upon Christ; so that we cannot too often be reminded that our all of hope depends upon him. If we are looking to ourselves at all, and thinking that any thing we have done has any share whatever in making us acceptable with God, we have let go that faith in Jesus which is the only thing that can ward off the wrath of God. If we depend at all upon ourselves, we depend altogether, for there is an end of faith; and we must stand by the judgment which God will pass upon our works, and take the consequences.

GOD INDEPENDENT OF MAN.—If we are wicked, we hurt not God, but ourselves; if we are righteous, the benefit is to us, not to him.—*Bishop Bull.*

THE FALLEN AND REDEEMED STATE OF MAN.—When man was first created in the image of God, and subjected to probationary discipline in paradise, his trial was, whether he would continue in his original integrity and happiness, or, by disobeying the Divine commands, fall into a state of guilt and misery. Adam fell, and in his unhappy fall involved the whole multitude of his descendants, who are all born in sin, and have become children of wrath, and inheritors of corruption. But our all-wise and all-merciful Creator had permitted this catastrophe, only in anticipation of a remedy that should suffice to compensate, nay, immeasurably overbalance, the evil. A Saviour for our ruined world is found: in the blood of the everlasting covenant, and in the gift of the Holy Ghost, means are provided for our deliverance both from guilt and from corruption: and henceforward our trial is, not whether we will stand, but now that we are fallen, whether we will avail ourselves of the means thus graciously vouchsafed for our restoration, and submit to be redeemed and sanctified; or whether we will reject the Saviour, resist and grieve the Holy Ghost, and receive the grace of God in vain. On the necessity, therefore, of being both redeemed by the blood of Christ and sanctified by his Spirit, I have on all occasions zealously and copiously enlarged. I have shewn you that, as guilty creatures, we have no means in ourselves of escape from the wrath to come; that we cannot, even by repentance, atone for past transgression, nor, by any sacrifice which we are capable of offering, absolve the justice of God. I have shewn you, that no man could redeem his brother, or make agreement to God for him; that neither angel nor archangel was adequate to the mighty task of expiating the enormous aggregate of human guilt—that the victim must be Divine; and that even this Divine victim, to complete his glorious undertaking, must become incarnate, that as man he might be capable of suffering, and as God might give a value to his sufferings. I have pressed upon you, at the same time, that, as corrupt beings, we are by nature utterly unfit, even were our guilt atoned for, to be admitted into the presence of a holy God: that we are quite unsuited in respect of habits, taste, and character, for the pure society and the spiritual employments of the heavenly regions; that in this our state of sinful vileness we have no power of ourselves to help ourselves; that our help must come from God; that our only resource is to be found in the regenerating and renewing influences of the Spirit of holiness, first putting into our minds good desires, and then enabling us to fulfil them. On the one hand, therefore, I have taught you that without faith it is impossible to please God: on the other, that without holiness no man shall see the Lord.—*Rev. W. Sinclair's Sermon at Whitechurch.*

THE WISE.—There are but two classes of the wise: the men who serve God, because they have found

* St. Paul's Epistle to the Romans explained by G. B. 12mo. Nisbet.

him; and the men who seek him, because they have found him not. All others may say, "Is there not a lie in my right hand?"—*Rev. R. Cecil.*

THE JEWS AN EXAMPLE TO THE CHRISTIAN CHURCH.—What is the line of conduct which the proceedings of Jehovah with the Jews hold forth to Christians as the guardians of religious truth? Our weapons are not carnal, but spiritual. Those weapons, however, we are bound to use with unremitting energy. With them we are as much commanded to pull down the strongholds of evil that exalt themselves against the Redeemer; with them we are as much called upon to overthrow every communion and heresy which prevents and obscures the brightness of the Gospel,—as were the Jews to destroy the Canaanites and their gods. We must keep the covenant which was sealed by Christ's blood with unwearied fidelity; we must watch over it to observe its ordinances, to defend its purity, to promote its honour. We must throw down by reasoning the altars of every false religion that opposes its strange fire to the holy sacrifice of the cross. We must break in pieces the idols of selfishness and philosophy that men set up in their understandings and their hearts, and teach them to make the form of sound words in the New Testament the only form of doctrine to which they bow, the image of the Redeemer's righteousness the only image which they adore. We must neither spare men's heresies, nor have mercy upon their impieties. We must never be unequally yoked with the unbeliever, nor, for the sake of transitory peace, or some worldly interest, make a league with the misbeliever, or the denier of the Saviour's deity, and the Spirit's sanctifying work. With the word of God, as with a sword, we must cut through the cavilling distinctions of philosophy falsely so called, and permit no unauthorised mode of worship to exist unrebuked before our eyes. We must root out by conversion every adversary of the Lord; and labour, by the transforming of their minds, to bring them out of darkness into light, and from the synagogue of Satan into the assembly of the saints. Like the Jews, we must be very zealous for the Lord God of Hosts; for, like them, we are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that we should shew forth the praises of Him who has called us out of darkness into his marvellous light. The difference lies not so much in the work in which we are engaged, as in the means by which it is to be accomplished. To them was given the awful charge of cutting off God's enemies from the earth by the arm of the flesh: to us there is only committed the gentler office of cutting them off by persuasion and argument from the regions of error and the life of sin. If in this acceptable employment we do in any wise draw back from the sacred obligation that rests upon a Christian people,—the obligation of promoting to the utmost what they believe to be the Christian truth,—there is no more for us than there was for the Israelites a hope that we shall escape the sorrows and sufferings that flow naturally from our negligence in spiritual things. If, content to enjoy the truth for ourselves, we permit others to live and to die in their errors undisturbed, we cannot but expect that God, in his wrath against our selfish lukewarmness for his honour, will allow the existence of the error to be prolonged, and to become a snare by its wiles, and a scourge through its increase, both to the peace and principles of us and our posterity. It is but a righteous act of vengeance upon a careless Church.—*Rev. C. Benson.*

WANT OF CONSIDERATION.—The great evil with the mass of men is, that, so far at least as eternity is concerned, they never think at all: once make them think, and you may make them anxious; once make them anxious, and they will labour to be saved. When a man considers his ways, angels may be said

to prepare their harps, as knowing that they shall soon have to sweep them in exultation at his repentance.—*Rev. H. Melvill.*

DANGER OF DELAY.—Remember, though God promises forgiveness to repentant sinners, he does not promise they shall have to-morrow to repent in. Make much of time, especially in the mighty matter of salvation.—*Thomas Aquinas.*

Poetry.

TRUE WISDOM.

(For the Church of England Magazine.)

How anxious is the mind
On earthly things intent;
The pleasures, honours, gains to find,
On which its thoughts are bent!

How much will it endure
Of watchful toil and care,
Some worthless bauble to secure,
Or some more fatal snare!

And shall my mind, O Lord,
Be careless to pursue
The things which thine unerring word
For life hath brought to view?

Shall I be slow to hear
The offers of His love,
Who was content our sins to bear,
That we might dwell above?

Shall I refuse to stand
And knock at wisdom's door,
Till I have learned, at her command,
To grieve my God no more?

Thy grace, O Lord, bestow;
That all my care may be
Thy will in Christ thy Son to know,
And so to live with thee.

X. Y. N.

HYMN.

Written for the Music of the Russian Evening Hymn.

(For the Church of England Magazine.)

FATHER and Lord, who reign'st in heaven,
To thee all glory, praise be given;
Once more before thy throne we bend
In prayer to thee, our day to end.
O may the heartfelt song we raise
Join with thine angels' hymn of praise!

For thy parental kindness shewn
In dangers pass'd unseen, unknown—
For shielding by thy guardian arm
Thy servants, Lord, this day from harm—
We humbly thank thee, and implore
Thy mercy still as heretofore.

Though error lead our steps astray,
Or cloud with doubts thy Spirit's ray;
Though guilt's dark stream around us flow,
Still hear us, Lord, reject not thou:
Worthless in all, we only dare
Through Jesus' name to breathe this prayer.

Hast thou decreed this night should be
The eve of our eternity,
The life thou gav'st, should'st thou demand,
We meekly bow to thy command:
O may our souls with thee find grace;
Our hope on thine own word we place!

MARCELLA.

EPIGRAM.

(For the Church of England Magazine.)

IN crowds, how often solitude I feel,
Having with none a sympathetic share!
But when to sacred solitude I steal,
I'm in society, for God is there!

JAMES EDMESTON.

Miscellaneous.

BISHOP STEWART.—The society must advert to the grievous loss which has been sustained by all friends to the propagation of the Gospel from the death of the late Bishop of Quebec. The impaired state of health, consequent upon a life of unremitted labour, had induced his lordship to petition for the appointment of a coadjutor, and, upon the arrival of the Bishop of Montreal in Canada, to resign to him the episcopal charge of the entire diocese, and try the effect of a voyage to this country. He arrived in London early in the last winter, and was able to enter into communication with the society, and express his unabated devotion to the object which he had pursued during so many years. But the attacks from which he had suffered while in Canada returned shortly after his arrival here with increased severity, and ended in causing his death. The character and services of this lamented prelate are too well known to require a lengthened description. Closely connected with several of the noblest families in England and Scotland, he renounced all the prospects opened to him by birth, and entered into the service of this society as a travelling missionary in America. Again and again Dr. Stewart traversed the forests of Canada, exposed to all the severity of the climate, visiting the scattered settlers, administering the sacraments and other rites of the Church; and, by his advice, and exhortations, and extensive charity, preparing for the building of churches, and the gathering of congregations, throughout the land. Over and above the funds with which he was furnished by the society, he made repeated collections of money among his personal friends in England, for the purpose of assisting in the erection of additional churches; and he may be regarded as, in a great measure, the founder of a large proportion of the buildings now dedicated to the service of Almighty God in the Canadas. Subsequently to his elevation to the see of Quebec, to which he succeeded upon the death of Bishop Mountain, in the year 1825, his more especial care was bestowed upon Upper Canada, whither the tide of emigration set in with the greatest force; and he has been affectionately greeted as the father of the Church in that thriving province. His altered position and circumstances, when holding a visitation as bishop in districts which he had previously traversed as a missionary, made no alteration in his simple habits and unaffected piety. His course was pursued to the end with evangelical perseverance and humility; and it is impossible to contemplate the effect of his ministrations among so large a number of voluntary exiles from their native land, without hearty thanks to God for raising up such a servant, and supporting him under so many trials, and pouring forth so rich a blessing upon his labours.—*Report of Society for the Propagation of the Gospel, for 1837.*

THE THIRD COMMANDMENT.—On the outside of the market-house at Devizes, in Wiltshire, is put up a large handsome stone, on which are these words:—"The following authentic relation is to deter all persons from calling down the vengeance of God, or taking his holy name in vain. Thursday, Jan. 25, 1753, Ruth Pierce, of Pottern, agreed with three other women to buy a sack of wheat. One of the three collecting the money, and discovering some wanting, demanded it of Ruth Pierce, who said she had paid her share, and rashly wished she might drop down dead if she had not; which she instantly did, on repeating her wish, with some money concealed in her hand, to the amazement and terror of the crowded market."—*Plain Englishman.*

SEE OF NORWICH.—Before the year 1096, when this see was founded, the bishops of the East Angles, as this part of England was then called, had their residence first at Dunwich in Suffolk, St. Felix being the first bishop, A.D. 630: he was a native of Burgundy, and had the honour of having converted the inhabitants to the Christian faith. Under Besus, the fifth bishop, the diocese was divided, the episcopal chair of this division placed at North Elmham; and this is the first notice of the partition of the principality into Norfolk and Suffolk, probably from their relative situation. About 870, the sees were again united, and have ever since so continued. In 1075, Herfast, then bishop, removed it to Thetford; at which place it remained only nineteen years, when Herbert-de-Losinga founded this cathedral, of which he became the first bishop. Richard Nix, 1501, was the last bishop of the Church of Rome. The thirty-two succeeding prelates were of the Protestant foundation, down to our late venerable and justly respected diocesan, Dr. Bathurst. The present bishop, Dr. Stanley, is therefore the thirty-third.—*Norfolk Chronicle.*

MAGNIFICENT SUN-SET IN THE VALLEY OF THE NILE.—Poets and travellers speak with enthusiasm of the sun-sets of Italy, Switzerland, and Greece. I have seen the sun go down in each of those countries, but never with half the splendour which on this day accompanied his disappearance: and could I succeed in reflecting upon the reader's imagination half the grandeur of this gorgeous show, he would unquestionably concur with me in thinking that, but for its evanescent nature, it was far more worth a voyage to Egypt even than the pyramids. No sooner had the sun's disk disappeared behind the Libyan desert, than the whole western sky along the edge of the horizon assumed a colour which, for want of a better term, I shall call golden; but it was a mingling of orange, saffron, straw-colour, dashed with red. A little higher, these bold tints melted into a singular kind of green, like that of a spring-leaf prematurely faded; over this extended an arch of palish light, like that of an aurora borealis, conducting the eye to a flush of deep violet colour, which formed the ground-work of the sky on to the very skirts of darkness. Through all these semi-circles of different hues, superimposed upon each other, there ascended, as from a furnace, vast pyramidal irradiations of crimson light, most distinctly divided from each other, and terminating in a point; and the contrast between these blood-red flashes and the various strata of colours which they traversed was so extraordinary, that, I am persuaded, no combination of light and shade ever produced a more wonderful or glorious effect.—*St. John's Egypt.*

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 40 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 98.

APRIL 7, 1838.

PRICE 1½d.

CHRIST ONE WITH THE FATHER, AND
CHRISTIANS ONE WITH CHRIST IN THE
UNION OF THEIR NATURE.

BY THE REV. GEORGE TOWNSEND, M.A.

Prebendary of Durham, and Vicar of North Allerton.

I KNOW of nothing in all the discoveries of revelation which is more wonderful than this. Christ is one with God. He was one with him as God. He possesses with him the equal attributes of God. He created the world. He is omnipresent as God is, for wherever prayer is offered to him, there, said our Lord, there am I. He is almighty as God is, for he upholds all things by the word of his power, and by him all things consist—and so I could mention others. Now in all these things we cannot be one with Christ, as he is one with the Father: we cannot be omnipresent, and we cannot be almighty—but this is only one portion of what is related of Christ. When he was thus in another state of being, one with God, he condescended to lay by the glory of his godhead, and to assume the nature of man. He became like one of us. He was a man, among men. Poor, afflicted, despised, sorrowing, suffering, praying, mourning, dying, he lived the human life, and he died the human death. He knows what is meant by affliction, temptation, and death; and he can be touched therefore with the feeling of our infirmities.

Now all this was done, not merely that he might be the example of man in his life—not merely that he might be the Saviour who should atone for man in his death—but for this purpose: all this was done that he might send down from heaven that divine power of

the Holy Spirit which should so change the hearts of men, that they should become more than human, that they should be able to attain to something which is divine.

Christ is called the Son of God, because he had in him the divine nature: he is called the Son of man, because he had in him the human nature. We are now the sons of men; but St. John, speaking to those who had received the gifts of the Holy Spirit, uses this remarkable expression, "now are we the sons of God:" and whoever submits to the influences of the Holy Spirit becomes a partaker of that Spirit, and loses a part of the merely human nature to assume a part of the divine nature.

When Christ ascended into heaven, he did not return to his Father merely as a divine being. He has gone into the invisible world with the very body which was raised from the dead; and he has done so to prove to us, that as his human nature was capable of being thus glorified as if it was divine, so our human nature is capable of the very same exaltation; and if we are united to him by our will and in our conduct, that we shall be one with him also in the participation of that same glory which he possesses—in a human, though glorified body, in an invisible world. I know that all this appears to be impossible. I know that, unless we can raise our thoughts from the world, and fix them upon these things, all this appears to be a fable. It seems like an imposition—like a mockery—for the minister of God to stand by the bed-side of a poor dying man, and to assure the pale, fainting, suffering form, that though the hour is come when he must say to corruption, Thou art my father, and to the

worm, Thou art my sister and brother,—though the hour has come when the body must become dust and ashes, and moulder away till not an atom shall remain in the course of a few years, to declare even the wreck of what once was human;—it appears, I say, like a mockery, to tell that dying man, that so certainly as he has borne an earthly body, so certainly shall he bear the spiritual body, which shall be of the same nature with that which Christ has borne, which shall be gifted with the same powers of ascending above the earth into heaven, which shall remain with him, and which shall be one with him, as a child of the same family is one with his father and with his brother. This, I say, appears to be impossible: but listen to the language of Scripture, listen and believe.

We shall be changed into the same image, says St. Paul. When Christ who is our life shall appear, then shall we also be like him. When Christ shall appear, we also shall be with him in glory. Whatever be the meaning of this phrase, it is equally used to express the same appearance of Christ himself, of Moses and Elias at the transfiguration, and of the bodies of the righteous dead who shall ascend at the judgment-day: they shall all be one in form, in appearance, for they shall all appear in glory. And the strongest expression yet remains. If we turn to the beginning of the second epistle of St. Peter, we shall there read, “through the knowledge of Him who hath called us to glory and to virtue, are given unto us exceeding great and precious promises, that by these (by these promises) you might be partakers of the divine nature;” that is, the Gospel of Christ is given to us, that if we receive it in the heart, we may become of a spiritual nature while we live, and partakers for ever of so much of the divine nature as the human nature will enable us to receive. We shall be one with Christ, even in his nature, as far as it is possible we can be capable of becoming united with him.

Biography.

JOHN MASON GOOD, M.D., F.R.S., &c. &c. &c.

[Concluded from No. XCVII.]

PREVIOUS to his removal to London, as has been observed, Mr. Good had adopted Socinian views, and, on his arrival there, had become a member of the congregation meeting in Essex Street, Strand. The range of Socinianism is very extensive, and of this it may not improbably boast. It comprehends within its pale men by no means agreed as to what is really scriptural truth. Its standard is continually fluctuating. Some of its adherents differ but little from the maintainers of Arian doctrines, while others are as little removed from downright Deism. It would appear that to the latter class Mr. Good certainly did

not belong. He disapproved of the flippancy with which mysteries were spoken of, and of many of the rash speculations of the day. He had a reverential regard for the word of God, probably imbibed in his early years. Its perusal afforded him a high intellectual treat. He delighted in the criticism of some of its obscurer passages. Some of his notes and commentaries at this period are unquestionably the production of a man of reading, though fearfully imbued with the taints of that neologian mode of interpretation, which has wrought such mischief in many Protestant communities abroad. His mind, however, seems to have been far from satisfied with the views he entertained. The chilliness of the system was little suited to his feelings; and, had time been permitted for serious examination, not only of the sacred volume, but of his own heart, he would doubtless at a far earlier period have been brought to a clearer discernment of the truth; but, engrossed in the arduous duties of his profession, and in subjects more or less remotely connected with it, he does not seem to have given to religious truths that calm and deliberate investigation which they require.

Mr. Good had been a member of Essex Street Chapel for fourteen years, when a sermon preached by Mr. Belsham, the stated minister, appeared to convey to his mind notions of the most dangerous tendency. His feelings upon the subject will best be understood by an extract from a letter, which he immediately wrote to that gentleman, probably not without a severe mental struggle, and which testifies that he was alive to the dangers which must inevitably result from the slightest countenance given to scepticism even under its most plausible and least offensive shapes: “It is with much regret I feel myself compelled,” he writes, “to discontinue my attendance at the chapel in Essex Street, and to break off my connexion with a society with which I have cordially associated for nearly fourteen years. I sincerely respect your talents, and the indefatigable attention you have paid to Biblical and theological subjects. I have the fullest conviction of your sincerity, and desire to promote what you believe to be the great cause of truth and Christianity; but I feel severely that our minds are not constituted alike; and being totally incapable of entering into that spirit of scepticism which you deem it your duty to inculcate from the pulpit, I should be guilty of hypocrisy if I were any longer to countenance, by a personal attendance on your ministry, a system which (even admitting it to be right in itself) is, at least, repugnant to my own heart, and my own understanding.”*

Mr. Good now gradually surrendered the peculiarities of the Socinian creed, and began to view with a more favourable eye those doctrines in which he had been originally educated. The sermons of the present venerable Dean of Winchester (Dr. Rennell), who then preached in the Temple Church as master, appear to have further convinced him of the propriety of the step he had taken, and proved to him the reasonableness of many of those doctrines which he at one period regarded as untenable. “He as yet, however,” to use the language of his biographer, “scarcely adverted to them but as mere speculative opinions, simply preferable to those he had just abandoned. It was long before they assumed the character of principles of action, and issued, by God’s blessing, in the transformation of his heart and affections.” Nor is this a singular case. There is, indeed, a chilling orthodoxy of opinion, as little calculated to warm the heart and inspire the soul with vitality of religion as downright heterodoxy. Correct views may be entertained as to many of the great leading doctrines of the Gospel, and yet the freeness and fulness of the

* Ample refutation of the various unscriptural statements put forth by Mr. Belsham from the pulpit and the press will be found in Archbishop Magee’s work on the Atonement.

salvation which that Gospel sets forth may not be comprehended, and consequently not appreciated.

Shortly after this important change had taken place, Mr. Good became acquainted with the Rev. Samuel Marsden, senior chaplain of New South Wales, who came to England in 1807, where he remained until 1809. The object of this visit was of great importance—to set before the government the perilous situation of the colony, and to persuade them to adopt such measures as would tend to its security and tranquillity, with a further view of obtaining the introduction of Christianity among the heathen natives of the Australasian islands. With this excellent man Mr. Good entered into the closest intimacy. They saw each other almost daily, and derived from each other's society much most important benefit. Mr. Good was eminently qualified to impart to his friend many valuable hints for the improvement of the colony; and it cannot be doubted that he received in return much beneficial advice and spiritual instruction, which though it may not have been obvious to those with whom he associated, or at the time appreciated by himself, yet was afterwards fully apparent in the decidedly religious views which he adopted.*

From 1808 to the beginning of 1812, Mr. Good devoted a great portion of his Sunday mornings and evenings to his Translation of the book of Job, and the large body of notes which accompanied it. "Though many of these," says Dr. Gregory, "are strictly of a literary character, yet there are others that relate to the most solemn topics, as human accountability, human misery, sin, death, the resurrection, an appointed Redeemer, a future judgment, &c., and which he evidently contemplated with much force and pathos. Still," he adds, "I am not aware that there is, within the whole compass of the notes, a specific reference to the plan of the Gospel as a restorative dispensation, in which, by the atoning efficacy of a Saviour's blood, sin may be pardoned, and, by the purifying energy of the Holy Spirit, man may be raised to the dignity from which he had fallen, and again shine in the image of God. He did not appear, therefore, as yet to regard this as entirely essential to true religion; in other words, to consider the Gospel system as the only solid basis of a rational hope of eternal felicity and glory."

Meanwhile, however, the understanding of Mr. Good appears to have been becoming gradually enlightened, and he seems to have been daily making progress in a saving knowledge of divine truth. His writings became decidedly of a more serious cast, and his best friends witnessed with great satisfaction a growing acquaintance with those doctrines which form the substance of vital Christianity. "It was in one of our confidential conversations, on the most momentous of all topics, in the summer of 1815," says Dr. Gregory, "that Mr. Good first distinctly announced to me his cordial persuasion, that the evangelical representation of the doctrines of Scripture was that which *alone* accorded with the system of revealed truth; . . . at the same time, he detailed several of the Socinian and Arian interpretations of passages usually brought forward in these disputes, and, with his accustomed frankness, explained how he had come by degrees to consider them all as unsatisfactory, and, for an accountable being, *unsafe*." He for some time had attended the ministry of the Rev. Mr. Lloyd, rector of St. Dunstan's in the West, with whom he was on terms of intimacy, and subsequently that of Mr. Wilson (bishop of Calcutta), at St. John's, Bedford Row.

Mr. Good had now founded his hopes of happiness on the only sure foundation; and the reality of the change which took place in his views and feelings

was manifested by the uniform consistency of his Christian character. During an alarming illness of two of his children, in 1818, we find him testifying the most entire submission to the Divine will. The same powerfully manifested itself at the painful bereavement with which some time afterwards his family was visited, by the premature decease of the Rev. Cornelius Neale, who had married his eldest daughter, and whose valuable life was terminated in August 1823.* The Christian resignation testified by him on this occasion sets forth, in strongest colours, the value of those principles which now operated upon his heart, and strikingly contrasts with the disquietude and irritability which had presented themselves on the bereavement of his son, when his mind was unenlightened, and his heart unchanged.

In 1820 Mr. Good, by the advice of many of his friends, some of them medical men of eminence, began to practise as a physician. The diploma of M.D. granted by Marischal College, Aberdeen, was expressed in terms of peculiar honour. His labours by this change, however, were not diminished. His professional engagements were incessant, and his pen never idle. At the close of this year, he published "A Physiological System of Nosology, with a corrected and simplified Nomenclature." This work was no sooner out than one still more elaborate and extensive was commenced—"The Study of Medicine," which appeared in four large volumes 8vo. This latter received the merited commendation of some of the most eminent physicians both at home and abroad. Its sale was rapid; and a new edition, in an enlarged form, was published in 1825, in five volumes. In 1826 he published the lectures he delivered before the Surrey Institution, under the title of "The Book of Nature."

Nor was Dr. Good's attention directed solely to his professional duties. He sought in every way to benefit his fellow-creatures. Like all who have been transformed by the renewing of the mind, and been brought to form a true estimate of the value of Christianity, he was anxious that others should partake of the same blessings which he estimated so highly. Convinced of the incalculable benefits arising from Bible and Missionary Societies, he gave them his warmest and most energetic support, advocating their cause in public, and aiding them in private by his valuable advice. Of the committee of the Church Missionary Society he was a most active member; and in the report of that society for 1826-7 his decease is adverted to with respect and regret. He not only gratuitously tendered his advice to those who were destined to be missionaries, but suggested many useful plans calculated to render their efforts among the heathen more welcome and successful.

The bodily health of Dr. Good, soon after he began to practise as a physician, appeared to decline, although the energy of his mind remained unimpaired, and he continued as actively employed as ever. In the course of a few years, he became gradually more of an invalid. His spiritual frame during this period evidently proved that he enjoyed the comforts of true religion.

Writing, for instance, to Dr. Walton in 1823, after a very severe fit of gout, he thus expresses himself: "By the goodness of God, I am now much better; and I hope, by care and a greater degree of attention to myself than I have hitherto given, to attain shortly to a firmer degree of health than I have enjoyed for many months. The important point is to regard all these reverses as corrective visitations, which most of us (and I am sure I can speak for myself) stand

* Appended to sec. iii. of Dr. Gregory's Memoir is a most interesting summary of the character and labours of Mr. Marsden by Dr. Good.

* This talented man and devoted minister had been fellow of St. John's, Cambridge. He was senior wrangler, first Smith's prizeman, and a chancellor's medallist, in 1812. It is almost unnecessary to recommend the Memoir of Mr. Neale, to which are added his remains, &c. &c., collected and edited by the Rev. W. Jowett.

repeatedly in need of, to wean us from this world, and quicken us in our preparation for another; to empty us of ourselves, and to fill us, by the gracious influence of the Holy Spirit, with an humble trust in the merits of Him who is the sacrifice and propitiation for the sins of the whole world; and should it accomplish this, then indeed will the cloud we are made to pass through descend upon us in a fruitful and refreshing rain, and amply answer its purpose."

In August 1826, his health being greatly shaken, he accompanied Mrs. Good, herself an invalid, to Leamington. With reference to this visit, he thus writes: "The die is cast, and we are going to Leamington. May a gracious Providence render its breezes balmy, and its waters healthful! and, above all, direct me how best to devote whatever time may yet be allotted me to the glory of God, and the good of myself and others. I have trifled with time too much already: it is high time to awake and be sober, and to prepare to leave it for eternity! Every moment ought to be precious."

On his return from Leamington he was cheerful and composed; and during the next three months it was obvious that his strength rapidly declined, though no immediate danger was apprehended. He expressed a great desire to spend the Christmas holidays with his daughter, Mrs. Neale, and her children, who resided at Shepperton, about thirteen miles from London, and accordingly went thither on the 23d of Dec., contrary to the advice of his wife, who perceived as he entered the carriage that he was extremely ill. His children on his arrival were exceedingly concerned at his appearance. He rallied for a short time, but after dinner was obliged to remove to a room adjoining his bedroom. Medical advice was immediately called in of the most efficient character; but every attempt to protract his valuable life was vain. He continued to linger on until the 2d of January, when his spirit was released.

The death-bed of Dr. Good strikingly illustrated the value of his religious principles. In his last hours, while strength enabled him to give utterance to the feelings of his heart and the thoughts most vividly present to his mind, at that time perfectly collected, he bore his decided testimony to the truth of those grand doctrines of the Gospel which alone form the spring of Christian action, and alone impart a solid and well-grounded hope when heart is fainting and flesh is failing. It is impossible in a brief memoir like the present to enter into the various details of the interesting conversations which took place between him and his afflicted friends and relatives, which are faithfully narrated by Dr. Gregory, and the perusal of which cannot fail to impress the heart; but it is important to notice, that profound humility, renunciation of self, a simple dependence on Christ, were the predominant feelings of his bosom. One of the texts on which he delighted to dwell was, "Jesus Christ, the same yesterday, and to-day, and for ever." His favourite hymn was, "There is a fountain filled with blood," &c., which he said he used often to repeat as he walked through the streets of London. Three hours before his death, Mr. Russell, the rector of Shepperton, who had been almost constantly with him during the severity of his illness, repeated the words, "*Behold the Lamb of God*,"—he was roused, and, with the energy of a dying believer, terminated the sentence,—"*which taketh away the sins of the world.*" These were the last intelligible words that he uttered.

Such, then, was the dying testimony to the divinity of the Lord Jesus Christ, God over all, blessed for ever; and to the value of his atoning sacrifice, as a propitiation for human guilt—by one who had long refused to regard the Saviour as a divine person, and who would have wholly rejected the notion of redemption through his blood, even the forgiveness of sins: and yet it pleased God, of his mercy, to bring him to a better

mind, to cause the scales of spiritual blindness to fall from his eyes, and to impress his heart with an experimental knowledge of "the truth as it is in Jesus." The change was very gradual, for God is pleased to act very differently in the great work of salvation; but it was a total change. The faint glimmer of divine truth became clearer and clearer. The pride of the natural heart was subdued. The sufficiency of man to save himself by his own virtues was repudiated. The soul was humbled with a sense of sin. The eye was directed to the cross of Calvary. The heart became devoted to the furtherance of the Divine glory, and the good of man. The Spirit bore witness with his spirit that he was a child of God, born again of that Spirit, and made a new creature in Christ Jesus. Old things passed away, and all things became new.

Let the reader bear in mind, that the doctrines which cheered the death-bed of this dying believer are the only doctrines by the cordial reception of which the soul can be presented "perfect in Christ Jesus." A speculative belief of many orthodox tenets, and even a zeal for their promulgation, may be entertained, as has been noticed, and yet the soul may not have been awakened from the death of sin, and the life may not be a life of practical godliness. Jesus may be allowed to be the Son of God, yet the hope of deliverance from coming wrath may not implicitly rest on his merits. The divinity and personality of the Holy Spirit may be contended for, and yet the heart may be wholly uninfluenced, and the life unchanged. Let it be the great aim of every man to become more and more acquainted with divine truth, an acquaintance which will unquestionably increase when sought in earnest prayer.

T.

THE TEARS OF THE DAUGHTERS OF JERUSALEM.

THE crucifixion of our blessed Lord, the stupendous event to the commemoration of which the Church more especially directs our attention at this season, but on which the believer will at all seasons delight to meditate, was doubtless regarded with very different feelings by different individuals in Jerusalem. It had long been ardently desired by the chief priests and elders, the scribes and pharisees; and the most consummate craftiness had been called into exercise for its accomplishment. The Roman governor was obviously at a loss how to act: convinced that there was no fault in Jesus, and warned by his wife to have nothing to do "with that just man," he still could not resist the tide of popular clamour; he had not firmness of character to act according to his conviction: he gave orders for the crucifixion, though probably not without regret and repugnance. But the fear of offending Cæsar, and the desire of gaining popularity among the Jews, overcame his better feelings; and Barabbas, though a robber, was released.

While the result of this mock trial was a source of unbounded joy to the enemies of the Saviour, it gave rise to very different feelings in the bosoms of not a few, who would have made any sacrifice for a reversal of the sentence. They had probably cherished the hope that Jesus, though a man of sorrows, might assume a temporal dominion; that hope was now, however, extinct. Believing him to be the Son of God, they had forfeited every worldly privilege to follow him. How terrible, then, to accompany him to the scene of his last suffering,—to behold him undergoing a punishment inflicted on the very vilest of

malefactors, and to listen to the clamour of an infuriated and infatuated rabble!

As the mournful procession advanced to Calvary, "there followed," says the evangelist, "a great company of people, and of women which also bewailed and lamented him." These lamentations evidenced the anguish of their hearts, and the depth of their affection for their divine Master—an affection further testified when, after the crucifixion, according to the statement of the evangelist, "all the people that came together to that sight, beholding the things that were done, smote their breasts and returned." The tears shed by the daughters of Jerusalem were not unnoticed by Jesus. He knew their source was sympathy for his sufferings; but he was unwilling that they should weep for him. How different would have been the conduct of an impostor—of any one of the false Christs who appeared at different periods! He would rather have courted commiseration, magnified his sufferings, fanned the flame of pity kindled in their bosoms, and sought to obtain a rescue. Jesus, however, sought neither human tears nor human rescue. Even in this dark and trying hour, his eye was steadily fixed on "the joy that was set before him," and for which he was contented to endure the cross and to despise the shame. Had he sought pity, the angelic host would have wept over his agony. Had he desired a rescue, myriads of that host would have scattered his insulting foes. The crown of thorns was now upon his brow, but it would soon be exchanged for the diadem of glory. The robe of mockery now covered him, but it would give place to the vesture on which a name is written, "KING OF KINGS AND LORD OF LORDS." The malignant shout of the multitude assailed his ears, but it would soon give place to the deep-toned hosannahs of the ransomed. The sun was now to be shrouded in darkness, but this would be succeeded by the brightness of an eternal day. His precious blood was to be poured forth, but in that blood countless multitudes should wash their robes and make them white.

Jesus did not blame the attendant women for giving vent to the emotions of their hearts. He did not turn with disdain from the tear of sympathy. Christianity does not forbid its disciples to weep with those that weep. It does not represent the burst of anguish as rebellion against the providence of God. Jesus had himself wept over the city, the inhabitants of which would not receive him as their Lord. He had wept at the grave of Lazarus; and thus testified the depth of his affection, and his participation in the feelings of humanity. He desired the women to weep, not for him, but for themselves and their children. He well knew the miseries that were awaiting them. He could foresee the destruction of their city, the massacre of its inhabitants, the long and weary wanderings of its scattered tribes. His eye could trace the dark stream of their destiny until the present hour, nay until the period shall arrive when the Lord shall build up Zion, and appear in his glory; when Judah shall once more rejoice, and Israel shall be glad. Little, indeed, were the multitudes aware of the heinousness of the act they were committing. Little did they know that they were crucifying that Messiah whose advent had for ages been the theme of prophecy, and the subject of the most rapturous anticipation.

Little were they aware how speedily their imprecation would be answered—"His blood be upon us and our children!" Unhappy descendants of the father of the faithful, whose prejudice and pride would not suffer them to sit as disciples at the feet of the Son of the carpenter, whose eyes were closed to the brightest evidence of his divinity, whose ears were shut to his gracious invitations, whose hearts were hardened against the reception of the truth.

Daughters of Jerusalem, *weep for yourselves*, for the woes coming upon you, for the desolation of your land, the ruin of your strongholds, the destruction of your people. And may not the same exhortation be addressed to the sinner now?—Weep not for Jesus, but weep for thyself, at the reflection of the wretchedness of thy present condition, at the anticipation of the woe that is reserved for thee hereafter. Thy state is one of alienation and estrangement from God. The path thou art treading is the broad road of carnal gratification, of sensual indulgence, of heedlessness to the warning voice of the Almighty, of blindness to the fact that its end is destruction of soul and body for ever. Thy future prospects are indeed most melancholy; thy sins unpardoned; thy soul unsanctified; thy heart unchanged; thy affections centred in the perishing objects of time—living without God, thy death must be without hope, and the blackness of darkness must be thy portion for ever. Weep, then, for thyself, for the dishonour cast by thee on that Saviour who suffered in agony upon Calvary, for the ingratitude thou testifiest to that glorious and gracious Being by whom so many blessings have been showered upon thee; and whose love towards the children of men was chiefly commended in this, in that while they were yet sinners Christ died for them. May the tears of penitence be abundantly shed by thee. May a sense of thy guilt and danger arouse thee from thy spiritual slumber ere yet it be too late. Mayest thou lay hold of the offer of pardoning mercy set forth in the Gospel. May thine eye be directed in faith and humiliation to Him whom thou hast pierced; who died the just for the unjust; in whose blood a fountain has been opened for sin and uncleanness; in which the most polluted are invited to wash, that they may become meet for the inheritance of God's eternal kingdom.

Daughters of Jerusalem, weep for your children. Sympathy for the woes of others will be a prominent feature in the character of a true believer. The love of God, indeed, cannot dwell in that man who shutteth up his bowels of compassion towards a suffering fellow-creature. The bitter root of selfishness eradicated from his bosom, and his heart expanded to take an interest in all that concerns his brother-man, he cannot view with indifference the fearful prevalence of evil, the recklessness usually testified on matters of eternal moment. His language will be that of the prophet: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. ix. 1). His feeling will be that of the apostle, when he told his Philippian converts, weeping, that many walked who were "enemies of the cross of Christ, whose end is destruction" (Phil. iii. 18). If the temporal necessities of a brother have a strong

claim on our beneficence for relief, how much more his spiritual? If to visit the widow and the fatherless in their affliction be an evidence of a pure and undefiled religion, it cannot be less so to bring the soul into close communion with Him who is a Father of the fatherless, and a Judge of the widows—God in his holy habitation. If the remedy is quickly applied for the healing of the maladies of the body, surely the hurts of the soul should not be disregarded. If it is an imperative duty to further a fellow-creature's temporal happiness, how much more imperative is it to seek to lead him to glory? Assuredly if there is no anxiety on this subject in our minds, it is a melancholy proof that we are strangers ourselves to the true character of the Gospel. If the tear of sorrow has never flowed at the reflection of the misery, in time and eternity, of those who know not God, and obey not the Gospel of our Lord Jesus Christ, it is an evidence that the sigh of contrition has never escaped our own lips; and that our own situation is such as to cause the angels of God to weep over us.

Blessed are they who, like the sorrowing daughters of Jerusalem, are willing to follow Christ fully, through evil as well as good report; who are not ashamed to confess him before men, and whom he will confess when he cometh in the fulness of his glory, seated on the clouds of heaven. Their journey through the wilderness of a fallen world may be perilous and disastrous; still, though it be to them as the valley of weeping, they will find various pools of refreshment in their way. Aided by an almighty Protector, they will go on from strength to strength unwearied; and when at last they appear before the God of gods in Zion, their warfare accomplished, and their iniquity pardoned, and the days of their journey ended, their dwelling-place shall be that New Jerusalem, where there is neither sorrow nor crying; where the Lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of waters, and God shall wipe away all tears from their eyes. O.

ON THE GIFT OF IMMORTALITY.*

HAD man retained his primeval innocence, and served his glorious Creator with all the energies and faculties of a noble and uncorrupted nature, still the gift of immortality would have been most munificent; but when we remember that it is procured by the costly sacrifice of the blood of Christ, procured for a creature laden with sin and infirmity, and daily provoking the living God, surely goodness so amazing should call forth our profound adoration, our most fervent gratitude and love: yet multitudes, who profess to believe in "the resurrection of the body and the life everlasting," appear scarcely to realise these divine truths, and they form a most inadequate conception of the transcendent mercy which provided so rich an inheritance. The promise of some earthly treasure, which perishes in the using, is found to excite keen expectation and lively hope; while the promise of an eternal life of felicity is received coldly, as a speculative truth, rather than as a delightful and glorious reality. Numbers, indeed, are entirely occupied with the cares, anxieties, and feverish dreams, connected with this world; they "mind earthly things;" and the holy truths of the Gospel have no controlling influence over their conduct, no consoling effects upon their hearts. Now the hope of glory, if appreciated and

enjoyed, would be abundantly sufficient to counter-balance the keenest sorrows and bitterest evils of life; but it is not appreciated, it is not enjoyed. Many, even of those who are "travelling the narrow way," are so occupied with the dangers and difficulties of the path, that they do not fix their thoughts with sufficient steadiness upon the blessedness and glory that await them, and which they are constantly approaching. If we believe that we are heirs of God, and joint-heirs with Christ, why should we not enjoy the privileges purchased for us at so rich a price? Can we contemplate the repose, the harmony, and holiness, that reign in the mansions of our Father, without kindling and elevating emotions of gratitude and love? Are boundless knowledge and endless felicity boons so poor, that they fail to cheer the sinking heart, and animate the drooping spirit? or do doubts and fears harass and disturb our minds; and do we pursue our journey in the spirit of trembling slaves rather than of adopted children? May we not address each other in the words of our Lord, "O ye of little faith, wherefore do ye doubt?" Why do we not meditate upon these subjects, till, through the aid of the Holy Spirit, our minds are imbued with a stronger, clearer sense of divine things, till we behold the objects of time in their due proportions; and would they not soon sink into comparative insignificance? How many a thrilling pang would be hushed; how many a keen contention silenced; how many an inordinate desire destroyed,—if the near approach and unspeakable value of eternal life were realised! if we trod the "narrow way" more in the pure and holy temper of strangers and pilgrims, who seek a better inheritance, even a heavenly. O let us trust in the Lord Jehovah, and stay ourselves upon our God. He who has assigned us the task of working out our salvation will not deny us the power to effect it; for has he not said, "My grace is sufficient for you?" May we not, therefore, repose a cordial trust in his promises, and feel assured, that in every harassing struggle, under every painful trial, in every moment of perplexity, his eye is upon us, his ear is open to our cry, and that he will never forsake us? If we wait upon God, shall we not mount as on eagles' wings? if we press forward, shall we not attain the glorious prize? for we have an High-Priest who has entered the holy of holies, and ever liveth to make intercession for us. Jesus the Mediator has ascended unto his Father and our Father, unto his God and our God; and he has prepared a place for his redeemed amidst the glories of his heavenly kingdom. Let us, then, follow on to know the Lord; never yet did he reject one penitent sinner—one humble, diligent, devoted servant; the single talent, well employed, will find merciful acceptance in his sight; the weary footstep will be sustained; the trembling spirit reassured; the light of God's countenance will beam upon our hearts, and fill them "with joy and peace in believing." We shall find, that for us to live is Christ, and to die is gain; and that the temptations, difficulties, and obstacles, which now crowd the narrow path, will be gratefully remembered, in the bright and lovely land whither we are hastening, as light afflictions, which have wrought out for us a far more exceeding, even an eternal weight of glory.

ABYSSINIA.—No. II.

Government.

It is a tradition in Abyssinia, maintained by Jews as well as Christians, though on no rational ground, that almost immediately after the deluge, Cush, grandson of Noah, with his family, passing through Atbara, then uninhabited, came to the mountains which separate the flat country from the mountainous part of Abyssinia; that the city of Axum was built early in the time of Abraham, and that from thence the people

* From Second Series of Lectures on Parables, by Mary Jane McKenzie. London, Cadell.

extended, until, according to Josephus, they became inhabitants of the island of Meroc. In process of time, it is supposed that the mountains of Saba, or Azaba (which means south), became peopled with the Agaazi or shepherds, who first possessed the high country of Abyssinia, called Tigre; several tribes afterwards occupying the other provinces, many of which still retain particular languages of their own. In the most ancient of these languages, tribes or assemblies of people are called *Habesh*, supposed to have given the name of what is now called Abyssinia. The inhabitants of the country of Saba, Azab, or Azaba (all meaning south), were a distinct people from the Ethiopians, and it was customary for them to have women for their monarchs. One of these Sabian queens, called Maqueda by the Abyssinians, and Belkis by the Arabs, having heard of the wisdom of Solomon, and of his immense treasures, visited Jerusalem for the purpose of proving him with hard questions. It is said by the Abyssinians that she left home a pagan, but embraced the Jewish faith during her absence; and that she returned bringing with her a son by Solomon, called Menilek.

Menilek, after some years, it is stated, was sent back to Jerusalem to be instructed by Solomon. He then took the name of David, and, being anointed and crowned in the temple king of Ethiopia, returned to Saba, with a colony of Jews, and a high-priest, Azazias, who brought with him a Hebrew transcript of the law. Abyssinia was by this means converted to the Jewish faith; and the last act of the queen was to settle a new mode of succession to the crown, which has existed very nearly to the present time. By this new mode, the throne was to be hereditary in the family of Solomon for ever; and it was enacted, that on the queen's decease, no woman should ever again occupy it. Maqueda, after reigning forty years, died A.C. 986; and was succeeded by Menilek, whose posterity is said to have reigned ever since.

The power of the Abyssinian monarchs used to be of the most despotic character. They boasted much of their descent from Solomon, and carried in their arms the lion of the tribe of Judah, holding a cross with this legend, "MO ANSABA AM NIZLET SOLOMON AM NEGAD JUDA,"—*The Lion of the race of Solomon and tribe of Judah hath overcome.* The respect paid to the emperor used to be of the most profound character. His subjects on approaching him testified the most abject servility. He did not conceal himself from public view, as is the case with many of the eastern sovereigns, but frequently shewed himself to the people. He lived chiefly in magnificent tents, with an immense retinue of guards; the whole camp assuming the appearance of a regular city, in which the royal residence was peculiarly observable. This camp, it is affirmed, was divided into parishes, each of which had its priest and attendant deacons, who performed religious services, and gave instruction to the youth. The ceremony of the coronation of the kings was conducted with much pomp and splendour, and consisted in many religious observances.

The magnificence in which the monarchs of Abyssinia lived seems in a great measure to have passed away. When Bruce visited Abyssinia they had still some power left, and even so late as in the time of Mr. Salt's visit,* when the reigning prince was Gooaloo; but Mr. Gobat states that since the death of the Ras Googsa, about thirteen years ago, they have nothing but the title of king; and his own description of his visit to the king testifies how entirely the splendour of other days has passed away. "I went," says Mr. Gobat, "to see the king, Guigar, who truly has only the name of king; for he has neither tem-

poral grandeur, nor spirit, nor heart. He was formerly a monk; but after the death of the king Joas, his brother, he exchanged the cap of St. Anthony for the crown. The first became him much better. He lives in a little circular house, built by Joas on the ruins of a part of the palace built by the Portuguese. Salutations ended, he asked if I had not a present for him.

Missionary. 'No; I have brought with me only what was necessary; but if you will accept a copy of the Gospel, I have one at your disposal.' *The king.* 'I should much wish to see it.' *Missionary.* 'I will send it to you to-morrow.' He then gave me a servant to shew me the palace, which, although in ruins, is still superior to any thing that I should have expected in Abyssinia. There are still three large rooms and some small ones in good condition, but full of dust and filth. The king occupies only one room, furnished sufficiently well for this country, and divided into two compartments by a white curtain. He asked me if I had ever seen a mansion like it. 'Yes,' I said to him, 'I have seen some in my country which resemble it a little.' This astonished him. 'What!' said he, 'do there still exist men able to build a house its equal?' The present king lives on what the great people are willing to give him in charity; nevertheless, he told me, that if it were not the season of fasting, he would have had an ox killed for me." "Abyssinia in our days," indeed, "presents the singular spectacle of an absolute monarchy divested of all regal power, and stripped of the advantages which arise from hereditary succession. By the principles of the ancient constitution, the sovereign was clothed with a degree of authority and an extent of prerogative which, if exercised, must have soon proved incompatible with all personal rights and individual property. Not only was the whole land in the empire held as fiefs from the crown, revocable at pleasure, but the life and liberty of every subject could be taken away at the will of the prince, without remonstrance or appeal. To guard against these evils, the nobility, and especially the governors of provinces, have endeavoured to retain supreme power in their own hands. The Ras appointed to each large section of the kingdom became, in fact, the ruler of it; hence the emperor, during the last hundred years, has possessed nothing of sovereignty but the name."*

Another of the decrees of Maqueda, in order to secure a succession of the line of Solomon, was that the heirs male to the throne should be kept imprisoned on a high mountain, there to remain until death, or until they shall be called to the throne. Here they were very closely guarded, and no person suffered to come near them. Neither message nor letter could be conveyed to them; and they were compelled, according to some, to dress themselves in the commonest garb, while others have affirmed that they were maintained with at least some regard to their rank and prospects. This custom was extant in the time of Bruce, but it is now discontinued. "All the members of the royal family," says Mr. Gobat, "are dispersed in the various provinces, and live partly on what the grandees are pleased to give them, and partly by their own industry. They are, however, generally beloved and esteemed by the people, who, being incapable of forming to themselves any higher idea, have no other hope for the future than to see this royal family restored, and to enjoy the fruits of such a restoration."

A similar custom appears to have prevailed among the ancient Hebrews; for in the threatening denounced by God against Jeroboam and Ahab, namely, the extinction of their male progeny, it is said, "I will cut off him that is shut up in Israel." In Palestine, as well as Abyssinia, the practice seems to have undergone a change; for we are told that the seventy

* See "A Voyage to Abyssinia, and Travels in the Interior of that Country, executed under the orders of the British Government, in the years 1809 and 1810," &c. &c., by Henry Salt, Esq., F.R.S., &c.

* See "Nubia and Abyssinia," forming volume 12th of the Edinburgh Cabinet Library. Edinburgh, Oliver and Boyd.

sons of Ahab, who were in Samaria, lived with the great men of the city who brought them up. This is now the usage in the latter country also; the establishment at Weckné having been discontinued, and the inmates entrusted to the charge of the nobility throughout the empire. Commentators, neglecting the habits of oriental nations, have not been successful in explaining the portions of Scripture now alluded to: 1 Kings, xiv. 10; xxi. 21.*

THE PAST MERCIES OF GOD THE PLEDGES OF HIS FUTURE HELP:

A Sermon

For Good Friday,

BY THE RIGHT REV. EDWARD DENISON, D.D.

Lord Bishop of Salisbury.†

ROM. v. 6.

"For when we were yet without strength, in due time Christ died for the ungodly."

ST. PAUL, in the earlier chapters of this epistle, has been engaged in establishing the great doctrine of justification by faith—the doctrine, that is, that no man's own works or deservings can withstand the searching test of the divine law, and consequently that it is only for the merits of our Lord and Saviour Jesus Christ that the best among us can be accounted righteous before God. As it is more briefly expressed in the eleventh article of our Church: "We are accounted righteous before God only for the merits of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings."

Having established this truth in the previous chapters, he has in the early part of this present one enlarged upon his glorious theme, speaking of the blessings which flow, in their due course and order, from justification by faith in Christ.

He has set forth the gifts of Divine mercy consequent on justification in their three characters of peace, and privileges, and hope. He has declared how we first obtain pardon for past offences; and thus, "being justified by faith, have peace with God through our Lord Jesus Christ." How, secondly, in order that we may be enabled to maintain this condition of justification, we are strengthened by God's protecting help; *i. e.* "we have access by faith into this grace wherein we stand;" and, thirdly, how, from this state of pardon and privilege, results that condition of the soul whereby "we rejoice in the hope of the glory of God."

He has further asserted, that the troubles and trials to which they who will live godly in Christ Jesus are exposed, form no just ground of exception to these blessings of the state of the justified believer; because even in them the faithful servant of his Lord sees an evidence of the love of God working for

his good; therefore, says the apostle, "we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

This brings us to the words of my text: "For when we were yet without strength, in due time Christ died for the ungodly."

They begin, you perceive, with "for:" "For when we were yet without strength." They contain, therefore, a reason for something that has gone before. And this, indeed, is what they are. They are the reason for the preceding declaration, that "hope maketh not ashamed."

It is the object of the apostle now to convince those whom he is addressing of this precious truth, that the Christian's hope, flowing from free justification, and supported by the power of the Almighty, shall not make him ashamed, nor fail in its proof. And this he does by leading them to dwell on the greatness of that Divine love they have already experienced. "*The past mercies of the Almighty are the pledges of his future goodness.*" Our gracious Lord, who has done such great things for us, his chosen people, will not now cast us off, or allow us to want any thing necessary for salvation. He thus binds up the assurance of the continued protection of God with the remembrance of the benefits he has already bestowed. He has done for us the greater thing of reconciling us to himself when we were in a state of condemnation. He will not now, surely, cast us off. When we were dead, he restored us to life; when we were enemies, he purchased us for friends. Assuredly, he will not fail us now; now that we are his own, he will keep us until the end; having justified us by his blood, he will save us from wrath, and carry us on to glory. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Such, my brethren, is the immediate object of St. Paul in the passage before us—addressed, you will perceive, to those who are made partakers of the benefits of the sacrifice of Christ, and of his covenant of grace. They who are living without faith in Christ; who are not standing in grace; who are not rejoicing in hope; who do not find the tribulations wherewith they are tried work in them patience, whereof experience is the fruit; who have not, lastly, the love of God shed abroad in their hearts;—have no part or concern in the rich treasure of

* See "Nubia and Abyssinia," in Edinburgh Cabinet Library.
† Preached in the Cathedral Church of Salisbury.

consolation and the assurance of hope where-with the apostle supports those who, together with the Christian name, have put on the Christian character, and adorn their profession by a conduct suitable thereto. Even to these, the favoured and faithful servants of their Lord, he administers warning, together with encouragement; and tempers with cautions, that they “stand fast in their profession,” and “work out their salvation with fear and trembling,” the assurance of hope wherewith he leads them to trust in the heavenly help proffered them by God. This latter point, however, viz. the encouragement of the believer, is his immediate object in the passage before us, and will form the subject of the present discourse. “*The past mercies of God are the pledges of his future help.*”

Let us now, therefore, proceed to see a little more in detail how St. Paul, by reference to what God has already done for us, assures us of what he will do, and the means whereby he accomplishes in us his purposes of love. And may God, of his mercy, grant that we may be of those to whom these promises of the Divine goodness may indeed apply! And may the Holy Spirit effectually move our hearts to work out the same in all diligence, and thankfulness, and love!

It is, then, as I said, by referring to the past mercies of God, that the apostle assures us of his future protection. And my text, with the other verses which I have already quoted to you, puts before us,

I. The state of mankind before their justification by the death of Christ.

II. The love of the Saviour in dying for us.

III. The fruits of that death in giving present justification, with a pledge of progressive sanctification, to result in glory.

I. Observe, then, in the first place, how St. Paul describes the state of mankind previous to their reconciliation by the atonement of the Son of God.

We may remark, that he does this under three characters, each expressing in succession a deeper state of guilt and misery than the previous one. He first speaks of them as “*without strength*,” i. e. without a moral power of obedience, as not able to keep the law of God, even if they desired to do so.

2dly,—As “*ungodly*,” i. e. as alienated in heart from God—as not having any affection for divine things, or desire to keep God’s law.

3dly,—As “*sinners*,” i. e. as labouring under actually contracted guilt, as those who were not only weak, not only alienated in heart and affections from God, but also, by positive transgressions of his laws, guilty before him, and justly subject to the punishment of his wrath.

Such, my brethren, is the state in which the unerring language of the word of God

represents the fallen race of mankind to be placed, “very far gone from original righteousness, and deserving God’s wrath and damnation.” Such is the condition of the unconverted world—such were our condition, but for the free and undeserved mercy of God, whereby he has made known to us the way of justification—such, at least, or, more fearful still, is the state of those who, in the midst of light, walk in darkness; who despise the riches of God’s goodness, and trample upon his offers of grace. Weakness, ungodliness, guilt, is the condition of fallen man—is the condition of every one who has not found pardon, and a new principle of divine life, and a continued measure of heavenly help, from that Saviour who alone can give them. Human nature lies powerless in want of moral energy whereby to effect that which it fain would do. It lies in ungodliness, averse from that gracious Being who should be the object of its love. It lies in guilt, contracted by heaped-up iniquities, and obstinate and wilful sin.

This was the state of man when the free mercy of God interposed to rescue him from destruction. It was for men, weak, ungodly sinners, that Christ shed his precious blood. It is such that God “justifies freely by his grace, through the redemption that is in Christ Jesus.”

II. And it is to the exhibition of the Divine love in this mysterious and inestimable act of mercy, that St. Paul, in the second place, directs our notice. “When we were yet without strength, in due time Christ died for the ungodly;” and “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

It were in vain, my brethren, to endeavour duly to describe, or suitably to enlarge upon, in words, the love of God manifested in the redemption of the world by the death of Christ. The understanding of man quails and trembles at its incapacity to grasp therein the high mysteries of God. Human feelings supply no adequate standard of comparison whereby to measure the workings of the almighty Giver of all good. Human language is too feeble to express even what Divine grace may enable the heart of man to feel. We are obliged to bring down the dealings of Divine wisdom and love to the low standard of our capacity, to enable us to speak of them at all. And thus St. Paul likens the love of the Saviour, in giving his life as a ransom for many, to the act of a man who should lay down his existence for another. Scarcely, says he, shall we find any one who would do this even for a righteous man, for one who fulfilled the duties of his station, and to whom no blame could attach; though pos-

sibly for one who was not only just, but good, who abounded in those kindly virtues which conciliate the affections and attach the feelings, some might be found who would dare even to endure death. But though this be so, how imperfect a picture would this give of the love of the Saviour, since we were neither righteous nor good, but sinners, when Christ commended his love toward us by dying for us! The very language of the apostle in making the comparison tells us that he feels it to be inadequate to his theme; and the more we endeavour to raise our minds in the contemplation of this high mystery, the more sensible we shall be of this. Fitting is it that we should feel that the love of God, shewn when the Lord of life for our sake stooped to humiliation and to death, is greater than we can express; and earnestly should we pray, that the Holy Ghost would shed abroad in our hearts some due measure of love to him in return.

Let us, however, for a moment pause, my brethren, and let me put to each one here present the inquiry, whether he be, or not, sensible of that love wherewith his Saviour has thus loved him? It is the same question in other words, as whether he be justified by faith, and therefore at peace with God, or whether he be still burdened with unrepented and unforgiven sin, and labouring therefore under condemnation? It is on the answer which every one can return to this question, that it depends whether he have any part in the privileges which the apostle here describes as flowing from justification, and on which he builds the assurance of salvation, and future glory with God. They who are partakers of the gift of justification will recognise in themselves the graces which follow therefrom, and will give proof of them in their proper fruits. They who are not sensible, and give no evidence of the workings of the divine life, can have no title to the hopes St. Paul founds thereupon. Still, to them too he speaks. To them too he proclaims the offer of pardon—will they even now accept it? To them too he says, that, though still afar off, they may be brought near by the blood of Christ; though still enemies, they may be reconciled to him; or though, which is worse, faithless friends, they may be renewed in the spirit of their minds, and brought back by repentance to the fold from which they have strayed.

III. Let us now proceed to speak, in the third place, of the effects of the Saviour's love; *i. e.* of the benefits which mankind derive from his death upon the cross.

We found the state of misery in which the fallen race of man is placed described by St. Paul under a threefold character—that

of weakness, ungodliness, guilt. The remedy for this state devised by the love of God must therefore, in order to be complete, extend to each of these points. And, assuredly, so it does extend; for the "grace of God, and the gift by grace," abounds in its amplitude beyond the condemnation incurred by Adam's sin. In Christ is full redemption and sufficient grace. Each point, therefore, of inherited sinfulness, or contracted guilt, will find in him its corresponding cure. We are guilty, and he pardons us by his mercy. We are ungodly, and he regenerates us by his holy Spirit, giving us therein a principle of new life. We are powerless, and he strengthens us by his continual help. Here, then, the guilt, ungodliness, and weakness, of sinful man, have their appropriate remedies in justification, regeneration, and sanctification, which are the gifts of God.

And observe that, in stating the progress of the cure, I reverse the order of the symptoms of the disease. As St. Paul describes the misery of the sinner, first, by his being without power, and from this rises through ungodliness to his climax in guilt; so, on the contrary, the mercy of God proceeds in the opposite course, first, by removing the guilt of the sinner—then, by restoring his appetite for good, till it finally completes his cure in reinvigorating the healthful energies of his moral state. Just as in bodily sickness, the worst symptoms come last, and go first; and the weakness with which the disease commenced is the lingering symptom which longest resists the physician's skill.

First, then, the mercy of God in the redemption of mankind by Christ removes the sinner's guilt. As soon as a sinner convicted of sin feels the weight of his iniquities heavy upon him, and, conscious that he is unable to help himself, comes with godly sorrow to seek for pardon for his Redeemer's sake; as soon as he sees, by faith, the atonement of the blood of Christ as the all-sufficient sacrifice and propitiation for sin, and, giving up all other reliance and trust, seeks for pardon and reconciliation with God only through him, so soon God, in his mercy, accepts him in Christ Jesus; takes away from off him the load of his former transgressions; justifies him freely by his grace; washes him from every stain of guilt. The sinner is thus justified by faith. He is in the state of one of those persons to whom our Saviour said while on earth, "Thy faith hath saved thee." "Behold, thou art made whole; sin no more, lest a worse thing come unto thee."

But would this, then, be enough? How would it be that he would escape this worse

thing coming unto him? How should he be able to sin no more? He was not only guilty before, but ungodly too; and though his guilt be removed by the pardoning mercy of God, for any thing we have yet said, his ungodliness still remains. In short, the sinner, in his natural and carnal state, needs not only pardon for past sins, but he needs a new nature, whereby his heart, alienated from God, may be brought to love him; and whereby, from being dead in sin, he may be born again unto newness of life. Therefore, when the Jews, pricked in their heart, applied to Peter to know what they should do, he offered them not only justification, but regeneration,—calling them to receive in baptism not only remission of their sins, but the gift of the Holy Ghost, whereby a new nature should be given them.

Thus God, having justified freely the penitent sinner, works in his heart by his grace to do away his ungodliness. The believer is not only no longer guilty in the sight of God, but he is no longer at enmity with him, being reconciled to him by the death of Christ. He no longer hates the things that pertain to godliness; for the Spirit worketh within him to make him desire, and long after them, mortifying the works of the flesh, and drawing up his mind to high and heavenly things. True it is, that washed as he is by the blood of Christ, and changed in heart by the power of the Holy Ghost, the stain of his former corruption still pollutes his soul; the infection of his sinful nature remains, and works within him, and causes his whole state to be one of trial and conflict, wherein Satan and the flesh strive against the renewed nature, and the indwelling Spirit of God. Here, then, is the trial and the strife; here is the warfare, wherein the child of God must buckle on the armour with which his Lord supplies him, and fight manfully under his banner against the enemies of his peace and hopes. It is the Christian conflict, wherein the soldier, resolved though he be, may still be hard pressed, and almost unable to maintain the fight. It is that, wherein, but for the aid of One mightier than himself, he would not be able to maintain it at all; but the flesh would prevail against the spirit, and bring him, though reluctant, into captivity to the law of sin which is in his members.

And surely, my brethren, when we consider the characters under which we described the state and nature of man, we shall feel the truth of whatever expressions imply that he must needs be hard set in the conflict of the Christian life, and unable of himself to help himself. We spoke of him, you will remember, as labouring under weakness, ungodliness, and guilt. His past guilt is taken

away when he is justified by faith; his ungodly nature is changed when a new principle of life is implanted by the regenerating power of the holy Spirit; but his weakness still remains. It is the last, but enduring symptom of that inherited corruption and disease of sin which have prevailed over him, and by which he was, as it were, brought to death.

But does not the healing power of the Physician of the soul extend to the removal too of this mark of sickness? Can not he, who has stopped the bitter fountain of iniquity, dry up these its overflowing waters? Will not he, who when we were guilty justified us; who when we were ungodly changed into a new nature our carnal mind, which was at enmity with him;—will not he, now that we are powerless and weak, give us strength that may enable us to stand, and courage that we may fight the good fight, and not faint therein?

Assuredly, my brethren, he will. For “where sin abounded, grace did much more abound.” The benefits of the sacrifice of Christ are not only co-extensive with, but exceed the fatal consequences of, the fall of Adam. As, by that, we have weakness, and ungodliness, and guilt; so, by Christ, we shall have not only pardon, and a new nature, but also strength and grace. So that, though our enemies be many, and the conflict be hard, still we may be able to exclaim, that “in all these things we are more than conquerors through him that loved us.”

This is the very point with which we set out, and which St. Paul is pressing upon his Roman converts in the passage before us. It is the truth, that Christ gives to his people not only pardon, and a heart to love him, but strength to obey him too. And therefore, “if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life.”

Yes, my brethren, Christ gives to his people strength to maintain them in their warfare against the enemy of their souls; so that, though the conflict be hard, they need neither fail, nor faint therein. He gives it by the continually abiding presence of the Holy Spirit, the Comforter, who still dwells with the living members of Christ's body, sanctifying their hearts by his unseen power, and upholding their steps in the way of life. He gives it in answer to the prayers offered up in the secret retirement of his chamber to every believer pouring out his supplications to God. He gives it where his assembled Church claims his peculiar promise to those gathered together in his name. He gives it, lastly, and especially, and above all, when his people kneel with humble reverence at

his holy table, and, in thankful remembrance of his death, receive with faithful hearts the symbols of salvation, even the body and blood of Christ, whereby their spiritual nature is renewed, and their souls are strengthened and refreshed.

Time will not permit me to lay before you the special goodness of our Lord in providing this means of grace and strength to meet the necessities of his servants, and to uphold in the path of Christian duty those who, though made his own by justification and regeneration, are still without power of themselves to do any thing good. I will therefore content myself with reminding you, that though Christ will not fail to uphold his people with his assisting grace, the promise that he will do so is bound up in the *use of the appointed means*, and will be brought to its accomplishment through them alone. If ye would fight with success the good fight of faith, and have the victory therein, ye must renew your drooping energies, and recruit your failing strength, with the spiritual food provided by your Lord. He offers herein to each and every of his servants that which each needs. He offers to "strengthen those that do stand ; to comfort and help the weak-hearted ; to raise up them that fall ; and finally to beat down Satan under our feet."

Come ye, then, my brethren, and join together in celebrating the mercies of the Lord, and in partaking of his grace. Come ye, and find in the holy rite which he has ordained the power ye need to enable you to serve him. Come ye, and experience the truth of the apostle's words, that, whereas "God commended his love toward us, in that, while we were yet sinners Christ died for us, much more now being justified by his blood, we shall be saved from wrath through him."

THOMAS HOGG.*

ON Sunday, the 9th of January, 18—, as I was proceeding in the services of the day, my attention was attracted by a wretched object seated in the nave of the church. There was an air of devout seriousness about him, which afforded a favourable presentiment to my mind. When the service was over, he disappeared.

Conceiving that he was some passing beggar, allured within the precincts of God's temple by the fire in the stove, I made no inquiry about him. To my astonishment, however, on the following Sunday he presented himself, and took his station as before. He seemed to be a man decrepit with age: his head resting upon his bosom, which was partly exposed, betokened considerable infirmity. Under a coarse and dirty sackcloth frock was to be seen a soldier's coat, patched in various places, which was strangely contrasted with the cleanliness of his shirt. His whole appearance was that of the lowest degree of poverty. The same devout attention to the services of the day which I had remarked on the previous

Sabbath inspired in me a hope that he was a spiritual though humble worshipper of that common Father, a disciple of that common Saviour, at whose footstool we were prostrating ourselves in united adoration.

When the service was concluded, I inquired who the old man was: "Sir," replied my informant, "he is a person who works at the blacksmith's shop; he is a remarkable man, and carries about with him a Bible, which he constantly reads." A secret pleasure stole through my heart at this intelligence; and I could not but feel gratified at the prospect of seeing a man who, under such appearances of misery, made the word of God his companion and guide.

Having taken an early opportunity, in the course of the week, of paying him a visit, I found him standing by the side of the forge, putting some links of iron wire together, to form a chain to suspend scissors. The impressions of wretchedness excited by his first appearance were now greatly heightened by the soot which had necessarily gathered round his person. I went to Mr. H. S., the master of the shop, and from him learned some particulars of the poor man's history. Mr. S. informed me, that on Tuesday the 4th of January, in the severely cold weather, this destitute object came to his shop, almost exhausted with cold and fatigue. In his passage through a neighbouring village he had been inhumanly pelted with snow-balls by a party of boys; and might probably have perished, but for the humanity of some respectable inhabitants of the place. Having reached Mr. S.'s shop, he requested permission to erect in an adjacent shed his little apparatus, consisting of a slight table, with a box containing his tools. The benevolent master kindly desired him to come in, and stationed him near the forge, where he might pursue his work with advantage. In the evening, he inquired if there were any ox-stall or stable near at hand, which he might be permitted to occupy. His kind benefactor offered him his stable. Accordingly the poor creature, with his box and table upon his back, accompanied Mr. S. home, where as comfortable a bed as fresh straw and shelter from the inclemency of the weather could afford, was made up.

Early the next morning Mr. S. went into the stable, and asked the poor stranger how he was. He replied, "I am very happy." Having risen, and dressed himself (for he always took off his clothes at night, and wrapped himself in a blanket, which had been given him by the Dowager Countess of C—), he soon resumed his post by the side of the forge. This station he retained as long as he needed it. I have heard Mr. S. declare, that he never learned so complete a lesson of humility, contentment, and gratitude, as from the conduct of this man. What a lesson this, on the duty of prompt and cheerful attention to the wants of the stranger and the destitute! What a comment on the gracious declaration of our Saviour, "Forasmuch as ye did it unto the least of these little ones, ye did it unto me!"

The poor creature's days and nights continued to be passed much in the manner above described; with the exception that he had exchanged the stable at night for the shop, which was warmer, and in which Mr. S. permitted him to remain, as soon as he was satisfied respecting him. He daily pursued with diligence his humble employment of making chains and skewers, although he was unable, even with success in disposing of his wares, to earn more than sixpence or sevenpence a-day. A cup of tea in the morning, for which he paid twopence, and some bread, or cold potatoes, if any remained from his dinner the preceding day, formed his morning's repast. At dinner he had some hot potatoes, or bread and cheese, with occasionally half a pint of beer. If at any time solicited to take some additional refreshment, he would decline it, saying, "I am thankful for the kindness, but it would be intemperate."

Mr. S. further added, that he believed him to be a

* From the Christian Observer.

sincere Christian; that he always carried a Bible with him, which he used attentively to read when least liable to interruption; and that he never partook of any of his slender meals, without first taking off his hat, and imploring the blessing of Him who clotheth the lily and feedeth the young ravens, but whose especial mercies are reserved for those who put their trust in him; and who not only commands us, whether we eat or drink, or whatever we do, to do all to his glory, but encourages even the most afflicted and indigent of his faithful followers to be "careful for nothing, but in every thing with prayer and thanksgiving to let their requests be made known unto him."

This poor man's conduct was uniformly consistent with his Christian profession. Never does his protector recollect hearing an angry word, or a murmuring expression from his lips; although, in addition to his bitter poverty and privations, he was frequently tried by the impertinent curiosity and irritating remarks of persons who came into the workshop.

On receiving the communication of the foregoing particulars, I was induced to return to the poor stranger, with a view to converse with him a little. There was a peculiar bluntness in his manner of expressing himself, but it was very far removed from any thing of churlishness or incivility. All his answers were pertinent, and were sometimes given in such measured terms as quite astonished me. The following was a part of our conversation: "Well, my friend, what are you about?" "Making scissors-chains, sir." "And how long does it take you to make one?" "With peculiar archness he looked up in my face, and, with a complacent smile, said, "Ah! and you will next ask me, how many I make in a day; and then, what the wire costs me; and afterwards, what I sell them for." From the indirectness of his reply, I was induced to conclude that he was in the habit of making something considerable from his employment, and wished to conceal the amount of his gains. But when I became better acquainted with his manner, and found that after his utmost exertion he could scarcely obtain the meagre pittance before mentioned, I perceived that his apparent reluctance to make known his poverty proceeded from his habitual Christian contentment. How different would have been the conduct of most persons in similar circumstances; and how eagerly would they have given a ready answer to my inquiry, in the hope of exciting compassion, and procuring assistance! I next asked him, why he followed his present vagrant life, in preference to a stationary one, in which he would be better known and more respected. "The nature of my business," he replied, "requires that I should move about from place to place, that having exhausted my custom in one spot, I may obtain employment in another. Besides," added he, "my mode of life has at least this advantage, that if I leave my friends behind me, I leave also my enemies." When I asked him his age, he replied, with a strong and firm voice, "That is a question which I am frequently asked, as if persons supposed me to be a great age: why, I am a mere boy." "A mere boy!" I repeated; "and pray what do you mean by that expression?" "I am sixty-five years of age, sir; and, with a light heel and a cheerful heart, hope to hold out a considerable time longer." Indeed, he seemed always happy: even in the period of his subsequent extreme suffering, his bosom appeared scarcely sufficiently capacious for his joyful feelings. I can do but little justice to the hilarity of his heart; for it was a matter of astonishment to all who witnessed it. The spring of his cheerfulness was religion. Nothing seemed to damp his confidence in God.

In the course of our conversation, he said, "It is not often that I am honoured with the visits of clergymen. Two, however, once came to me, and I expressed a hope that I should derive some advantage from their conversation. 'We are come,' said

they, 'with the same expectation to you; for we understand that you know many things.' I told them I feared they would be greatly disappointed." He then stated that the old scholastic question was proposed to him, "Why has God given us two ears and one mouth?" "I replied," said he, "that we may hear twice as much as we speak"—adding, with his accustomed modesty, "I should not have been able to have given an answer to this question if I had not heard it before." I should not have retailed this anecdote, but for the sake of thus incidentally illustrating the humility and absence of self-esteem which characterised this man's remarks; though, having given it, I may perhaps be allowed to add, that if the rich, whether clerical or laic, duly considered how deep an impression their most casual remarks often make on the minds of the poor, long after they are forgotten by themselves, they would be more careful than oftentimes they are that their "speech should be with grace, seasoned with salt;" and that not only no positively corrupt communication should proceed out of their mouth, but that their most transient intercourse should be, in its measure, "to the use of edifying, that it may minister grace unto the hearers."

Before I took my leave of him, I asked how long he intended to remain in the village. He answered, "I do not know; but as I have house-room and fire without any tax, I am quite satisfied with my situation, and only regret the trouble I am occasioning to my kind host."

(To be continued.)

THE AGONY IN GETHSEMANE.*

WHAT a mysterious scene of suffering is presented to our contemplation in the garden of Gethsemane! From the chamber where our Lord had eaten the pass-over with his disciples, and instituted the sacramental supper, he departs from the city, and, crossing the brook Kedron, which lay to the east of Jerusalem, he entered the garden of Gethsemane. Jesus oftentimes resorted thither with his disciples for the purpose of private devotion. No sooner had our Lord entered the garden than the mysterious agony of his soul commenced: "He began to be sorrowful and very heavy, and said to his disciples, My soul is exceeding sorrowful, even unto death" (Matt. xxvi. 37, 38). Retiring to a short distance from the rest of his disciples, and charging them to "watch and pray," he took with him Peter, and James, and John, who had been witnesses of his glorious transfiguration on Tabor, that they might be the witnesses of his unparalleled sorrows. What a fearful scene of agony did they behold! There is the Son of God, prostrate on the ground, beseeching his Father, if it were possible, that the mysterious cup might pass from him; "and his sweat was as it were great drops of blood falling to the ground" (Luke, xxii. 44). All this is mysterious and inexplicable, if, with some, we reject the doctrine of atonement for sin by the sufferings and death of the Redeemer; seeing there is the absence of all those causes which could have produced or justified that degree of mental agony here attributed to the Redeemer. It was not the prospect of death that so fearfully agitated the Saviour. Death can only be terrible to those who are conscious of guilt, and who are without hope. The Son of God was without sin, and he knew that his departure from

* From "Passion Week," by Rev. Robert Meek. 12mo. Hatchard, 1837.

this world would be to him an entrance into, and redemption of, "the glory which he had with the Father before the world was." "If," said he to his disciples, who sorrowed at the thought of his death, "ye loved me, ye would rejoice that I go unto my Father." It was not the near prospect of those indignities and cruel sufferings on which he was now about to enter which occasioned this distress. Our Lord knew from the beginning all that he should suffer; again and again had he proclaimed it to his disciples; he had hastened with joy to Jerusalem, when the time drew nigh, to meet all his sufferings: with a serene and triumphant spirit he goes forth from the garden to surrender himself into the hands of his enemies, and to be "led as a lamb to the slaughter." To suppose that the prospect of his sufferings occasioned this agony, would be to attribute to the Son of God less courage, and less of the spirit of endurance, than many martyrs have displayed who have gone to tortures and deaths, equally, and in some respects more, cruel and dreadful, with serene and triumphant souls.

The agony of Christ in Gethsemane was the agony of his soul, and must be traced to spiritual causes. Christ came to "make his soul an offering for sin" (Is. liii. 10). He endured the curse and wrath due to man's sin, to save us from both. He, as our substitute, put his soul into the soul's place of the millions whom he redeemed unto God. That satisfaction which the Redeemer made for the guilt of sinners began in blood in the garden, and was completed by the shedding of his precious blood on the cross. The wrath of God due to man's sin now seized upon the suffering nature of the Son of God. The cup which was then presented to him was full of the anger of God for man's sin, and very bitter must it have been to his holy soul to receive such a cup from his Father who loved him. His holy soul now bore the weight of human guilt, for "the Lord laid on him the iniquity of us all" (Is. liii. 6). There is reason also to believe, that at the same time the Saviour had to sustain a dreadful conflict with the powers of darkness. After the temptation in the wilderness, we read, "the devil departed from him for a season" (Luke, iv. 13); but only like an enemy baffled and discomfited, afresh to muster his forces, and watch the opportunity of making a more vigorous assault. This opportunity now presented itself: this was the hour of the power of darkness. It is probable that on this occasion the powers of darkness assailed the holy soul of the Redeemer with the most horrid temptations and blasphemies, and exercised all their might and malice to turn him from his merciful design of making himself a sacrifice for sin, and thus prevent the redemption of the world. "The sorrows of death" now "compassed him about, and the pains of hell gat hold upon him." No wonder, then, that Jesus said, "My soul is exceeding sorrowful, even unto death." We may judge of the magnitude and intensity of this mysterious agony of his soul, by the effect it produced on his corporeal frame,—"his sweat was as it were great drops of blood falling down to the ground."

How deserving of our notice and imitation is the conduct of our blessed Lord in this time of sore agony of soul! He prays to his heavenly Father; thereby instructing us by his own example in all our afflictions

to spread our sorrows before our Father who is in heaven. "Is any afflicted? let him pray." What resignation does Christ manifest in this prayer! "Abba, Father; all things are possible unto thee—take away this cup from me; nevertheless, not what I will, but what thou wilt." "If it be possible, let this cup pass from me; nevertheless, not my will, but thine be done." In thus praying that the cup of sorrows, "if possible," might pass from him, our Lord exhibited the truth of his participation of our humanity. Human nature shrinks from suffering; and there is nothing sinful in this when suffering may be lawfully avoided. It was not possible, however, that the cup should pass from Jesus: it was necessary that he should drink it, even to the dregs, in order to save us: he therefore says, "Father, not my will, but thine be done." What a pattern here of perfect resignation to the Divine will, and of the cheerful readiness of the Saviour to endure unutterable agonies of soul, rather than leave the work of our redemption unaccomplished! While we admire his resignation to his Father's will, and his devotedness to the work of our salvation, we must not overlook his compassion to the infirmities of his disciples on this occasion. He had commanded them to "watch and pray," but he returns again and again, and finds them sleeping! But yet how mildly does he reprove, and how mercifully does he excuse, such unworthy conduct! "The spirit indeed," said Christ, "is willing, but the flesh is weak." Let us be concerned to imitate our Lord in this. We may suffer from the neglect of friends; let us not impute every neglect to a want of kindness; like our great Exemplar, instead of aggravating every instance of neglect into a crime, let us speak of it with mildness, and make the most charitable excuse for that which we are unable to defend.

It is impossible to close this astonishing record of the Saviour's agony in the garden without having our minds deeply impressed with the infinite evil of sin; seeing, in order to atone for man's sin, it was necessary that the Son of God should undergo such unparalleled sufferings. The more this is considered, the more shall we apprehend the strength of the Redeemer's love to us, and of the magnitude of our obligations to him in dying for us. What force do such considerations as these give to the apostolic exhortation, "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's!" (1 Cor. vi. 19, 20).

The Cabinet.

SURETYSHIP OF CHRIST.—Suretyship is common among the children of men. It is, when properly undertaken, an act of friendship, and a proof of love; the effect is beneficial. The Scripture speaks of Christ's suretyship for sinners, the effect of which is everlastingly beneficial to the children of men. "By so much was Jesus made a surety of a better testament." How solemn the engagement he entered into with his Father in the counsel of peace, which was between them both from all eternity! "He that is surety for a stranger shall smart for it." How was this fulfilled in Christ? Mankind were in a state of estrangement from God, in consequence of the sin of man; Christ assumed human nature, and, becoming obedient unto death, paid the dreadful debt due to the law and justice

of God from sinful and sinning man. The debt discharged, the surety was released; and the debtor is set at liberty by an act of Divine grace. Are these glad tidings to such as are vile? Surely so. The grant is free; it is God's gift, held out in his word to the poor and needy, the vile and the guilty; yea, it is a full pardon of all sin, a restoration to the Divine favour, and a title to an inheritance incorruptible and undefiled. But, say you, I want faith? Ask it of God, who, while he commands thee to do what he gives thee the ability to perform, assures thee he will give it. God is glorious, and I am sinful; how can I speak to him? He is infinitely great and glorious, and fearful in holiness, and I am polluted and vile,—what can I do? Follow the counsel he condescends to give you: "Take with you words, and turn unto the Lord: say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips."—*Rev. J. W. Peers.*

PRaise.—There is nothing easier than to persuade men well of themselves. When a man's self-love meets with another's flattery, it is an high praise that will not be believed.—*Bishop Hall.*

THE DYING CHRISTIAN.—O how refreshing, delightful, encouraging, to us, on our way to Zion, to perceive around us those who are "living unto the Lord," with their eyes and hearts fixed upon the heavenly inheritance. And O still happier sight, and yet an awful rejoicing, to behold a brother "dying unto the Lord;" to witness the triumph of our holy faith in nature's last hour and Satan's last buffeting; to observe the trophies of Divine love adorning and cheering the melancholy bed—the tranquil smile, the unwearied trust, the patient, contented, thankful resignation; the uplifted hand and eye, the illuminated countenance, the peaceful spirit all the while ready to wing its flight. Go, boastful science! go, vain philosophy! and visit the death-beds of your votaries; mark well the doubts and fears betraying themselves under the mask of a bold profession; mark the impatience and vexation; the present burden and the miserable foreboding; go and discover your infidel champions, the proud Goliaths of your kingdom, trembling and quailing under the lifted stroke of death; and despairing under the load of unforgiven sin, under the terrors of an insulted and avenging God. Go to your despisers of the crucified Jesus, to those who have been too wise to seek or too busy to find him; see them, as I have seen, stretching out their hands in agony, and saying, "Is there none to save a fellow-creature from destruction?" Then, when ye are sickened with such scenes, repair to the bedside of a departing saint, and see how a Christian can die. Go and study a lesson, more instructive and more precious than all your pages of human lore and learning; go, and learn from a lovely example, how to live and how to die.—*Rev. J. Slade's Sermon on the death of the Rev. W. Thistlethwaite.*

SATAN'S INFLUENCE IN THE WORLD.—No human being is born into the world, however illustrious his lineage, or elevated his rank, or splendid his attainments, over whom, until a mightier power shall break the chain, Satan does not exercise a tyranny the most despot.—*Buddicom's Christian Exodus.*

KNOWING WELL IS BETTER THAN KNOWING MUCH.—In conversation seek not so much either to vent thy knowledge, or to increase it, as to know more spiritually and effectually what thou dost know. And in this way those despised truths, that every one thinks he is sufficiently seen in, will have a new sweetness and use in them, which thou didst not so well perceive before (for these flowers cannot be sucked dry), and in this humble, sincere way thou shalt grow in grace, and in knowledge too.—*Abp. Leighton.*

PEACE.—That peace which is the special prerogative of God's faithful children, has its sources in look-

ing at all events beyond the cloud of second causes, and penetrating, by the eye of faith, the region above, where Jehovah sits on his throne of glory, ruling and controlling in infinite wisdom and goodness all the affairs of this nether world.—*Rev. W. Scoresby.*

Poetry.

RESIGNATION.*

"Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" *John, xviii. 11.*

The cup is bitter—change it not,
O Lord, to suit my pamper'd taste!
I'll yield to thee, whate'er my lot,
So thou unto my soul make haste.

The cup is bitter—but far worse
The cup which thou didst drink for me,
When, bearing fallen nature's curse,
Thou diedst to set lost sinners free.

The cup is bitter—every drop
My past transgressions have deserv'd;
My mouth submissively I'll stop,
And hope by thee to be preserv'd.

The cup is bitter—'tis design'd
To heal the sickness of my soul;
I'll bear its purpose in my mind,
'Twill sorrow's raging flood control.

O thou, who didst ascend to heaven,
By meekly suffering here below,—
Jesus, to us may grace be given,
Like thee, to drink the cup of woe.

"GOD IS LOVE."—1 John, iv. 8.

(For the Church of England Magazine.)

Yes, God is love! This truth divine
Meets the glad ear in every sound;
Where'er we turn, we see it shine,
Inscribed in brightness all around.
We feel it in the breath of morn,
We hear it midst the hush of even;
'Tis spangled on the dewy lawn,
'Tis blazon'd in the starry heaven.

We trace it in each lovely flower,
Of grateful scent or radiant hue;
In each bright beam and genial shower,
That nature's faded charms renew;
'Tis warbled in the leafy shade,
'Tis echo'd from the breezy hill;
It smiles in ev'ry verdant glade,
And sparkles in the crystal rill.

And whence those treasures of the mind,
Which science from her store imparts?
Whence ev'ry tender "tie that binds
"In union sweet according hearts?"
And whence devotion's hallow'd fire,
The bliss we share with saints above,
Each gen'rous thought, each pure desire,
But from the same rich fount of love?

* From "Verses for the Day of Darkness," and other Poems, by the Rev. James Lawson, M.A., Vicar of Buckminster, Leicestershire. London, Fellows. 1838.

Nay, not a *sorrow* rends the heart,
 Nor feels the frame one throb of pain,
 But *mercy* wings the piercing dart —
 Each earthly loss is heavenly gain.
 Yes, even *death*, the Christian knows,
 Shall but his crowning blessing prove,
 And to his soul those gates unclose
 Where all, like God himself, is love.

H. A.

EVENING HOURS.

SWEET evening hour! sweet evening hour!
 That calms the air, and shuts the flower;
 That brings the wild-bee to its nest,
 The infant to its mother's breast.

Sweet hour! that bids the labourer cease;
 That gives the weary team release,
 And leads them home, and crowns them there
 With rest and shelter, food and care.

O season of soft sounds and hues,
 Of twilight walks among the dews,
 Of feelings calm, and converse sweet,
 And thoughts too shadowy to repeat!

Yes, lovely hour! thou art the time
 When feelings flow and wishes climb;
 When timid souls begin to dare,
 And God receives and answers prayer.

Then, trembling, through the dewy skies
 Look out the stars, like thoughtful eyes
 Of angels, calm reclining there,
 And gazing on the world of care.

Sweet hour! for heavenly musing made,
 When Isaac walk'd and Daniel pray'd;
 When Abram's offering God did own;
 And Jesus lov'd to be alone.

REV. H. F. LYTE.

Miscellaneous.

PASSION WEEK.—This week was by some looked upon as a distinct time of fasting from the foregoing Lent, and as instituted upon different accounts; that being observed in imitation of our Saviour's fasting; this in commemoration of his sufferings and passion, which he then completed. But by others it was only accounted a continuation of the same fast, in a stricter degree; it being generally called the *Great Week*, because in this week was transacted an affair of the greatest importance to the happiness of man, and actions truly great were performed to secure his salvation; death was conquered, the devil's tyranny was abolished, the partition wall betwixt Jew and Gentile was broken down, and God and man were reconciled. It was also called the *Holy Week*, from those devout exercises which Christians employed themselves in upon this occasion. They applied themselves to prayer both in public and private, to hearing and reading God's holy word, and exercising a most solemn repentance for those sins which crucified the Lord of life. The Church of England uses all the means she can to retain this decent and pious custom, and hath made sufficient provision for the exercise of the devotion of her members in public, calling us every day this week to meditate upon our Lord's sufferings, and collecting in the lessons, epistles, and gospels, most of those portions of Scripture which relate to this tragical subject, to increase our humiliation by the consi-

deration of the Saviour's; to the end that with penitent hearts and firm resolution of dying likewise to sin, we may attend our Saviour through the several stages of this bitter passion.—*Wheatly on the Common Prayer.*

MENTAL EXCITEMENT.—So long as excessive mental excitement is kept up, but little relief can be obtained from the strictest attention to dietetics. Abstinence from mental toil, cheerful company, a country excursion, and relaxation of mind, will soon accomplish a cure, where all the dietetic precepts and medicines in the world would prove inefficacious.—*Curtis on Health.*

JEWS IN TURKEY.—Jews and Armenians compose an important portion of the population of Constantinople. The stain of obloquy which still clings to the obdurate Israelites is not imperceptible in Turkey. They are indeed not only exposed to the contempt and ill treatment of the Turks, but also to that of the Christians residing here. Opprobrious names are used even by boys towards the Hebrews, any of whom are ill advised in shewing themselves in the Christian quarters of the city, especially during Easter. The hatred against them has, if possible, increased since the time of the Christian insurrection, when the Greek patriarch and other priests were murdered—in which terrific scenes the Jews distinguished themselves, both by their treachery, and by the revolting pleasure they appeared to take in the bloodshed thence accruing. No Jew is permitted to pass directly to the Mahomedan faith; it being insisted on, that he first embrace Christianity by baptism, which is held to wash away, as it were, the unpardonable stain of Judaism.—*Von Tietz.*

FEMALE INFANTICIDE IN CHINA.—A man came for medicine to-day, with whom I conversed a while privately. I asked him how long he had left China, and whether he ever thought upon his family there? He said he frequently thought on them, and intended next year to return and visit them, for he had three sons and one daughter, who was married. "I had another daughter," he added, "but I did not bring her up." "Not bring her up?" said I; "what did you then do with her?" "I smothered her," said he: "this year also I heard by letter that another daughter was born; I sent word to have that smothered also; but the mother has preserved it alive." I was shocked at this speech, and still more at the horrid indifference with which he uttered it. "What!" said I, "murder your own children? Do you not shudder at such an act?" "Oh, no," said he, "it is a very common thing in China; we put the female children out of the way to save the trouble of bringing them up; some people have smothered five or six daughters." My horror was increased by his continued indifference, and the lightness with which such crimes are perpetrated in China with impunity, which must be the case when they are related without fear of detection as the common occurrences of life. I felt I had a murderer by my side, who must, without repentance, inevitably perish. I told him plainly, that he had committed a most dreadful sin, and that he was in danger of eternal wrath. Though I said this with the greatest seriousness and earnestness, at first he only laughed, and it was some time before he would acknowledge that he had done wrong; however, afterwards he seemed to feel a little concerned, and, I hope, affected. What an awful view does this present of the "celestial empire," loaded with crime, deluged with blood, and ripe for destruction!—*Medhurst's Journal.*

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEYEL, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 99.

APRIL 14, 1838.

PRICE 1½d.

ON THE PRESENCE OF ANGELS.

BY THE REV. JOHN NORMAN PEARSON, M.A.

*Principal of the Church Missionary Institution, and
Evening Lecturer of St. Mary, Islington.*

It may be questioned whether the current opinion respecting the residence of angels,—the opinion, I mean, of its vast remoteness from the earth,—has a solid foundation to rest upon; and whether a doctrine far more delightful to the religious mind be not also more in unison with philosophy and with the Bible. On a subject which can only be learnt from revelation, and on which nothing explicit has been revealed, though here and there a gleam of scriptural light is cast upon it, it becomes us to offer our conjectures with religious modesty and diffidence. A peremptory dogmatism, always offensive, borders on impiety when indulged on themes of such high import as this. But it is not improper, I conceive, but rather commendable, to bring our own minds, and the minds of others, into contact with beings of an order much superior to ours, by reverently collecting from the scattered notices which are furnished by inspired pens such a history of their character and properties, their state and occupation, as may be framed without any strained or fanciful interpretation of the sacred record. By the contemplation of these high topics the mind will be refined; it will be raised above the common businesses of life to sublime walks of thought and speculation, and will be helped to maintain a spiritual tone, and a holy intercourse with heaven.

Pursuing this cautious track of investigation, I have been led to conclude, from several

passages of Scripture in which angels are produced as agents in one transaction or other on the theatre of this world, that our vicinity to their abode is far closer than is generally suspected. Indeed, our nursery-lessons, for the most part, lead us to think of heaven as of a place immensely remote, divided from our globe by an interval which none but pinions of prodigious force could traverse in almost any conceivable time. And this undoubtedly may be the case. It is no-wise impossible that the seraph's wing should be endued with a velocity immeasurably exceeding that of sound, or even of light. It is not incredible that God's immediate servants, being qualified by their make and constitution to pass, with a celerity that mocks at space and time, from one point to another, should have their dwelling-place at so immense a distance from our system, that in comparison with it the furthest star were less than a day's journey. In this supposition there is a grandeur of which the sublimest poet of Greece has known how to avail himself. And, doubtless, a religious sentiment has accredited the tenet, that a huge gulf separated heaven and earth—a gulf proportioned to the moral distance at which holy spirits stand from creatures so corrupt and degraded as we are.

Nevertheless, I must confess myself unable to perceive that any such local distance from this world is necessary to constitute a region of purity and joy. If God is always in the full enjoyment of his own perfect holiness and bliss, although he is essentially present in every part of the universe,—in the haunts of profligacy, in the charnel-house of corruption, and even in the abyss of penal fire,

being secured by the excellency of his nature from the least touch of moral and physical evil,—is it not possible for created spirits to be endowed with a nature that shall preserve them in a state of imperturbable bliss whatever be their locality? They may carry heaven within them; they may, each individually, be surrounded with an atmosphere repellent of evil; and they may every where gaze on the glorified face of God. And such, we cannot doubt, is their actual condition while officiating for God upon the earth. That they execute many offices among us, and take no inconsiderable part in human affairs, is matter of revelation. I go to the sacred volume, and there I find them described as constantly ministering to the heirs of salvation. The little ones of the Redeemer's flock are their especial charge. They are pictured to us as encamping about the good man's habitation, to deliver him from dangers, and as bearing him up in their arms over the roughnesses of his pilgrim-way. And in that remarkable discovery made to the servant of Elisha, of horses and chariots of fire surrounding the mount on which he dwelt, it is never hinted that these glorious legions had been recently sent down; but is expressly stated that the eyes of the young man were unsealed at the prophet's prayer, and enabled to discern them.

Let us particularly attend to the account given by St. Luke of the magnificent apparition to the shepherds of Bethlehem on the evening after our Lord's nativity. From this it appears, that no sooner had the principal angel ended his message, than "suddenly there was with him a multitude of the heavenly host, praising God" in harmonious strains. In an instant, it would seem, the radiant forms of these celestial choristers became visible to the astonished herdsmen, and their noble symphonies audible. Such, I conceive, to be the just explanation of the passage. There is no reason whatever to suppose that on this great occasion the sons of God poured down from a region immensely remote from our earth, and were seen and heard by the shepherds because they had descended within the range of human senses. That angels may be within a few paces of us, and still elude our faculties, is universally allowed, and is instanced in the history of Balaam's encounter. May we not, then, believe that by a touch of Divine power the natural film was removed in an instant from the eyes of the Bethlehemites, and the natural obstruction from their ears; and so those bright beings, who are always thronging the air, became visible to human eyes; and those hymns, which they had probably been chanting from the moment of the

Saviour's birth, now first became audible to human ears? The change was not, as I apprehend, in the place or employment of the angels; they were not in a lower sphere than usual, nor newly engaged in evangelical minstrelsy; but the organs of the shepherds were all at once made capable of spiritual vision and hearing.

Now, if this be true, it will follow almost certainly (and the fact is one of lively interest, and has many bearings), that whenever the thin partition of our bodily vehicle falls down, we shall instantly find ourselves in the midst of spiritual beings. There will be no long journey to take in order to reach the mansions of the blessed; but the good man, as soon as ever death uncloses his eyes, and opens a new field to his perceptions, will see, with ineffable delight, that he is actually in paradise, and reposing on the bosom of Christ Jesus, among prophets and apostles, among angels and archangels, and all the glorious company of heaven.

THE DESCENT INTO HELL.*

WE have followed our blessed Lord through his last sufferings, and left his body, no longer conscious of indignities or violence, suspended on the cross. But the necessary incidents of humanity extend beyond sensation and visible agency; and after the witnesses of our dissolution have received our last sigh, and have closed the lids of our eyes, already effectually sealed against the light of heaven, and no longer sparkling with the expression of intellect or feeling, there are yet other scenes which, as men, we must pass through; and there is yet another office which we claim from the pious care of our survivors: a grave is yet open for the body, and the abode of separate spirits for the soul.

While, on the testimony of the disciples, we believe (what was antecedently probable) that Jesus died and was buried, we deduce from most certain warrant of inspiration (what we might otherwise have well supposed), that while his body remained on the cross, and slept in Joseph's tomb, his soul had passed to the habitation of the departed spirits of the just; all which the Church universal asserts, when she teaches that he who was crucified was buried also, and descended into hell.

Nothing is more plain from Scripture, than that the soul of Jesus passed into a place of removal, as well from all visible interference with this world, as from the full fruition of heaven. To teach that the souls of men immediately at death ascend to the highest heavens, has ever been held heretical; and of himself Christ expressly said, even after his resurrection, "I am not yet ascended unto my Father;" and yet, surely, when he gave up the ghost, there was an actual local separation of the two component parts of his humanity. And to this alone the use which St. Peter makes of the words of David can agree; while those words in the original Hebrew might, by a possible ingenuity (of interpretation, shall I say, or of perversion?), be made to mean no more than—Thou shalt

* Abridged from Sermons on the Apostles' Creed, preached in the Chapel of St. John the Evangelist, Edinburgh. By the Rev. Geo. Ayliffe Poole, B.A. Edinburgh, R. Grant and Son, 1837. It is scarcely necessary to remind our readers, that the subject of "The Descent of Christ into Hell" is also ably discussed by Bishop Pearson on the Creed.

not leave me in the state of the dead; the apostle, rendering them into Greek, gives them the following force and meaning: Being a prophet, and seeing this before, David spake of the resurrection of Christ; that his soul was not left in hell, neither did his flesh see corruption. If this clearly asserts of Christ that his flesh had been in that condition in which it might have been expected, like that of other men, and according to the established course of nature, to see corruption, it does as clearly assert that his soul had been where, if it had there been left, as are the souls of others, it would have been left in hell.

Again; if Christ's descent into and remaining in *hades* signify no more than his entering into and remaining in the state of the dead, what was the meaning of Christ's promise to the penitent thief, "Verily, I say unto thee, to-day shalt thou be with me in paradise."

Nor is it more certain that his soul truly passed to the mansions of the dead, than that he passed to the mansions of the blessed dead, and that they are habitations of delight. Paradise must be a place of rest and happiness: if not of the impletion of joy and glory, yet at least of a joyful expectancy.

Of those who imagine Christ's descent into the place and condition of the wicked, it may be asked whether this is possible? The state of sinners in another world is one of suffering under the notion of punishment, which has respect unto guilt. But who shall say that Christ suffered punishment? He came, indeed, to suffer, but it was the just for the unjust; and he did suffer, but always what a just man may also suffer. When he took our nature upon him, being made like unto us, sin only excepted, it is certain that he was exempted from every thing, even in the way of suffering, to the proper notion of which sin in the sufferer is essential. In this world he bore not the sufferings of a guilty conscience, nor the natural results of lawless pleasure: and surely we may extend the analogy of these sufferings on earth to his condition in the unseen world; and may assert, that, as on earth he suffered nothing which we dare call punishment, nor any thing but what, being incident to human nature, the best man might suffer, so was it also with his soul in its state of separation. Nor should we forget, that whatever Jesus suffered is included in the term *his cross*; which cross many martyrs have actually borne; which cross, in a figurative sense, we are all taught to bear; though we are no where taught to look for punishment, nor to endure any thing that has any connexion with sin. Still less is there the appearance of punishment in any of the consequences of these sufferings either to Christ or to us; for if we suffer with him, we shall also be glorified together: though we read no more of any glory succeeding punishment, than of any sufferings of Christ which we are not to be ready to partake. Surely it follows, and that by a necessary consequence, that Jesus descended not to Gehenna, or the place of the wicked, but to the habitation of good spirits; and that when on the cross he exclaimed, "It is finished," his sufferings were at an end.

When, therefore, we say that Christ descended into hell, we are as careful to guard against the opinion that he descended to Gehenna, or the place of the damned, as earnest to assert that the soul at his death did really leave the body, and that he did in his spirit for a while inhabit the mansions of the dead. The article of the creed expresses this; for the word *hell*, in its etymology as in its ancient use, has the same signification with the word *hades*, the original word in the creed; by which the Greeks did, and by which we sometimes do to this day, designate the habitation of departed spirits generally, not distinctively either of the good or of the bad. It is etymologically the unseen place; it is by usage the place of departed souls generally; but its collocation in the

Apostles' Creed determines its meaning here to be, the unseen habitation of the spirits of the just—in one word, paradise.

An important question now suggests itself: What was the occupation of Christ's human soul in the habitation of departed spirits, or had he any? This question we can only answer in the words of St. Peter: "Being put to death in the flesh, but quick (or still living) in the spirit" (for thus Bishop Horsley translates the passage); "Being put to death in the flesh, but alive in the spirit: (in which) he went, in the spirit, and preached to the souls of men in safe keeping, which one while had been disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is eight souls, were saved by water."

Christ, then, preached in his spirit in *hades* to the spirits of those who, having been for a time disobedient, perished in the flood. Not to all who perished, but to those only who turned, at least in their last hour, to God: for it is neither declared nor implied in the sacred narrative, that all who were overwhelmed in the deluge perished in final impenitency.

But what and wherefore did Christ thus preach? "Certainly (says Bishop Horsley) he preached neither repentance nor faith; for the preaching of either comes too late to the departed soul. These souls had believed and repented, or they had not been in that part of the nether regions which the soul of the Redeemer visited. Nor was the end of his preaching any liberation of them from, we know not what, purgatorial pains, of which the Scriptures give not the slightest intimation. But if he went to proclaim to them (and to proclaim, or publish, is the true sense of the word to 'preach,') the glad tidings that he had actually offered the sacrifice of their redemption, and was about to appear before the Father as their intercessor, in the merit of his own blood, this was a preaching fit to be addressed to departed souls, and would give new animation and assurance to their hope of the consummation, in due season, of their bliss; and this, it may be presumed, was the end of his preaching."*

The fact of Christ's descent into hell, with its attendant circumstances, has among others these truly interesting consequences.

We have herein a sufficient refutation, as well of the fancied intermediate sleep of the soul, as of the impious imagination, that the soul of man is but a scintillation of the Divine mind into which it is merged at death. For if this last were the truth, it would be evidently nugatory to say (however truly it might be said) to any individual spirit, "To-day shalt thou be with another spirit in paradise;" and if the sleep of the soul were true, Christ could neither have preached in his departed spirit, unless by an exception from his true humanity, which is no where hinted, and cannot without most dangerous consequences be allowed; nor could he have found any to whom he might preach. We have here an intimation, in fact, not only of the conscious, intellectual, and moral activity of the souls of the faithful, but of the occupations in

* "I think I have observed, in some parts of Scripture, an anxiety, if the expression may be allowed, of the sacred writers to convey distinct intimations that the antediluvian race is not uninterested in the redemption and the final retribution. It is for this purpose, as I conceive, that in the description of the general resurrection in the visions of the Apocalypse it is mentioned, with a particular emphasis, that 'the sea gave up the dead that were in it;' which I cannot be content to understand of the few persons (few in comparison of the total of mankind) lost at different times by shipwreck,—a poor circumstance to find a place in the midst of the magnificent images which surround it,—but of the myriads who perished in the general deluge, and found their tomb in the waters of that raging ocean. It may be conceived, that the souls of those who died in that dreadful visitation might from that circumstance have peculiar apprehensions of themselves as the marked victims of Divine vengeance, and might peculiarly need the consolation which the preaching of our Lord in the subterranean regions afforded to those prisoners of hope."—Bishop Horsley.

paradise. If Christ's occupation was in the exercise of intellectual powers in himself and others, and in the promotion of religious feelings, so may ours be so also; and the hearts that have sometimes, during their earthly pilgrimage, burned by the way, while emulating the converse of our risen Lord with his disciples, may again glow with a more divine flame when they resume the pious conference in the mansions of departed spirits. Those habitations of the dead, of which, chiefly perhaps because of their obscurity, we think with instinctive awe, are thus invested with a less gloomy character; and we are taught to look upon them also as included in our beneficial possessions. The world is ours, because Christ dwelt in it and overcame it; life, because Christ lived and sanctified life; death, because he died and took the sting from death; the grave, because there he laid down for us his body, that thence he might recover it for us; and hades, because thither he in his soul descended, illumining those regions of darkness with his light, and dispelling what there was of spiritual gloom by his preaching.

But since, at the best, hades is a place not of fruition but of expectancy, not of glory but of repose, the assurance that we shall not there remain is a great part of the happy prospect which Christ's descent thither affords us. For we may and must look on his descent as connected, as well with his resurrection, which it necessarily preceded, as with his death, on which it was consequent. And herein also are we triumphantly participant in Christ's victory over hades; and we may say, as it was said of him, Thou shalt not leave my soul in hell, that is, for ever.

And commensurate with our rejoicing, and hope, and victory, and dominion in these things, may we imagine to have been Satan's rage and despair, when he beheld Christ approaching each successive stage of his human career. From all his possessions, assumed or permitted, was he successively thrust out. At the going forth of the first heralds of his kingdom, Christ saw Satan falling as lightning from heaven. By his whole life he overcame, and assumed as his right by conquest, that world which the arch-apostate had declared to be his, to give to whom he would: and again and again was Satan driven from the bodies and spirits of men at the word of the Son of God. Did he retreat into the regions of the air, of the princes of the evil powers of which he was the chief? Thither, too, Christ on the cross followed him, and thence did he cast him down; and purified both the air and the earth from the effects of his malignant contact; on the one, pouring down water and blood from his side, and stretching forth his holy hands into the other. The grave and hades seemed yet open to the person and machinations of the enemy; and how gladly would he have retained these, even though he must for that purpose have relaxed in his persecution of Jesus! With what cunning malice did he suggest the taunt and the temptation: "If thou be the Son of God, come down from the cross: He saved others, himself he cannot save!" But Christ had another way to save others, and to prove that he had saved them, than by sparing himself; and another way of declaring himself to be the Son of God with power, than by listening to the suggestions of the deceiver. Into his last retreat, and that through the ordinary gates of death, did the Saviour pursue his enemy and ours; and now hath he driven him to his own place, and to his own tortures; while we, who, even in this world, through Him who thus wounded and bound the great dragon, tread on serpents and scorpions unhurt, in the state of separation look for nothing but rest, and the full assurance of approaching triumph and happiness: and by faith united with Christ we may say henceforth, "O death, where is thy sting; O grave (for here the grave includes the intermediate state and habita-

tion of the soul), where is thy victory. Thanks be to God, who giveth us the victory, through Jesus Christ our Lord."

JOSEPH OF ARIMATHÆA.

THE prophecies relative to the various events connected with the death of the Saviour were all so remarkably fulfilled, that it is almost incredible that the Jews should have hardened their hearts against conviction, and not been led to admit that he was none other than the long-promised Messiah. Of these prophecies, none were more remarkable than that of Isaiah respecting his burial, that he should "make his grave with the wicked, and with the rich in his death;" or, according to Bishop Lowth, "his grave was appointed with the wicked, with the rich man should be his tomb;" which forms part of that chapter which so much more resembles a narrative of events which have occurred, than a prophecy of events to come, that its perusal, under the Divine blessing, has been instrumental in bringing not a few unbelievers to the acknowledgment of the truth. The former part of this prophecy was fully accomplished in the crucifixion of Jesus between two malefactors: the latter part in the honourable burial which his body received.

The mode of our Lord's death rendered it most improbable that he should be favoured with the rites of sepulture. The Roman malefactors who were put to death by crucifixion were not, generally speaking, buried; their bodies were suffered to remain on the cross until devoured by the fowls of the air, or until, becoming a prey to corruption, they gradually disappeared; and lest any relative or friend might be induced to remove the corpse, it was constantly watched by a guard. St Matthew tells us, that as our Lord hung upon the cross, there was a "centurion, and they that were with him, watching Jesus:" when he was dead, the centurion made known the circumstance to Pilate, but the watch remained. Among the Jews, however, the custom was different: "If a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day" (Deut. xxi. 22, 23). On this account, and because the next day was the Sabbath, the Jews besought that the legs of Jesus and those that were with him should be broken, and the bodies carried away. In the case of the Saviour, of whom a bone was not to be broken, and who was already dead, this act of cruelty was dispensed with. The body, by Pilate's order, was taken down from the cross, to be consigned to the common place of burial allotted to malefactors, when there came a rich man of Arimathea, named Joseph, an honourable counsellor, a good man and a just, who also himself waited for the kingdom of God, being a disciple of Jesus, but secretly, for fear of the Jews—he begged the body of the Saviour. Pilate granted the request, which the law warranted him to do; and in the tomb of Joseph the body of Jesus was placed, after receiving every mark of affectionate regard from him, as well as Nicodemus, who brought a mixture of myrrh and aloes, about an hundred weight. They took the body of Jesus, and wound it in linen clothes with the spices,

as the manner of the Jews is to bury.* How strikingly, even to the very letter, then, were the prophecies fulfilled—that the Messiah should be for an allotted period in the heart of the earth, and that his flesh, instead of being devoured by birds of prey, or being decomposed, should not see corruption, but rest in hope—that his sepulture should be honourable—that two almost contradictory declarations should be brought to pass—that an ignominious death and an honourable burial should have been his lot, within the space of a few hours, and both at the hands of chiefs in Israel. But there is nothing too hard for the Lord; that infinite mercy and consummate wisdom, which devised a gracious plan for man's redemption, could be at no loss in accomplishing its several details.

There is something peculiarly interesting in the account given us concerning Joseph. It is especially marked by the evangelists that he was rich, thus testifying the accomplishment of the prophecy. His riches, however, were not, as they too often are, employed in ministering to sensual gratification, but, it would appear, were judiciously expended in ministering to the necessities of others. He was held in high reputation, though not occupying the same rank as Nicodemus, who was a member of the Sanhedrin. He was "an honourable counsellor," whose dealings were marked by the strictest integrity; "a good man and a just," who could not but have witnessed with peculiar displeasure the iniquitous conduct of his countrymen, and who, even had he been unconvinced that Jesus was the Christ, must have acknowledged the injustice of his sentence. There is a sense of justice and high moral principle not unfrequently displayed, even by persons of whom it cannot be said that they are under the influence of vital religion; an upright mode of action, which is extremely important to the well-being of society, and which is ever to be esteemed, but which, nevertheless, must not pass for strict Christian principle, though the world frequently regards it as such. Is there not reason to fear, that much injury has arisen to the Christian cause by a deficiency in such upright and straightforward conduct in many religious professors? In real Christians there

* The Jewish rites of sepulture were not very dissimilar to those of the Egyptians, from whom they seem originally to have been derived. The Egyptian manner differed from the Jewish principally in the circumstance of their embowelling their dead, the various methods of performing which are minutely described by Herodotus. The funeral honours paid by the Jews to their deceased friends, particularly to persons of fortune and distinction, appear to be the following: after washing the corpse, they embalmed it by laying all around it a large quantity of costly spices and aromatic drugs, in order to imbibe and absorb the humours, and, by their inherent virtues, to preserve it as long as possible from putrefaction and decay. Thus we read that Nicodemus brought a mixture of myrrh and aloes, about an hundred pounds weight, to perform the customary office to the dear deceased. This embalming was usually repeated for several days together, that the drugs and spices thus applied might have all their efficacy in the exsiccation of the moisture, and the future conservation of the body. They then swathed the corpse in linen rollers, or bandages, closely enfolding and enwrapping it in that bed of aromatic drugs with which they had surrounded it. Thus we find that Joseph of Arimathea and Nicodemus took the body of Jesus, and wrapped it in linen clothes, with the spices, as the manner of the Jews is to bury (John, xix. 40). This custom we behold also in the Egyptian mummies, round which, Thevenot informs us, the Egyptians have sometimes used above a thousand ells of filleting, beside what was wrapped about the head.—*Rev. T. H. Horne.*

will, as a necessary fruit of the motives by which they are actuated, be a strict integrity of conduct and openness of character; but the nominal professor, even while he talks loudly on the subject of religion, sometimes acts inconsistently, and scandal is thus brought on the Christian name.

Joseph, however, was a believer in Jesus as the Christ; like many of his pious countrymen, he had been waiting for the kingdom of God—for the arrival of the long-promised Deliverer. He could not withstand the proofs by which Jesus declared himself to be the Messiah. So far there is every thing to admire in his character; but our unqualified admiration ceases, when we are told that he was a disciple *SECRETLY*, and that the fear of the Jews was the cause of his concealing his real sentiments. He did not, indeed, form one of the impious band who took counsel against the Lord and his Anointed; he did not consent unto the Saviour's crucifixion: still, there was not that open, bold, uncompromising, declaration of discipleship which there ought to have been. Like Nicodemus, who shared with him in the honourable work of burial, and whose first visit to our Lord was *by night*, a sinful fear of man prevailed over his better feelings, and prevented him openly ranking himself among the disciples. How frequently does this baneful principle operate on the mind, deterring even those who are true disciples from making a bold avowal of their sentiments! There is a negative as well as a positive denial of Christ; the former may not bear all the external marks of ingratitude and irresolution, but he that is not for Christ is against him.

After the crucifixion, however, Joseph acted a manly and a noble part. He came forward at a moment when every indignity was heaped upon the mangled remains of Jesus, when the excitement of the populace must have rendered it dangerous openly to espouse the Saviour's cause. The mark of respect testified by laying the body in his own new sepulchre, was a public avowal of attachment, and of an entire willingness to suffer shame or reproach for the Saviour's sake; and if the affectionate conduct and good work of Mary, who anointed Jesus with reference to his burial, shall be mentioned to her honour wherever the Gospel shall be preached, surely the name of the rich counsellor of Arimathea shall not be unrecorded. In him, indeed, there is much to admire, and much to imitate. Amiable and honourable in the various relative duties to the performance of which he was called, his avowal of discipleship at such a moment merits our highest praise, and teaches us that, under all circumstances, it is our duty, and it is to be esteemed our privilege, manfully to espouse the cause of that Master whom we profess to serve, whose disciples we profess to be, and on whose merits we profess all our hopes of salvation to be founded. And, if there is not a little to condemn in his so long concealing his discipleship from a sinful fear, while it reminds us of the weakness and irresolution of man, and should lead us to pray earnestly for strength from on high lest we should be guilty of the like cowardice, so ought it to remind us that perfection is not to be found in man here below, and that the model for the Christian's imitation—the mind which he is to

seek to possess—is not to be a fellow-creature, however eminent or exalted; but the example of that Redeemer who died for us, and rose again, and who, “through the grave and gate of death, passed to his joyful resurrection,” and who is now set down at the right hand of the Majesty on high. O.

Sacred Philosophy.

CONTRIBUTIONS TO THE NATURAL THEOLOGY OF THE VEGETABLE KINGDOM.

By ROBERT DICKSON, M.D., F.L.S.

No. III.

“The oak but little recks it
What seasons come or go,
It loves to breathe the gale of spring,
And bask in summer's glow!
But more to feel the wintry winds
Sweep by in awful mirth,
For well it knows each blast must fix
Its roots more deep in earth.

Would that to me life's changes
Did thus with blessings come—
That mercies might, like gale of spring,
Cause some new grace to bloom;
And that the storm, which scattereth
Each earth-born hope abroad,
Might anchor those of holier birth
More firmly on my God!”

Mrs. Wm. Her's *Spirit of the Woods*.

In the preceding paper I endeavoured to shew what means were employed in the economy of nature to keep up an adequate supply of those ingredients of the soil which are essentially necessary for nourishing plants, and contributing to their growth. I must now point out by what kind of apparatus these materials are abstracted from a soil abounding in them, and introduced into the interior of an herb or tree. This leads me to treat of the root, the chief organ employed for this purpose. Before proceeding, however, to this immediate subject, it seems expedient to make some observations on the mode of nutrition of organised bodies in general, and then of plants specially.

Organised bodies are divided into two great sections, termed the animal and vegetable kingdoms, the respective members of which possess certain properties in common, while they differ in other points. It is extremely difficult to find discriminative marks between the lower grades of plants and lower grades of animals; but as we ascend the scale of organisation the distinctive characters become more obvious, and at last completely disjunctive. It is only with those members of the two kingdoms which are unquestionably distinct that I will here concern the reader. Almost all the differences between them will be found to have reference to the possession by the one set of consciousness or sensibility, a property denied to the other. Hence the one is endowed with the faculty of locomotion—the other is fixed. And here the benevolence of the Creator is shewn in adapting each to its appropriate mode of existence. To have bestowed consciousness or sensibility on a class of bodies devoid of the power of locomotion would have savoured of cruelty, inasmuch as it would have given to them a sense of coming danger without the means of evading it. Thus the tree stands regardless of the uplifted axe which is to lay its glories low, while the animal betakes itself to flight, or uses some other expedient to escape the impending blow. As another result of the different condition in which it was intended they should respectively exist, we find animals possessed of organs of sense, or, as they are termed, organs of relation, from putting their owner in a state of relation to the external world,—sight,

hearing, touch, &c., which would be superfluous or injurious to vegetables.

These differences have a marked influence on the manner of acquiring nourishment by each: animals go in search of their food, and move from place to place as the supply becomes exhausted; plants are in a great measure dependent on the food being already stored up in the soil where they vegetate, and when that is consumed the individual dies; but, under such circumstances, it generally has recourse to an expedient analogous to removal by animals, viz. previously flowering, and forming seeds, by which the vital principle is thrown into a latent or dormant state; so that it may be transported or conveyed to a new locality abounding with the materials of nutrition.

That this is the primary object of the formation of seeds, I trust to be able to demonstrate in a future paper; and therefore revert to the points of difference now under discussion.

Except in the case of a few hybernating animals, the functions of animals, being less influenced by the state of the physical agents with which they are surrounded than those of plants, go on with nearly equal activity and regularity at all times; and as the process of waste is uniform, so the supply of nourishment must be uniform. Hence animals are furnished with an internal reservoir or store-room (the stomach and its appendages), into which a considerable quantity of food can be introduced at one time, to be subsequently distributed through the system according to its wants. Plants are devoid of this cavity. The more concentrated the nourishment, the less alteration is requisite to fit it for the supply of the animal which uses it; hence the size of the stomach, and length of the alimentary canal, is less in carnivorous than in herbivorous and ruminating animals. Plants are the mere institutors or beginners of the process of digestion; and before the crude material which they take up from the soil is fit for some of the higher animals, it must be subjected to a variety and succession of processes, accomplished by the different grades of animals, many of which appear to exist (independent of the enjoyment of existence during their lives) only to prepare food for others.

An important difference subsists between the elements of respiration of plants and animals; for, while the one set abstracts carbon from the atmosphere, and throws into it oxygen, the other set abstracts oxygen, and returns carbonic acid to the air. A harmony is kept up, and the atmosphere maintained in a state of purity by their opposite habitudes, while ends of great importance to themselves are attained; for by this means animals obtain oxygen, which they require as a stimulus or excitement to enable them to exercise their locomotive power; while plants obtain the carbon, which is necessary to fix them and give them solidity.

The trunk or body of most plants is erect or vertical; the frame of animals is horizontal, except man, the last and greatest of the works of the Creator.

“Pronaque cùm spectent animalia cætera terram,
Os homini sublime dedit, cœlumque tueri
Jussit, et erectos ad sidera tollere vultus.”

“Thus while the mute creation downward bend
Their sight, and to their earthly mother tend,
Man looks aloft, and, with erected eyes,
Beholds his own hereditary skies.”

The vertical position is given to plants that they may be more efficiently exposed to the solar light, the necessary agent for the accomplishment of most of their functions. The most important functions of vegetables are generally performed near, or immediately below their surface, especially of the leaves; while the greater number of the important functions of animals are performed or carried on in the internal and deeper-seated organs. The cause of this difference seems to be, that the one set of organised bodies are

furnished with a nervous system (brain, spinal cord, and nerves), which enables them to carry on many of their operations at all seasons and at all times, in the hours of darkness, as well as of light. But plants, being destitute of a nervous system, are dependent upon the solar light as the stimulus to their functions; and hence not only the extent of surface which many trees present, contrasted with the size of animals, but also the necessity of effecting the changes on the sap, &c., immediately under the superficial layers, through which alone the solar rays penetrate. While, therefore, the alimentary matter collected by animals is often delayed for some time in the central reservoir, or stomach, before it is transmitted to the rest of the system, the alimentary fluid imbibed by plants is transmitted with the least possible delay to the leaves to undergo the necessary changes to fit it for the growth and other requirements of the plant.

The last point of difference between plants and animals which I shall here notice is, that while the higher animals have in general but one channel or orifice (the mouth) by which the food is introduced, the most highly organised plants, such as oaks, have numerous orifices, or mouths, at the extremities of the roots.

In pursuance of the object in view, I shall adopt the plan suggested by the passage in the celebrated discourse of Ray, "On the Wisdom of God manifested in the Works of Creation," where he observes, "If we consider each particular part of a plant, we shall not find it without its use or end." In following up this plan, I will consider the use of each particular part by itself, next its relation to the other parts, and lastly its relation to the entire functions of the plant as a living or organised body. These I shall denominate the *primary* uses of each part, being essential to the very existence of the plant, and the supreme objects of such existence. But in the organised works of creation, we shall generally find, that in addition to these, not only every individual member subserves some important secondary end; but in the vegetable kingdom each separate part is capable of being applied to some peculiar use; which last property is often, as far as the more immediate wants of man are concerned, the most interesting.

These I shall term the *secondary* uses of plants; and in treating this part of the subject, I hope, as far as my humble abilities and limited knowledge will permit, to supply a continued commentary on the often-quoted lines of the poet:

"In human works, though laboured on with pain,
A thousand movements scarce one purpose gain;
In God's, one single can its end produce,
Yet serve to second, too, some other use.

It is from this combined view of the subject that any good, which I humbly but ardently hope these papers may be calculated to effect, will result. We are too apt to consider the secondary uses of plants, as they have the most intimate relation to our bodily well-being, and disregard the primary uses; terming those plants *weeds* which do not directly contribute to our wants: whereas it can be shewn that the meanest weed which we trample unnoticed beneath our feet, besides possessing a symmetry and contrivance which were devised by no human intellect, aids in performing an important part in the economy of nature, which should rescue it from the charge of useless—a designation more frequently a proof of defective knowledge on the part of the bestower, than a character deserved by the plant. The more the relation of every object of creation to the others around it is investigated, and, above all, the utility of each, as a means of advancing the beneficent plans of the Deity, sought out, the more the comprehensiveness of that Mind, of which aught finite can never speak without presumption, will become manifest. The dependence of the animal kingdom, and of man its head, for the supply, directly or indirectly, of all its wants, upon the vege-

table, which, therefore, was wisely made to precede it in the order of creation, and the complete dependence of the vegetable kingdom itself on light for its existence and continuance, shews clearly how necessary it was that, before the organic kingdoms of nature could exist, there should be issued the Divine mandate, "Let there be light"—that "beginning of miracles," which have gone on in uninterrupted succession from that day to this, and which will continue till "Time shall be no more."

A MEDITATION FOR THE COMMUNION AT EASTER.*

O MY soul, adorn thyself with the garments of gladness; prepare thy most triumphant hymns to go forth and meet this great returning Conqueror. Thou didst rejoice when he was pleased to undertake the combat, and didst celebrate his entrance into the lists with praises; how then will it ravish thee to behold him come off with such success and honour? His warfare is now accomplished, and he hath passed through the scorn and cruelty of men, the malice and rage of devils, the just but severe anger of God, yea the shadow of death, and the regions of eternal horror; and after all this thy surety is set at liberty, for he hath paid all thy debts, and cancelled all those dismal bonds by which thou wert forfeited to eternal ruin. Thy Champion is victorious, and, as the trophies of his conquest, he hath the keys of death and hell, and leads them both in triumph, vanquished and disarmed. Blessed be he that cometh in the name of the Lord. We receive thee, dearest Saviour, as born to us a second time; and this shall be thy birthday also, the nativity (though not of our emperor, yet) of thy empire, thy restoration to a state of immortality. Thy former birth did shew thee to be the Son of man, but this declares thee to be the Son of God; and now we know that our Redeemer liveth; he that loved us so infinitely as to die for us, doth now ever live to intercede on our behalf; he that expressed such kindness to us in his passion, hath so fully demonstrated his own power in his resurrection, that we are sure he is able as willing to deliver us. Let the heavens rejoice, and the earth be glad, for this is the day that the Lord hath made, a day to be had in everlasting remembrance, a time destined to jubilee and rejoicing. Behold how nature is raising itself from the grave of winter, and seems annually to celebrate the memory of her Lord's resurrection, in her green and fresh attire—a season chosen by God for festival three thousand years ago, and observed ever since by Jews or Christians, or both, with the greatest solemnity. See how those blinded Jews rejoice over their paschal lamb (in the midst of all their calamities), for the deliverance of their fathers. But we have a nobler passover for a greater deliverance; Christ our passover is sacrificed for us, therefore let us keep the feast; and that upon the precious body and blood of the Lamb of God, who was slain, but is alive again, and behold he lives for evermore. Wherefore I will go to thy altar with joy, and tell out thy works with gladness, O most mighty Saviour, who hast not only died for my sins, but risen again for my justification; and, indeed, what comfort could I have found in this memorial of thy death, if it had not been for thy

* From Deau Comber.

resurrection? This sacrament would have only remembered thy sufferings, and renewed my sorrow to think that so excellent a person had perished in the attempt of my deliverance; but now it is become a feast of joy, because it is an assurance of thy resurrection, as well as a commemoration for thy passion. And since thou livest, sweetest Jesus, we live also; thy resurrection raised our hearts from sad despair, it gives a new life to our hopes, it makes our sorrows light, our labours easy, our lives cheerful, and our death advantage, because it hath lost its sting, and is become the gate into immortality. We can charm all our fears and troubles with this one word—the Lord is risen—yea the Lord is risen indeed, for thou hast washed us in thy own blood, and made us kings and priests to God, to offer up at this thy altar never-ceasing praises.

THE CHRISTIAN'S FINAL TRIUMPH AT THE RESURRECTION:

A Sermon

For Easter Sunday.

By THE REV. C. A. HEURTLEY, M.A.

Fellow of Corpus Christi College, Oxford.

Exodus, xiv. 30.

"Israel saw the Egyptians dead upon the sea-shore."

YES, there were their enemies, but their might was gone; there were their oppressors, but their oppression was broken; their cruel task-masters, but their tasks were at an end. They lay still and motionless. The winds, perhaps, shook their hair, or the waves shifted their limbs; but never again should they arise to afflict their once-persecuted bondsmen. The hands that had wielded the lash, or grasped the sword, were for ever clenched; the tongues that had poured forth scorn, and mockery, and rebuke, were for ever silent. God had wrought for his people a mighty deliverance, and "Israel saw the Egyptians dead upon the sea-shore."

But there is another deliverance which we are this day called upon to commemorate—a deliverance in which we ourselves are most nearly concerned. It was as on this day that our Lord, our own blessed and adorable Saviour, burst the bars of the grave, and rose triumphant over his enemies. He had come down from the highest heavens; he had laid aside his glory; he had thrown a veil over his deity (and yet the bright effulgence broke out at times notwithstanding); he had taken upon him the form of a servant; he had dwelt among us, on this our earth, as a man, a man of sorrows, a very scorn of men, and the outcast of the people. His whole life had been a life of contempt. He had been treated by the Jews as an impostor. He had been brought before their tribunal, and condemned for no other crime than that, as they affirmed,

he had pretended to be what indeed he was—the Son of God. He had been delivered over to the Gentiles as a malefactor; and when the Roman governor had condemned him, in compliance with their importunities, and had set at liberty, as the worthier and better man, a prisoner who lay charged with a complication of the most atrocious crimes,—sedition, and robbery, and murder,—he had given him up into the hands of the rude soldiers; and they had decked him with the mock insignia of royalty; they had clad him with a purple robe; crowned him with a crown, a crown of thorns; put a reed into his hand for a sceptre; and then they had scornfully bowed the knee before him, and called him king. And when this scene of insult was at length ended, they had led him away to that shameful death which was never awarded except to the meanest and vilest criminals—the death of the cross. And, as if this were not enough, to complete his ignominy, even in his last hours he was numbered with transgressors, and crucified between two thieves.* But now an end was put to his sufferings and to his humiliation. On this glorious day his character was vindicated, and every reproach wiped from his name. He was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." "He spoiled principalities and powers, and made a show of them openly, triumphing over them in his cross." By his death he had "overcome him who had the power of death:" and now God was about "highly to exalt him, and give him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

If the Israelites had been merely a people with whom we were in nowise connected, even in that case we could hardly have failed to read with lively interest how innocence was vindicated, and tyranny frustrated of its designs. And if our ever-blessed Lord had been merely some indifferent person amongst our fellow-men, to whom we bore no relation, and with whom we had no bond of union, even in that case we could hardly have failed to rejoice if we had seen God manifestly interposing in his behalf, and rescuing him from the malice of his enemies. What, then, ought to be our feelings when we consider, that in the deliverance of the Israelites from the tyranny of Pharaoh was, if we may so speak, acted over beforehand our own de-

* Perhaps we do not consider with sufficient distinctness how large a portion of the sufferings of our blessed Saviour consisted of contempt and degradation.

liverance from the power of the devil; and that in the resurrection of Jesus was wrought out our own resurrection; in his triumph over Satan and over the grave, our own triumph over sin and over death! What ought to be our feelings when we consider, that (so close and intimate is the connexion in which we stand towards our Lord) "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in trespasses and sins, hath quickened us—(hath brought us to life)—together with Christ; and hath raised us up together, and hath made us sit together in heavenly places, in Christ Jesus."

Surely, then, Easter may well be to us, if we are true and faithful to our Lord, a season of especial rejoicing. It reminds us that our beloved and adored Saviour has burst the bars of the grave, and triumphed over his enemies. It reminds us that we ourselves are already, in some degree, partakers of his victory, for we are one with Christ, and Christ with us; we are members of that body of which Christ is the head. It reminds us that a day is coming, the day of the resurrection, that great Easter-day, when the victory shall be complete; when our Lord, having finally subdued every enemy, shall go back to heaven in triumph, and, leading with him his redeemed people, shall present them to his Father, and place them in that blissful land "where the wicked cease from troubling, and the weary be at rest; where the prisoners rest together, they hear not the voice of the oppressor;" yea, more, where they shall "see their Saviour as he is," and "behold his glory," and dwell in his presence; and, if this be too little, shall "sit with him on his throne, and reign for ever and ever."

The appointments and the services of our Church have brought before us of late much matter for sorrowful meditation; and I doubt not but that many of us have been endeavouring to profit by the provision she has made. The cross of Christ, the remembrance of his own sinfulness, are subjects which should never be long absent from the Christian's mind. One reason why the most of us make such poor advances in the spiritual life is, that we so seldom or so lightly think of them. But sorrow must not engross all our time and all our thoughts. The Church has her days of feasting as well as her days of mourning; and it is our duty as well as our privilege to live much in the exercise of holy rejoicing. "Rejoice in the Lord always; and again I say, Rejoice."* But, indeed, here is the secret,—they whose minds are the most fixed upon Christ's sufferings, who have the truest

sense and the most deeply felt consciousness of sin, who walk the most humbly with their God, who are the most mortified in their lives, the most ready to take up the cross and follow their Saviour, will ever be the best acquainted with genuine Christian rejoicing. Their very sorrows will be mingled with sweetness and consolation, and their joys will be heightened and increased by their sorrows.

The kind of rejoicing, indeed, at which the Christian aims as his *habitual* temper, is, perhaps, deep and settled peace, rather than overflowing but fitful joy. At such a season as this, however, it is right that he should rise above the ordinary level.

Let us go, then, with the Israelites in imagination; and, while we survey their enemies dead upon the sea-shore, let us stir up in our hearts thoughts of joy, and praise, and thanksgiving, by beholding, by anticipation, our own enemies likewise stretched before our feet.

Of all the bodies which were strewn like sea-weed along the shores of the Red Sea, we may well believe there was one to which the eyes of the Israelites would be especially directed—the body of their grand enemy, their arch-persecutor, the king of the Egyptians. It was Pharaoh who had been the chief cause of their sufferings. It was Pharaoh who had made their lives bitter by reason of their bondage. It was Pharaoh who had hurried after them with his armies to bring them back to Egypt. And now Pharaoh lay a lifeless, helpless corpse. The waves had respected him no more than they had respected the meanest of his subjects.

We too have one grand enemy. He is styled "the prince," "the god" of this world. We were born his subjects. He seduced our first parents from their allegiance to their lawful sovereign. He persuaded them that they were not as happy as they might be. He promised them liberty, and, lo, they and their posterity, to the most remote generations, became his slaves, and he ruled them with a rod of iron.

But Christ has broken the yoke of the oppressor. Christ has thrown wide the doors of his prison-house. Christ has proclaimed liberty to the captives. We have risen up; we have solemnly renounced our former master; and we have set forth, under the conduct of our rightful Lord, to win our way to the heavenly Canaan. Still, however, Satan pursues. He has ordered out his armies, and he presses us from behind; and innumerable are the stratagems by which he endeavours to bring us once more under his dominion. At times he alarms us, and well nigh drives us to despair. The way of duty seems rugged

* Phil. iv. 4. In strictness, the word *again* refers to the same direction given before, c. iii. 1.

and impassable. He threatens us with losses in our worldly circumstances. He arrays against us the opposition, or the scorn, or the ridicule, of our fellow-men. And, in addition to these, the fearful falls of some whom we had looked up to as in every respect our superiors, fill us with apprehension for our own safety. At other times he lays aside the appearance of hostility, invites us with open arms to his bosom, and spreads a thousand enticements before our eyes. There is not a lust in our breasts for which he has not a suitable allurements, nor a passion for which he has not a suitable incentive. Snares succeed to snares, and temptations to temptations. Like the waves of the sea, no sooner is one past than another approaches. Thus does he seek, by innumerable devices, to win back the captives whom Christ hath rescued from his grasp; and thus will he continue to press upon their footsteps during the whole course of their earthly pilgrimage. But the sea of death will separate between him and the objects of his pursuit for ever.

Come, then, and view with the eye of faith the deliverance complete. Look forward to the great and glorious day of the resurrection, and stand in thought upon the shores of that mighty continent which stretches onward throughout eternity, and behold the enemy who has pursued with unmitigable hatred the armies of the living God, at length overthrown and vanquished. Never again shall he shake the spear or prepare the ambush. Never again shall he "go forth to deceive the nations, and to compass the camp of the saints and the beloved city." He shall be "cast into the lake of fire and brimstone, and shall be tormented day and night for ever."

Blessed be God, if we have been in any wise true to the high privileges which have been vouchsafed to us, we have already some earnest of this final victory. We are becoming increasingly sensible of Satan's devices, increasingly conscious of our own weakness, increasingly earnest in our applications for the promised aid of the holy Spirit, and, as a necessary consequence, increasingly successful in the warfare in which we are engaged. Proof we have indeed, most humiliating proof, that we are still in an enemy's country; but there is proof, too, that they that are with us are more and mightier than they that are against us.

But let us pass on, and view some of the chief captains in the army of this our enemy.

There is *sin*—the condemnation of sin, and the power of sin. And, first, with regard to the condemnation of sin. Did we live in the full enjoyment of the privileges which have

been bestowed upon us, we should, even here, be freed from the fear of condemnation. In our baptism we were washed from all stains, whether original or actual, previously contracted; and thenceforward, by the continual exercise of repentance and faith, by abiding in Christ and Christ in us, our hearts are to be kept sprinkled from an evil conscience. This is the glorious liberty to which Christ hath called us, even that, being "in Christ Jesus," we should be "free from condemnation;" and that, being justified by faith, we should have peace with God; and that, possessing that peace, we should serve him, without fear, in holiness and righteousness before him all the days of our lives."

But have we always been able to maintain this liberty? Have we always been able to come with freedom and confidence into the presence of God, and address him as our Father? Have not there rather been seasons in which the Psalmist's words seemed aptly to describe the feelings of our hearts—"Mine iniquities have taken hold upon me, so that I am not able to look up. They are more than the hairs of my head; therefore my heart faileth me?" Many Christians have been thus exercised at the approach of death.

But here is our consolation. A day is coming in which—if only we shall have been enabled to stand fast, to continue in the faith—all fear of condemnation shall be finally and for ever taken away. The consciousness of guilt, indeed, of past guilt, we shall still perhaps, in one sense, retain; but it will be such a consciousness as will prove a never-failing spring of mingled humility and gratitude—humility at the recollection of our deep unworthiness, and gratitude at the experience of the rich and abounding mercies of which we are, and of which throughout eternity we shall be, partakers. So shall good be brought out of evil, and even God's bitterest enemies be made to praise him.

Again; there is the power of sin.

The Christian has two natures within him—the old nature and the new, the flesh and the spirit; and these are contrary the one to the other; they keep up a continual warfare: the flesh lusteth against the spirit, and the spirit against the flesh. On the one hand, it is his sinceré desire to be conformed in all things to the will of God, to be holy in deed, in word, nay, in thought; on the other, the stubborn and untractable disposition which led man in the first instance to rebel against his Creator still dwells within him, and strives for the mastery. At one time, it takes the form of pride; at another, of ambition; at another, of avarice. If these be quelled for a season, then sloth steals upon him, or lust inflames him, or envy wastes, or anger en-

rages. And again and again he is mortified by finding that evil tempers, or corrupt affections, which he had long thought utterly subdued, or which he had perhaps seen and wondered at with cold surprise in others, have only been unfelt, because they have met with no occasion to call them into exercise. Such is the strife in which he is daily occupied. There was a time, perhaps, at his first entrance in good earnest upon the heavenward course, when he hoped that he should arrive, even on earth, at the complete, or nearly complete, extirpation of the evil that was within him; but he has now learnt that such a hope was vain. All he looks for—and this indeed, if he be true to that Lord under whose banner he has enlisted, he increasingly experiences—all he hopes for is, that the Spirit, like some mighty conqueror, shall place a garrison, so to speak, in every stronghold throughout the dominions of his restless foe, and be able and ready to march at a moment's notice to quell the first risings of the rebellion which will incessantly be manifested.

But on that glorious day the struggle will be ended. The enemy that had harassed him, and kept him in continual disquiet from his birth to his death, he "shall see no more again for ever." Then, at length, the flesh shall be entirely subdued and annihilated. Then, at length, he shall receive a body which shall be free from all taint, not only of physical, but also of moral evil; yea, he shall be sanctified wholly—conformed in body, soul, and spirit, to the image of his Lord. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him."

There is one other enemy—death.

Death shall be subdued too. In some measure, even already the victory is begun. Christ hath overcome death in his own person, and so "hath delivered those who all their life-time through fear of death were subject to bondage. What is death now to the true servant of God but an empty phantom? Flesh and blood, indeed, will still shrink at the sight; but if there be a well-grounded hope that sin is pardoned, and that death has only come to set us free from the enemies who have so long harassed us, and to remove the barriers which keep us from our Lord, why should we start? The Israelites, doubtless, trembled at the thought of passing through the wondrous channel of waters which was opened before them; but the Egyptians were behind, and the land of promise was before, and the voice of their fathers' God sounded in their ears—"Speak unto the children of Israel that they go forward."

Thus far, then, death is already in a great measure stripped of his terrors; but in that great and glorious day the victory shall be complete. These poor frail bodies, now subject to a thousand accidents, and which, at their very birth, bring with them into the world the seeds of disease and suffering, shall be exchanged for bodies over which death shall have no power. "This corruptible shall put on incorruption, and this mortal shall put on immortality. . . And then shall be brought to pass the saying that is written, Death is swallowed up in victory."

These, then, are some of the enemies over whom we may confidently hope to triumph. They may harass and annoy us now. At times they may alarm and terrify us. So, doubtless, did the hosts of Pharaoh the Israelites whom they pursued. But soon the conflict shall be ended. A few more years—perhaps a few more days—and the gulf which separates us from the eternal world shall be past, and we shall see our enemies dead upon the sea-shore.

But remember in whose strength it is we must prevail. The Israelites, by their own might, were wholly unable to deliver themselves from the hands of their cruel enemy. "The Lord looked, and there was none to help; he wondered that there was none to uphold: therefore his own arm brought salvation to him; and his fury, it upheld him. And he did tread down the people in his anger, and he made them drunk in his fury, and he brought their strength to the earth. And he led them by the right hand of Moses with his glorious arm, dividing the waters before him, to make himself an everlasting name." It is the same Lord to whom our eyes must be turned. We are infinitely more weak and helpless to resist our enemy than the Israelites were to resist theirs. It is Christ who must work out our deliverance. It is Christ who must bruise Satan under our feet. It is Christ who must purge our consciences from dead works to serve the living God. It is Christ whose Spirit, dwelling within us, must crucify here, and utterly annihilate hereafter, the corruption that is in our members. It is Christ who must deliver us from the fear of death in this world, and from the dominion of death in the next world, saying to death, "O death, I will be thy plagues;" and to the grave, "O grave, I will be thy destruction."

Blessed and praised for ever be his name, the victory which he wrought, as on this day, in his own person, is a pledge and assurance of the victory which at the day of the resurrection he shall accomplish in the persons of all his people.

And now, what ought to be the effect

produced by such anticipations as those in which we have been indulging? Shall we sit down, each man under his vine, and under his fig-tree, and take our rest, and wait quietly till the tide of time bears towards us that blessed day of which Easter is a type? No; we must not think of rest while we are yet in the midst of enemies; we must not think of rest till the fight is over, and the victory won. The use of such meditations is not to induce indolence, but rather to kindle our desires, to inflame our courage, to raise our hopes, and to string our energies; to lead us to be "stedfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord."*

Let us press on, therefore, in the road to life. Let us keep our eyes fixed upon the great Captain of our salvation; let us tread closely in his steps; let us look to him for guidance, for encouragement, for strength; and let us seek and expect these blessings at his hands, in the diligent use of those means of grace which he himself has appointed; in prayer—private prayer and public prayer; in the study of his word; in attendance at his table. And, let us add, continual watchfulness, as those who bear in mind that they are encompassed by enemies on every side, and who remember in how many cases self-indulgence in matters of trifling importance, tampering with conscience in little things, treading unnecessarily or presumptuously upon the verge of danger, have been the preludes to some fearful fall—alas, too frequently to final apostasy and utter ruin.

It is but too possible there may be present who can have no real interest in the great subjects which have been brought before us. There may be those—let us not judge others, but let each ask his own conscience as in the sight of God—there may be those who are living in the allowed neglect of what they know they ought to do, or in the allowed practice of what they know they ought not to do. There may be those who are wholly engrossed with this present world, who—whatever serious thoughts, and earnest wishes, and good resolutions, they may be conscious of at times—are yet not putting forth strenuous, and steady, and sustained efforts, to secure heaven. There may be those who once pressed forward in the right

way, once knew something of the enjoyment of religion; the happiness of coming with freedom and confidence, as dear children, into their Father's presence; the blessedness of affliction or self-denial when meekly endured for their Saviour's sake,—but who have been entangled again in the toils of Satan, have forgotten the solemn vows which they made in baptism, and which they have again and again repeated at the Lord's table, and are dragging on a wretched existence, too *much* under the influence of conscience to enjoy the pleasures of sin, too *little* under the influence of conscience, or rather too disobedient to the suggestions of the holy Spirit, to devote themselves to God.

My dear brethren, what is this day to you! To the true servant of God it is a day full of rejoicing; the most blessed, glorious day in the whole year. Alas, to you, while you remain thus, it should be a day full of sorrow, and heaviness, and gloom. The very same resurrection which will call the righteous to "receive the kingdom prepared for them from the foundation of the world," will bid the ungodly "depart into everlasting fire prepared for the devil and his angels." The very same sun which saw the Israelites exulting in their deliverance beheld the Egyptians "dead upon the sea-shore."

O make haste! make haste! "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah, lv. 6, 7).

Biography.

THE LIFE OF ANNE ASKEW, OR ASCOUGH,
Who was burned in Smithfield in the year 1546.*

THE strength of the Lord is most excellently perfected in weakness, and his power best seen when it enables "the feeble things of the world to confound the things which are mighty." This has often been remarkably evidenced in the history of those who have shed their blood for the testimony of Jesus. Not merely the bold and spirited man, the experienced teacher, the grave counsellor, who might be supposed naturally better fitted to maintain their constancy even unto death, but the gentle and delicate female, yea, even the tender child, have swelled that noble band of martyrs, who willingly yielded their flesh to the tormentor. We venerate their names; we love to contemplate their memorials with a kind of sacred reverence; we behold them in their sufferings as invested with a greater glory than ever was achieved by any worldly warrior on a battle-field. But though we throw around their devoted zeal a romantic interest, and regard them as champions conquering when they fell, there was none of this *éclat*, we must remember,

* 1 Cor. xv. 58. Compare Phil. iii. 20, 21; iv. 1,—a passage remarkably parallel to the closing verses of 1 Cor. xv. It has suffered, in common with some others, by the division (otherwise so convenient) into chapters and verses. "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved."

* Much information respecting Anne Askew will be found in Fox, vol. ii.; Strype's Memorials, vol. i.; Burnet's Reformation, vol. i.

to support them in their actual trial; none of the "pride, and pomp, and circumstance" of outward honour to compensate for pain. It may, indeed, minister food to an earthly ambition to be the leader of a party, so long as that party preserves an unbroken front of defiance, and is feared though it is disliked; but to be one of a routed army, wandering "in deserts and in mountains, and in dens and caves of the earth," where pre-eminence of place is pre-eminence of danger, and danger is disgrace, the loss of all that men are wont to prize,—this, I say, this is not likely to be the offspring of a worldly motive, but rather of that faith which endures as seeing Him who is invisible. The world might consider the reformers great when the power of the kingdom was in their hand under Elizabeth: when they were despoiled, defeated, dispersed under Mary, it would regard them as contemptible. And therefore I repeat, the strength of the Lord is most excellently perfected in weakness. It is true that there are sometimes those who, with a dogged obstinacy, seem to take a pleasure in raising, if not, like Ishmael, their hand, at least their opinions against every man; and these may seal error with their blood: but it is easy to detect the motives which influence such persons; and no one need confound with them the meek, and timid, and retiring spirits, forced into singularity by persecution for righteousness' sake.

The individual of whom I am now about to attempt a portrait was a high-born and accomplished female; but her birth, and talents, and refinement, were the least part of her claim on our attention. The character of woman, lovely as in so many respects it naturally is, is never thoroughly developed or duly appreciated till the grace of godliness has adorned it. There is something exquisitely tender in the confiding affection with which a gentle girl will link herself to man,—an affection hardly to be eradicated by unkindness, and only drawn closer by misfortune; there is something inexpressibly sweet in the enduring care with which a wife or daughter will tend the sickness, and smoothe the weary pillow, of a husband or a father: but what is this or that compared with the energetic devotion, the concentrated feeling, the impassioned ardour, tempered and chastised by feminine modesty, which led the Maries to minister to Christ while in the flesh, which carried them first to his tomb, and which have ever since sustained unflinchingly so many frail and delicate creatures, sometimes when stronger men have apostatised, under cruel mockings, and scourgings, yea death, for Christ's sake? This courageous godliness we shall see eminently exemplified in Anne Askew.

She was the sister of Sir Francis Askew, or Ascough, and was educated with more than ordinary care, and married to one of the noble family of the Kynies of Lincolnshire; but, as her mind was enlightened by the Spirit of God, and her husband was a bitter papist, the union was unhappy. He violently drove her from his house, and forced her to seek shelter in London. It was doubtless a heavy trial, but she had learned to count all things but loss for Christ; and with a natural and touching remembrance of her early days, she took pleasure afterwards in often using her maiden name. In London she was much at court, where she appears to have enjoyed the friendship of Queen Katherine Parr, and the other ladies of rank who favoured the Reformation; and so exemplary was her conduct, that one who would gladly have detected any fault in her was constrained to acknowledge, that she was "the devoutest and godliest woman that ever he knew."

But neither innocence of life nor high connexion was able in those times,—when the bloody act of the six articles, aimed especially against persons who denied or doubted the corporal presence of Christ in the sacrament, was in force,—to save any individual from trouble. Information was laid against Anne Askew, that she had spoken against the corporal presence:

accordingly, in March 1546, she was apprehended and examined, first at Sadler's Hall. The questions put to her related chiefly to her belief on the subject of the sacrament; to which she answered with equal caution and spirit. She was then taken to the lord mayor, who was sitting with the council; and a conversation which passed, related by Strype, is well worth quoting, to shew the miserable ignorance of the popish judges. "My lord mayor, Sir Martin Bowes, seeing her standing upon life and death, 'I pray you,' quoth he, 'my lords, give me leave to talk with this woman.' Leave was granted.—*L. Mayor.* 'Thou foolish woman, sayest thou that the priests cannot make the body of Christ?'—*A. Askew.* 'I say so, my lord; for I have read that God made man, but that man can make God I never yet read, nor I suppose ever shall read it.'—*L. Mayor.* 'No, thou foolish woman? after the words of consecration is it not the Lord's body?'—*A. Askew.* 'No; it is but consecrated bread, or sacramental bread.'—*L. Mayor.* 'What if a mouse eat it after the consecration? what shall become of the mouse? What sayest thou, thou foolish woman?'—*A. Askew.* 'What shall become of her, say you, my lord?'—*L. Mayor.* 'I say that that mouse is damned.'—*A. Askew.* 'Alack, poor mouse!' By this time my lords had heard enough of my lord mayor's divinity, and, perceiving that some could not keep in their laughing, proceeded to the butchery and slaughter that they intended afore they came thither." After some further examination, Anne Askew was committed to the Compter, where, for several days, none of her friends were permitted to see her. A priest, indeed, came to give her, as he said, good counsel; but his object was plainly to entrap her into some admissions which might afterwards be used to her disadvantage.

In the meanwhile her friends were not idle in her behalf; but having applied to the lord mayor to bail her, they were referred by him to the bishop of London's chancellor. She was in consequence soon after brought forth to examination before the bishop himself; and here the usual unfairness of such examinations was practised. Words were laid to her charge which she never uttered; and when she demanded to know her accuser, it was refused. Then, again, contradictory rebukes were given her; sometimes she was chidden for speaking too boldly, and next for saying too little; her modesty and her spirit were alike complained of. It was Bonner's great object to induce her to sign a recantation; and therefore he prepared a paper, setting forth that after consecration the body and blood of Christ are corporally present, and that the evil as well as the faithful do really receive that body and blood. But the courageous lady could not be prevailed on to subscribe in any other way than, "I, Anne Askew, do believe this, if God's word do agree to the same, and the true catholic Church." Bonner upon this burst into a fit of frantic rage; but after remanding her again to prison, on the intercession of her friends, he pretended to relent, and at last agreed to discharge her on providing sureties for her appearance. With a malignity, however, which it is not easy strongly enough to characterise, he took care to insert in his register that she had unreservedly signed the paper which he drew up.

The martyr was not long at liberty. Being again apprehended, she was several times examined before the council at Greenwich, where she witnessed a good confession. Gardiner, the bishop of Winchester, called her a parrot, and coarsely told her she would be burnt. She had searched the Scriptures, she replied, but could never find that either Christ or his apostles put any creature to death; and God, she well knew, would laugh all their threatenings to scorn. Much pains were taken to induce her to recant, and several of the nobility came to her in private to persuade her, but in vain; she firmly told them that it was a shame for them to counsel contrary to their knowledge. At last,

having been sent to Newgate, she was condemned; and then she wrote a brief confession of her faith, which she begged the lord chancellor to lay before the king. This paper is as follows:—

“My faith, briefly written to the king's grace.

“I, Anne Askew, of good memory, although God hath given me the bread of adversity and the water of trouble, yet not so much as my sins have deserved, desire this to be known unto your grace, that forasmuch as I am by the law condemned for an evil-doer, here I take heaven and earth to record that I shall die in my innocency. And according to that I have said first and will say last, I utterly abhor and detest all heresies. And as concerning the supper of the Lord, I believe so much as Christ hath said therein, which he confirmed with his most blessed blood. I believe so much as he willed me to follow, and believe so much as the catholic Church of him doth teach. For I will not forsake the commandment of his holy lips. But look what God hath charged me with his mouth, that have I shut up in my heart. And thus briefly I end for lack of learning.

ANNE ASKEW.”

After this, Shaxton, who had been bishop of Salisbury, and had favoured the reformation, but apostatised to save his life, was sent to her to advise her to recant, as he had done. But she charged home his inconstancy upon him, and warned him that it had been better for him never to have been born. And then a cruel punishment was inflicted on her, unparalleled even in those miserable times. For it being suspected that several ladies of the court were of the same opinions, and that Anne Askew was in their confidence, the persecutors resolved to force her to accuse them. But little did they know the noble spirit with which they had to deal. They carried her to the Tower, and questioned her about the Duchess of Suffolk, the Countesses of Sussex and Hertford, and others. But all she would confess was, that while she was destitute and in prison some charitable friends had sent her money; and that the servant had told her that some of it came from Lady Hertford and Lady Denny. Then they ordered her to the rack. And the lieutenant of the Tower led her down into a dungeon, and commanded his gaoler to put her upon it. And when he was about to take her off, the lord-chancellor, Wriothesley, and Mr. Rich, who were present, enraged that she would confess nothing, desired the lieutenant to torment her more. The milk of human kindness was not quite dried up in his heart, and he refused. And then the chancellor and Rich, throwing off their gowns, and grievously threatening the lieutenant, did with their own hands unmercifully rack this delicate woman. First, indeed, they demanded if she were with child. “Ye shall not need to spare for that,” said she, “but do your wills upon me.” And so, quietly and patiently praying unto the Lord, she abode their tyranny till her bones and joints were almost plucked asunder. After she was loosed, the chancellor argued with her two long hours, as she sat upon the floor, persuading her to leave her opinion. “But my Lord God,” said the poor victim, “I thank his everlasting goodness, gave me grace to persevere, and will do, I hope, to the very end.” It is said that the king was displeased at the severity which had been used towards her; but mercy never touched that tyrant's heart, and he left her to her fate.

Before she suffered, Anne Askew drew up a confession more explicit than that which she had sent to Henry. It breathes a beautiful spirit.

“I, Anne Askew, of good memory, although my merciful Father hath given me the bread of adversity and the water of trouble, yet not so much as my sins have deserved, do confess myself here a sinner before the throne of his heavenly majesty, desiring his forgiveness and mercy. And forasmuch as I am by the law unrighteously condemned for an evil-doer concerning opinions, I take the same most merciful God

of mine, which hath made both heaven and earth, to record, that I hold no opinions contrary to his most holy word. And I trust in my merciful Lord, which is the Giver of all grace, that he will graciously assist me against all evil opinions which are contrary to his blessed verity. For I take him to witness, that I have done and will, unto my life's end, utterly abhor them to the uttermost of my power. But this is the heresy which they report me to hold, that after the priest hath spoken the words of consecration, there remaineth bread still. They both say and also teach it for a necessary article of faith, that after these words be once spoken, there remaineth no bread, but even the self-same body that hung upon the cross on Good Friday, both flesh, blood, and bone. To this belief of theirs, say I, Nay. For then were our common creed false, which saith, that he sitteth on the right hand of God the Father Almighty, and from thence shall come to judge the quick and the dead. Lo, this is the heresy that I hold, and for it must suffer the death. But as touching the holy and blessed supper of the Lord, I believe it to be a most necessary remembrance of his glorious sufferings and death. Moreover, I believe as much therein as my eternal and only Redeemer Jesus Christ would I should believe. Finally; I believe all those Scriptures to be true which he hath confirmed with his most precious blood. Yea, and as St. Paul saith, those Scriptures are sufficient for our learning and salvation that Christ hath left here with us; so that I believe we need no unwritten verities to rule his Church with. Therefore look what he hath said unto me with his own mouth in his holy Gospel, that I have, with God's grace, closed up in my heart; and my full trust is (as David says), that it shall be a lantern to my footsteps (Ps. xxviii). There be some that do say that I deny the eucharist or sacrament of thanksgiving; but those people do untruly report of me. For I both say and believe it, that if it were ordered like as Christ instituted it and left it, a most singular comfort it were unto us all. But as concerning your mass as it is now used in our days, I do say and believe it to be the most abominable idol that is in the world. For my God will not be eaten with teeth, neither yet dieth he again. And upon these words that I have now spoken will I suffer death.”

She made also a prayer: “O Lord, I have more enemies now than there be hairs on my head; yet, Lord, let them never overcome me with vain words, but fight thou, Lord, in my stead, for on thee cast I my care. With all the spite they can imagine, they fall upon me, which am thy poor creature. Yet, sweet Lord, let me not set by them which are against me; for in thee is my whole delight. And, Lord, I heartily desire of thee, that thou wilt of thy most merciful goodness forgive them that violence which they do and have done unto me. Open, also, thou their blind hearts, that they may hereafter do that thing in thy sight which is only acceptable before thee, and to set forth thy verity aright, without all vain fantasy of sinful men. So be it, O Lord, so be it.

By me, ANNE ASKEW.”

Such was the Christian constancy and meekness of this devoted saint, who, as she had to follow her Saviour in the endurance of suffering, followed him also in imploring forgiveness for those that shed her blood.

The last scene was now at hand; and now was the cruelty of the persecutors publicly manifested. For so dreadfully had the rack torn and mangled Anne Askew's limbs that she could not walk, and was therefore carried to Smithfield in a chair, and held up there between two sergeants, but preserving to the last an angel's countenance and a smiling face. There were some other victims to be executed with her—Belenian, a priest; Lascelles, a gentleman of the court; and Adams, a tailor. These men were content to follow her, and were cheered and comforted by her

exhortations and example. And when she was tied with a chain to the stake, and the faggots were placed about her, the wretched Shaxton, having been appointed to preach, began his sermon. It is scarcely possible to believe that the apostate did not feel some remorse as he looked upon the noble victim before him, and heard her unflinching voice with holy zeal reprove him for the evil doctrines he set forth. A number of the council were present, in a raised seat just under St. Bartholomew's Church, to witness the spectacle. And ere the fire was applied, the chancellor produced her pardon, ready sealed, if she would recant. But she would not even look upon it; she came not thither, she said, to deny her Lord and Master. Her three companions likewise refused the proffered deliverance. And then the lord mayor gave the fatal word, *fiat justitia*—"let justice be done." At this moment it happened that there was a thunder-clap and a gentle fall of rain. "Methought," said an eye-witness, "methought it seemed that the angels in heaven rejoiced to receive their souls into bliss whose bodies their popish tormentors cast into the fire as not worthy to live." S.

The Cabinet.

HUMILITY.—Humility is the great ornament and jewel of the Christian religion. "Learn of me; for I am meek and humble; and ye shall find rest unto your souls." Let thy face, like Moses's, shine to others; but make no looking-glasses for thyself.—*Bp. Jeremy Taylor.*

THE BURIAL SERVICE.—"Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." How well and how wisely does our Church appropriate this striking declaration of the Saviour, when she places it at the opening of the burial service! When you are called to follow to the grave the remains of some dear friend, your mind filled with committing the departed to its kindred clay; your recollection dwelling with painful intensity upon the last solemn scene, upon the perishing nature of all worldly relationships, every sight and every sound connected with this sad ceremony tending only to increase your grief and sink you deeper in the dust,—you are met at the very entrance of the abodes of death by this encouraging declaration, "I am the resurrection and the life, saith the Lord." The very first words which greet you here are well calculated to banish despondency, and to reanimate hope; they are worthy of the house of God and of the gate of heaven; they speak no more of death and of the sepulchre, but of life and the resurrection; they call back your wandering affections from the poor helpless tenement before you, the mere wreck of what you once have loved, and carry them forward to the scene where, if he have died a child of God, he is now arrayed in light, partaking of all the unutterable happiness of the blessed. Nay, they do more; they carry you from the thoughts of death and its fearful ravages to Him who has robbed it of its sting, and the grave of its victory; they transport you at once to the side of that Saviour who is "the resurrection and the life," who, when your own "heart and flesh shall fail you, will be the strength of your heart, and your portion for ever." "Believest thou this?" said our Lord to his sorrowing disciple: "she saith unto him, Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world." Here was the perfecting of her faith: not Peter himself, in the hour when he received that great and blessed commendation which marked his confession of faith as the rock on which the Saviour should build his imperishable Church, evinced a stronger or a more accurate belief in Jesus of Naza-

reth than was manifested in that brief sentence.—*Rev. Henry Blunt.*

TESTS OF SINCERITY.—If in our privacy, when there is no witness but God and ourselves, we are careful then to abstain from sin, as well as in the sight of men; if, when nobody but God shall see it, and know it, we are willing to do a good work, as well as if all the world should know it,—when there is none but God and us, then to be afraid of sin, and careful of good duties, is a sign we fear God in truth and sincerity, and not in hypocrisy.—*Joseph Mede.*

THE TONGUE.—Give your tongue to be governed by wisdom and piety; let it not be as a thorny bush, pricking and hurting those that are about you, nor altogether a barren tree, yielding nothing; but a fruitful tree—a "tree of life to your neighbour," as Solomon calls the tongue of the righteous. And let your heart be possessed with those two excellent graces, humility and charity; then will your tongue not be in danger of hurting your neighbour.—*Abp. Leighton.*

INTERCOURSE WITH THE WORLD.—No countenance is afforded by our Saviour's example for separating Christians from the great body of mankind as an insulated sect. The prayer of our Lord for his followers was, that they should be filled with grace to withstand temptation; not that they should be abstracted from a state of trial. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." On the other hand, they are as clearly warned that they "must come out of the world, and not be conformed to it;" that "the friendship of the world is enmity with God;" and that "what is born of God overcometh the world." With these texts before him, he would be presumptuously who entered into the scenes of mixed life as into a friendly country, where every thing was to be enjoyed without restraint or caution.—*Bishop Sumner's Ministerial Character of Christ.*

TRUE RELIGION.—"Her ways are ways of pleasantness, and all her paths are peace." Are there no bitters in true religion? doubtless there are; but they spring not from religion, but from self.—*Howells.*

Poetry.

FOR EASTER EVE.*

IN the garden's sealed cave,
Swath'd and shrouded for the grave,
Lay this day the form of Him
Whom enthroned seraphim

Worship through heaven's boundless sphere;
While his spotless soul was gone
To the realms unseen, unknown,
There to prophets, patriarchs, sages,
Elder-born of earliest ages,
As their Saviour to appear.

But a voice divine hath shewn
He was God's most Holy One—
On him corruption might not prey,
His soul in hades could not stay:

The debt is paid, the curse sustained;
Soul and body reunite,
The riven sepulchre to smite;
O'er the bands of death victorious,
Now, beatified and glorious,
First-fruits of a harvest gained!

Ye who weep o'er friendship's bier,
Ye who death's stern summons fear,

* See the Epistle and Gospel.

See the Roman guard o'erthrown,
 See removed the sealed stone,
 And the holy pris'n'er free;
 Then recall what Jesus said
 To Bethany's afflicted maid: *
 "Mark my words! The true believer
 "Never dies, but lives for ever!"
 Lord! increase our faith in thee.

Mrs. West.

FOR EASTER DAY.

(For the Church of England Magazine.)

Loud the anthems peal on high,
 Heaven is fill'd with melody;
 Angels wake the golden string,
 And the Saviour's triumph sing—
 This the burden of their lay,
 "Jesus Christ is ris'n to-day."

Yes! the Conqueror forth is come
 With the trophies of the tomb;
 No longer could the grave detain him—
 Death was powerless to enchain him—
 Glorious was the victory,
 Now achiev'd by Deity.

Thoughtless mortal, can it be
 That this day is nought to thee?
 Can'st thou angel-voices hear,
 And refuse thy part to bear
 With the heavenly choirs above?
 Yield thy song, and shew thy love.

Know'st thou not it was for thee
 Jesus bled on Calvary?
 So by rising from the grave,
 Mighty to redeem and save,
 Slave, he has thy freedom bought—
 Captive, thy deliverance wrought.

Prey to death, he has crush'd thy foe,
 Nor would let thy overthrow;
 Outcast, he has brought thee home—
 Yes! by bursting from the tomb,
 As by dying on the tree,
 Mortal, know it was for thee.

H. L.

Miscellaneous.

MEMORY.—We all know what a power there is in memory, when made to array, before the guilty, days and scenes of comparative innocence. It is with an absolutely crushing might that the remembrance of the years and home of his boyhood will come upon the criminal, when brought to a pause in his career of misdoing, and perhaps about to suffer its penalties. If we knew his early history, and it would bear us out in the attempt, we should make it our business to set before him the scenery of his native village, the cottage where he was born, the school to which he was sent, the church where he first heard the Gospel preached; and we should call to his recollection the father and the mother, long since gathered to their rest, who made him kneel down night and morning, and who instructed him out of the Bible, and who warned him, even with tears, against evil ways and evil companions. We should remind him how peacefully his days then glided away; with how much of happiness he was blessed in possession, how much of hope in prospect. And he may be now a hardened

and desperate man: but we will never believe that, as his young days were thus passing before him, and the reverend forms of his parents come back from the grave, and the trees that grew round his birth-place waved over him their foliage, and he saw himself once more as he was in early life, when he knew crime but by name, and knew it only to abhor—we will never believe that he could be proof against this mustering of the past: he might be proof against invective, proof against reproach, proof against remonstrance; but when we brought memory to bear upon him, and bade it people itself with all the imagery of youth, we believe that, for the moment at least, the obdurate being would be subdued, and a sudden gush of tears prove that we had opened a long sealed-up fountain.—*Rev. H. Melvill.*

THE VAUDOIS.—There seems to be a strong presumption in favour of the belief that the people of the valleys of Piedmont, known by the name of the Vaudois, or Waldenses, had preserved from a very early period a far purer faith than that which was possessed by the great body of Christendom. The history of this subalpine Protestantism is indeed enveloped in such deep obscurity, that any attempt to investigate it would far exceed the limits or the design of the present work. We cannot, however, reflect without wonder and delight upon one precious document of unquestionable authenticity, which may be regarded as a confession of the faith of these people in the twelfth century. The relic in question is an ancient poem, called, "The Noble Lesson," containing a metrical abridgment of the history and doctrine of the Old and New Testament, in the original language of the country, and evidently compiled for the purpose of perpetuating among the people the principles of sound belief. It is beyond all doubt, that the essential doctrines and principles of our reformation will be found in this religious formulary, which concludes with an exposure of the gross errors of the papacy, the simony of the priesthood, masses, and prayers for the dead, the impostures of absolution, and the abuses of the power of the keys. From that time to the present, the same opinions have been inflexibly maintained by these simple mountaineers, who have borne a perpetual and heroic testimony to the faith of their fathers, in the midst of the most merciless and appalling persecutions. The extent and antiquity of the Waldensian perversion is a subject of perpetual complaint with the papal authorities of the twelfth and thirteenth centuries; and if to this consideration we add the traditions uniformly prevalent among the uncorrupted shepherds, their own confident claims of immemorial purity in faith and doctrine, their obscure and solitary abodes, and their remoteness from the scene of pontifical splendours and despotism, we shall find but little difficulty in the surmise that the valleys of Piedmont may from primitive, perhaps from apostolic times, have witnessed a more undefiled profession and practice of the Gospel than can easily be found among the more degenerate communities of Christian Europe. To myself, I confess the probability appears to be, not that the Vaudois shook off the superstitions of the Romish Church, but rather that they had never put them on; and that when the hand of power was stretched forth to force the spotted garment upon them, they revolted at the oppression, and at length recorded their protest against it, in the form of that immortal lesson, which to this day may be regarded as their spiritual petition of right.—*Rev. C. W. Le Bas.*

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

* John, xi. 26.

THE
Church of England Magazine.

UNDER THE
 SUPERINTENDENCE
 OF CLERGYMEN



OF THE UNITED
 CHURCH OF ENGLAND
 AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 100.

APRIL 21, 1838.

PRICE 1½d.

BENEFIT-SOCIETIES.*

EVERY plan which can be adopted for the amelioration of the condition of the lower orders of the community deserves the cordial support of the Christian; and, although it will be his great object to impart to them sound scriptural knowledge, and to impress upon their hearts the vital importance of a practical acquaintance with Gospel truth, he will not be unmindful of their temporal necessities, and will gladly co-operate in every good work which may have a tendency to add to their comfort and respectability. However wise, politic, and just, it may be, and consonant with the law of Christian charity, that a legal subsistence should be provided for the poor who are unable to minister to their own support, and whatever opinions may be formed relative to the late alteration in the poor-law system of the country,—no reasonable doubt can be entertained that the most effectual plan to render the labouring classes industrious, sober, and frugal, is to induce them as much as possible to rest on their own exertions, and to provide for their own necessities; and that the moment a family becomes dependent on parochial relief it sinks in the scale of society. He who enables the poor man to gain a certain sum by honest industry, confers a far greater benefit upon him than were he to present him with the same sum, or a far greater, as a gift.

The institution of benefit-societies, by

* Those who wish to enter fully into the subject will find ample information, with rules, and tables, and every direction necessary for the formation of such institutions, in "The Constitution of Friendly Societies upon legal and scientific principles," &c. &c. By the Rev. John Thomas Becher, M.A., &c. London, Simpkin and Marshall.

which a certain sum of money, and sometimes gratuitous medical aid, are provided for the member during a period of sickness, and in certain cases a sum paid to his family at his decease, to defray the funeral expenses, and otherwise to aid the survivors,—has been attended with incalculable benefit. They have contributed, not only to the labouring man's comfort when unable to work, but they have enabled his family to be independent of parochial relief. They have thus not only tended to minister to the sick man's bodily necessities, but have comforted his mind with the reflection, that those dependent upon him are not destitute of necessities, and not compelled to place themselves in the situation of paupers, which must always be painful to a man of a right spirit. The country abounds with hospitals, indeed, for the reception of the sick, and where their cases are attended to generally by medical men of eminence; and such institutions deserve the warmest support of every friend of humanity: but while the patient is a patient there, the family at home may be destitute. The hand of private beneficence is seldom altogether closed; still, the honest industrious mechanic or labourer will feel it a bounden duty to provide against a season of need; and while he will gratefully seek the aid which a public infirmary provides, should it be necessary, and not feel too proud to accept gratefully that which the liberal hand may bestow cheerfully, he will yet make it a point of duty, by a small saving in the day of health, to provide against a day of sickness—a day grievous enough, even when there are ample means for its alleviation. It is impossible, indeed, to enter into the details

of such benefit-societies, the rules of which, of course, vary according to circumstances and localities; but, as a general principle, it may be laid down that it is absolutely incumbent on the father of a family especially, on whose health and labour that family mainly depends for support, to make a small weekly sacrifice from his wages, to insure the privileges which such societies afford; and the friends of the labouring classes will not fail to bring the subject before them in its true and proper light, and to enforce it upon their serious consideration; and more especially is it incumbent on the clergy to give their warmest support to such institutions, and to use their endeavour that they shall not be abused.

That benefit-societies should be conducted respectably, and in a manner most likely to add to the comfort of its members—it is assumed that the rules are clearly laid down, and that the society is enrolled according to act of parliament,—they ought as much as possible to be founded on Christian principles. The members should regard themselves as bound to each other by the ties of a holy fellowship; as called upon to bear one another's burdens, to seek to alleviate to the utmost of their power each other's distresses, and to view themselves as bound, not only by the rules of their society, but by the law of Christian love, to minister to each other's wants. Those societies which have been carried on in a Christian spirit, at the periodical meetings of which, for instance, prayer has been offered, and a portion of Scripture read, have generally been found most beneficial. This exercise is calculated to cherish mutual feelings of good-will. The meetings should never be held on the Sabbath, as is sometimes the case. There is, indeed, a connexion between their proceedings and works of mercy, but such meetings have a tendency to desecrate God's holy day. The thoughts are necessarily distracted from its more immediate duties and observances, and the frame of mind which every one should aim to possess is by no means cherished and furthered.

As an invariable rule, the meetings of such societies should *never* take place at a public-house. The mischief arising from this too common custom is incalculable; the evil habits which may be there imbibed may far more than counterbalance the good accruing from membership. Many have traced the first tendency to frequent such places from having gone there on the business of a club; and the publican, generally speaking, fails not to make a rich harvest by the money expended for liquors, which, had it been added to the common stock, would have

materially enhanced its funds. In some societies, it is usual for a certain portion of drink to be allotted to each member of the club, by way of remunerating the publican for the use of the room for meeting, and other expenses. Suppose the society to consist of a hundred members, for instance, for each of whom a certain portion of refreshment is provided, perhaps not more than can be taken with the strictest propriety; not more, probably, than thirty members attend—the same quantity is placed on the table as if the whole were present, and intoxication, with its concomitant evils, is too frequently the consequence.* It is of great importance, moreover, that those called to fill the office of stewards in such societies should be men of strict integrity of character, of a kind and charitable disposition, able to manage the pecuniary affairs, and willing to investigate the true state of those who may be on the sick-list. Attention to this point is essential to the right governance of the society; it will serve to detect imposition, and inspire confidence in the minds of the members. By attention to these particulars, many evils may be prevented, and the greatest good obtained from the institution.

In his intercourse with those whose families are entirely dependent upon their exertions, whether mental or corporeal—and societies, founded on just and equitable principles, are to be found suited to the peculiar circumstances of persons of various classes,—the Christian philanthropist will not fail to urge the necessity of providing against a season of sickness, by enrolment in such institutions. He will remind those who may be heedless on the subject, that the inestimable blessing of health is precarious,—that, in a moment when it is least expected, the halest and heartiest may be stretched on a bed of weakness and languishing—that the miseries of sickness will be grievously enhanced when penury is their concomitant—and that the mind of the sufferer cannot fail to be oppressed, when there is a conviction that this visitation has plunged in want those most dear to him. The various arguments adduced as to the propriety of life-insurance; in a former essay,† apply with equal force to benefit-societies.

In adverting to the subject of benefit-societies, especially for the lower orders, and

* Some respectable members of a benefit society lately called upon the writer, and stated their determination, on religious grounds, of withdrawing from their club, because the meetings were held at a public-house, and generally ended in scenes of dissipation; for the worthless remained behind after the business of the society was closed, and those members who absented themselves were compelled to pay for what tended only to inebriate those who habitually attended with the view of getting an extra quantity to drink. In some clubs, the money spent in this way has amounted to full fifteen per cent on the sum deposited.

† Nov. 4th, 1837.

the practical good resulting from their institution, the writer of this paper cannot resist seeking to impress the minds of his brethren in the ministry, especially those whose incomes are small, and who may have families dependent upon them, with a sense of the vast advantages afforded by the Clergy Mutual Assurance Society, which, similar in many respects to benefit-societies among the lower orders, provides, at a very moderate annual premium, such a sum weekly, in the time of sickness, according to the amount of premium paid, as may enable the member to procure assistance for his duty, besides other necessities for such a season of affliction. To a clergyman of limited income—and many such there are, with stipends scarcely greater than the wages of a superior mechanic,—the season of sickness is often peculiarly trying. It has been the painful experience of the writer to witness this on more than one occasion; and the appeals made for the relief of such cases, through the medium of the public press, testify that they are not rare. Out of a scanty income, barely sufficient to meet the ordinary expenses of a season of health, how are the necessities of the hour of sickness to be provided for? How is a substitute to be obtained in long-protracted illness? For a season, indeed, clerical friends may be willing to render their aid; but in protracted cases of sickness, this ceases to be offered, because it cannot be granted. And yet the service of the sanctuary must not be neglected; the flock must not be permitted to starve, because there is no one to feed it—to wander, because there is no one to guide it to wholesome pasture. Often, indeed, does the case occur, of a clergyman labouring far beyond his strength, Sabbath after Sabbath, in the duties of his calling; in the pulpit when he should be in bed; and whose only hope of recovery is entire cessation from duty for a season, but who has not the means of providing a substitute.†

The institution referred to provides against such an emergency. It partakes in no one particular of the character of a charitable institution. No one feature of its constitution is at all of a charitable cast. It is a clerical benefit society, for the mutual assistance of its members in time of sickness, among whom all ought to enrol themselves who feel convinced that such a season would be to them one of severe pecuniary distress, and

who would be unwilling to apply for pecuniary aid to societies of a charitable character. If it be the duty of a clergyman to afford the best advice to his parishioners on subjects of temporal as well as of eternal moment, and to point out the most effectual method for securing a competent provision for themselves and their families, it is no less his duty to attend to his own domestic affairs. He is, indeed, not to be too anxious—for the morrow, or suffer himself to be entangled with the things of this life. He is to go on cheerfully in his holy calling, trusting that the Master whom he serves will not suffer him to lack any thing that is absolutely needful: still, he is required to act prudently, and to provide against a time of need. He is to take care that no worldly embarrassments mar his ministerial usefulness, and that his circumstances be not such as to press heavily on those with whom he is connected by the closest ties.

The existence of the institution here referred to may be unknown to many of the clerical readers of this publication, and these few remarks are offered in the hope that they may be instrumental in directing to further inquiry into the subject. The other benefits which the clergy may derive from it are important to themselves and their families, but cannot be here enumerated. They are of a character totally distinct from those afforded by any other insurance-office; the writer feels no hesitation, therefore, in directing the attention of his brethren to this particular institution. Health is, indeed, an inestimable blessing, and to no one more than to the assiduous labourer in the Lord's vineyard: our lives are in His hand to whom belong the issues of life and of death; we know not what may be the events of a single hour. It is surely the part of the wise man to take heed that, should the burden of sickness press heavily upon him, it may not be increased by those miseries which are the inseparable concomitants of destitution, and which, at such a moment, are felt with increased intenseness. T.

Biography.

THE LIFE OF RICHARD COX, D.D., BISHOP OF ELY.*

THE subject of this memoir was born at Whaddon, in Buckinghamshire, in the year 1499. His parents were humble, but gave him the best education which they could command, at the small priory of Snelshall, in the parish of Whaddon. He was afterwards sent to Eton school; and thence, in process of time, elected to a scholarship at King's College, Cambridge, of which he subsequently became a fellow. That same year, 1519, he took his degree of bachelor of arts; and being distinguished for his piety and learning, he was one of those whom Cardinal Wolsey invited to Oxford to

* To the honour of the medical profession, it should be stated, that the writer has invariably found the utmost liberality testified to the more necessitous of the clergy in times of sickness. It has been his privilege to witness on many occasions the most scrupulous attention to the case, and the most liberal supply of all necessary medicines, when no charge was made, and all offered remuneration most positively refused.

† The correspondence of the Society for the Relief of Poor Pious Clergymen, and of the Pastoral-Aid Society, too abundantly prove this melancholy fact.

* See "Biographia Britannica;" and "Biographia Evangelica," by Rev. Erasmus Middleton.

fill his new foundation of Cardinal College, which no longer exists under that name, having been absorbed into Christ Church. He was preferred to be one of the junior canons of that college; and on the 7th of December, 1525, was incorporated bachelor of arts at Oxford, as he stood at Cambridge. In the following February, having performed the probationary exercises, he was admitted to the degree of master of arts on the 2d of July, 1526. He was held to be one of the first scholars of the day; and his poetical compositions in particular were pronounced by the best judges to be excellent. His piety and virtue were not inferior to his learning, and commanded the respect of all impartial persons. But shewing himself averse to many of the popish superstitions, and declaring himself freely for some of Luther's opinions, he incurred the displeasure of the governors of the university, who stripped him of his preferment, and threw him into prison on suspicion of heresy. When he was released from his confinement, he left Oxford; and some time after, was chosen master of Eton school, which was observed remarkably to flourish under his vigilant and industrious care. In 1537 he commenced doctor in divinity at Cambridge; and on the 4th of December, 1540, was made Archdeacon of Ely; as he was also appointed, in 1541, the first prebendary in the first stall of the same cathedral, upon the new founding of it by King Henry VIII. In 1542 he was presented by the same king to the prebend of Sutton with Buckingham, in the church of Lincoln, and installed the 11th of June in that year; this latter preferment he surrendered in 1547.

In the year 1543 he supplicated the University of Oxford, that he might take his rank among the doctors of divinity there; which was unusual, because he was not at that time incorporated into that university as doctor in divinity; nor was he so until June 1545. When a design was formed of converting the collegiate church of Southwell into a bishopric, Dr. Cox was nominated bishop of it. On the 8th of January, 1544, he was made the second dean of the new-erected cathedral of Osney, near Oxford; and in 1546, when that see was translated to Christ Church, he was also made dean there. These promotions he obtained by the interest of Archbishop Cranmer and Bishop Goodrick, to the latter of whom he had been chaplain; and, by their recommendation, he was chosen tutor to the young prince Edward, whom he instructed with great care in the true principles of religion, and formed his tender mind to an early sense of his duty, both as a Christian and a king. On that prince's accession to the throne, he became a great favourite at court, and was made a privy-counsellor, and the king's almoner. The 21st of May, 1547, he was elected chancellor of the University of Oxford; the following year he was made canon of Windsor; and the next year, 1549, he was made dean of Westminster.

It was about this time that he was appointed one of the commissioners to visit the University of Oxford; an office which (if we may believe the ancient historian Anthony Wood) he much abused. He tells us, that "Cox was the first who brought his wife into college, and not only permitted canons, and heads of houses and halls to marry, but suffered idle huswives and bawling children to enter each house. But what is most to the discredit of Cox, was his unwearied diligence in destroying the ancient MSS. and other books in the public and private libraries in Oxford." Another writer (Forrest), in his life of Catharine, gives us Cox's character in the most odious colours. The account he gives is very long; but he thus speaks of the destruction at Christ Church:

"Hee robbed the church of Frydswis (I say),
Of chalyces, crosses, candylstycks, with all
Of sylver and gylte, both precious and gaye,
With the coapis of tyssure, and many a rich pall,
Dedycat to God above eternall.

And other collegis may him well curse,
For thoro we hym they are farre yeat the wursse."

"Of the various beautiful MSS. in Duke Humphrey's library, one specimen only has escaped the ravages of these monsters; this is a superb folio of Valerius Maximus, written in the duke's age, and probably purposely for him. The mischief committed at this time can scarcely be conceived. I have seen several fine old chronicles and volumes of miscellaneous literature mutilated because the illuminations were supposed, by the reforming visitors, to represent popes and saints, when they were really intended for the portraits of kings and warriors; nay, some were absolutely mathematical figures! The malice of these barbarians was only equalled by their ignorance." This is strong and angry language; in some measure, perhaps, justified by the want of discrimination which Cox and his associates in the commission might have shewn in their work of destruction; but which we may learn to excuse, knowing that what they did proceeded from their zeal against every thing that savoured of popery.

In 1550 Cox was ordered to go down into Sussex, to endeavour, by his learned and convincing sermons, to quiet the minds of the people, who had been disturbed by the factious preaching of Day, bishop of Chichester, a violent papist. When the design of reforming the canon law was in agitation, he was appointed one of the commissioners. Both in this, and the former reign, when an act passed for giving all chantries, colleges, &c., to the king, through Dr. Cox's powerful intercession, the colleges in both universities were excepted out of that act.

A reverse of circumstances soon occurred to Cox: the accession of Mary brought with it troubles and persecutions, in which he was a sharer. Soon after she had come to the crown, he was deprived of all his preferments; and the man who had for a series of years stepped from one dignity to another in rapid succession, now found himself shut up in the Marshalsea prison. From this bondage, indeed, he was soon released; but as he plainly foresaw that deadly persecution was coming on, he resolved to quit the realm, and withdraw to some place where he might enjoy, unmolested, the exercise of his religion, according to the form established in the reign of king Edward. The first place to which he went was Strasburg, in Germany, where he heard with great concern of the rash proceedings of some of the English exiles at Frankfort, who had thrown aside the English liturgy, and set up a form of their own, framed after the French and Geneva models, of which we have this account:—"After having perused the English liturgy, it was concluded amongst them that the answering aloud after the minister should not be used; the litany, surplice, and many other things also omitted, because in the reformed Churches abroad such things would seem more than strange. It was farther agreed upon, that the minister, in the room of the English confession, should use another, both of more effect, and also framed according to the state and time. And the same ended, the people to sing a psalm in metre in a plain tune, as was and is accustomed in the French, Dutch, Italian, Spanish, and Scottish Churches. That done, the minister to pray for the assistance of God's holy Spirit, and so to proceed to the sermon. After the sermon, a general prayer for all estates, and for England, was also devised: at the end of which prayer was joined the Lord's prayer, and a rehearsal of the articles of the belief; which ended, the people to sing another psalm as afore. Then the minister pronouncing this blessing, The peace of God, &c., or some other of like effect, the people to depart. And, as touching the ministration of the sacraments, sundry things were also by common consent omitted, as superstitious and superfluous." This hasty change was a source of deep grief to the

martyrs at home in their prisons. But it was speedily remedied. On arriving at Frankfort, Dr. Cox acted with great spirit in resisting the new plans of the exiles there, and was finally successful in restoring the use of the English book.

After the death of queen Mary, he returned to England, and was one of those divines who were appointed to revise the liturgy; and when a disputation was to be held at Westminster between eight papists and eight of the reformed clergy, he was one of the chief champions on the Protestants' side. He preached before queen Elizabeth in Lent; and in his sermon at the opening of parliament, he exhorted them, in the most affecting terms, to restore religion to its primitive purity. The queen was so much pleased with his discourses, and with the zeal he had shewn in support of the English liturgy at Frankfort, that she nominated him to the bishopric of Norwich; but, her mind altering, she preferred him to the see of Ely, in the room of Dr. Thirlby, who was deprived: his appointment to this bishopric was in July 1559. Just about that time he joined with Dr. Parker, archbishop of Canterbury elect, and the bishops elect of London, Chichester, and Hereford, in a petition to the queen, against an act lately passed for the alienating and exchanging the lands and revenues of the bishops. By arguments taken from Scripture and reason, he proved that it was unlawful; and shewed that both church and state would be damaged, should the act be enforced. This was a strong proof of his integrity, as he could not but know that such a proposal would expose him to the hazard of losing her majesty's favour. A like sense of duty led him to oppose the queen in her determination to retain the crucifix and lights on the communion-table of the royal chapel, as well as in his defence of the lawfulness of the marriage of the clergy, to which she was always an enemy. He was a great patron of all learned men whom he found well affected to the Church; and shewed a singular esteem for Dr. Whitgift, afterwards archbishop of Canterbury, whom he made his chaplain, and to whom he gave the rectory of Teversham, in Cambridgeshire, and a prebend in Ely Cathedral. He exerted himself greatly to get a body of ecclesiastical laws established by authority of parliament; but he failed, most probably because they were thought to intrench too much upon the prerogatives of the crown and the authority of the civil courts. This body of laws was the book entitled "*Reformatio Legum Ecclesiasticarum*," compiled by order of King Henry VIII. and Edward VI. out of the canon and civil law; for which work thirty-two persons were commissioned, but Archbishop Crammer was the principal; and it was translated into elegant Latin by Sir John Cheke, and Dr. Haddon, Regius Professor of civil law in the University of Cambridge. It was first published in 1571, and again in 1640.

He continued to resist all attempts to change the discipline and rites of the established Church, manifesting the same unalterable attachment thereto as he had done at Frankfort. Finding that the enemies of the Church, instead of behaving themselves temperately, grew more audacious, reviling Church and bishops in scurrilous libels, he wrote to Archbishop Parker to reclaim or punish them, relying on the blessing of God in his efforts to free the Church from such dangerous attempts, and to establish uniformity. The privy-council would have screened the Puritans from punishment; upon which Bishop Cox wrote a bold letter to the Lord Treasurer Burleigh, expostulating with the council for meddling with Church affairs, which, he said, ought to be settled by the bishops: he recommended them to keep within their own sphere; and said he would appeal to the queen if they continued to meddle with things that did not belong to them.

Some have blamed him for giving up several manors and other estates belonging to the see; but he rather deserves praise for not yielding up more; solicitations and attacks having been employed to induce him so to do. In the year 1574 and 1575 Sir Christopher Hatton, a noted favourite of the queen, tried to wrest Ely House, in Holborn, from him; nor would he have preserved it to the see unless he had encountered a long and expensive chancery-suit. Lord North, also, in 1575, attempted to oblige him to give up the manor of Somersham, in Huntingdonshire, and Downham Park. His refusal brought upon him the persecution of Lord North, who joined with some other courtiers to ransack his whole conduct since he came to the see of Ely for charges against him, to get him deprived. He triumphantly replied to these charges, even to the satisfaction of the queen, who had no great liking for him; but, vexed with the malice of North, he wished in 1577 to resign his bishopric; but the queen would not allow. North, however, was not to be foiled: accordingly, he brought three actions against the poor old bishop for felling wood; upon which he again offered to resign, provided he had a yearly pension of two hundred pounds out of his see, and Donnington (the least of five country-houses belonging to Ely bishopric) for his residence during his life. The bishop earnestly entreated the Lord Treasurer Burleigh to obtain the queen's leave that he might resign, which was granted; and accordingly in Feb. 1580, the bishop persisting in his purpose, the forms of resignation were drawn up. But no clergyman of any note could be found to take the bishopric on the base terms on which it was offered of surrendering up the best manors belonging to it. The malice of Lord North was thus effectually defeated; since, all persons rejecting the offer, Bishop Cox retained it till the day of his death, which took place on the 22d of July, 1581, in the eighty-second year of his age. His body was interred in Ely Cathedral, near Bishop Goodrick's monument, under a marble stone, with an inscription, which having been defaced, there are only four verses of it now legible. Bishop Cox was a man of sound judgment and clear understanding; and attained to great perfection in all polite and useful learning. He had every advantage of education; and, improving his privileges, he made great attainments in divine and human literature. He devoted himself chiefly to the study of the holy Scriptures, and made himself master of the original language of the New Testament. He defended the reformed Church vigorously against the papists; and also against the puritans, whose designs he thought as dangerous as those of the papists. He certainly lost the favour of Queen Elizabeth in his later years: "Whether it was for his retiredness," says Antony Wood, "or small hospitality, or the spoil he was said to make of his woods and parks, feeding his family with powdered venison, he was but in little favour with the said queen." And yet (observes a writer, commenting on these words of Wood,) he seems to have complied with her wishes in the alienation of part of the episcopal revenues, for he sold her the manors of Hatfield, Little Hadham, and Kelshall, in Hertfordshire, parting in all with about 700*l.* per annum of the old demesnes, being a third part of the revenues of the bishopric. Several complaints and long accusations were exhibited against him and his wife in 1579 to Queen Elizabeth, upon the above charges of covetousness; but the bishop fully vindicated himself, and shewed that all those complaints were only spiteful calumnies. He is likewise accused of having been of a vindictive spirit, because he dealt severely with the deprived catholics in his custody; and especially for his complaints against Dr. Peckenhams, the last abbot of Westminster. But the bishop's answer is, that "the doctor was a very troublesome guest, and good for nothing; and that his endeavours

to convert him were by order of the court." He procured a new body of statutes for St. John's College, Cambridge, of which, as Bishop of Ely, he was visitor.

His works, chiefly published after his decease, are—"An Oration at the beginning of the Disputation of Dr. Tresham and others with Peter Martyr." He had a great hand in compiling the first Liturgy of the Church of England, and was one of the chief persons employed in the Review of it in 1559. He turned into verse the Lord's Prayer, commonly printed at the end of Sternhold and Hopkins's Psalms. When a new translation of the Bible was made, in the reign of Queen Elizabeth, now commonly known by the name of the Bishops' Bible, the Four Gospels, the Acts of the Apostles, and the Epistle to the Romans, were allotted to him for his portion. He contributed to the "Declaration concerning the Functions and Divine Institution of Bishops and Priests," and to "The Answers to the Queries concerning some abuses of the Mass." He wrote several other things; but the above are his chief performances. D.

THOMAS HOGG.

[Concluded from Number XCVIII.]

FROM the period to which the close of the former paper refers, to the 20th of the month, being much engaged with domestic concerns, I saw but little of him, and do not recollect any particular remark or incident. On the morning of that day I met him creeping along under a vast burden, having previously heard that he had set out on the preceding Monday on a journey to Bristol to procure a fresh stock of wire. There he had nearly expended his little all; and with half a hundred weight of wire upon his back, and three halfpence in his pocket, the sole remains of his scanty fund, he returned on foot to this place. He had been two days on the road, and had passed the intervening night before a coal-pit fire in a neighbouring village. The snow was lying deeply upon the ground; and altogether the scene was desolate beyond description. I was glad once more to see him; and, accosting him, inquired if he were not very tired. "A little, a little," he replied. Then taking off his hat, he asked if he could execute any thing for me. I gave him an order for some trifling articles, which he brought to me on the following Wednesday. He came to my house, where I entered into conversation with him. He repeated many admirable adages, with which his memory appeared to be well stored, and incidentally touched upon the word cleanliness. Immediately I added, "Cleanliness is next to godliness;" and seized the opportunity which I had long wanted, but from fear of wounding his mind hesitated to embrace, to tell him of the absence of that quality in himself. He, with much good nature, replied, "I believe I am substantially clean. I have a clean shirt every week; my business, however, necessarily makes me dirty in my person." "But why do you not dress more tidily, and take more care of yourself? You know that God has given us the comforts of life that we may enjoy them. Cannot you afford yourself these comforts?" "That question," said he, emphatically, but by no means rudely, "you should have set out with. No, sir, I cannot afford myself these comforts."

His long fustian trousers concealed nearly the whole of his foot; but about the instep I thought I perceived considerable inflammation, and made inquiry respecting it. "Oh, it is nothing particular," said he; "it is a little tender." Perceiving that he had a miserable pair of shoes upon his feet, I asked him if he thought he could wear a pair of mine. He said he felt obliged to me for my kind intention, but he would not trouble me. I, however, fetched a pair, and with much persuasion made him accept them.

He expressed himself much gratified; only adding, with his accustomed humility, that they were too good. I mention these circumstances, in themselves trifling, to shew how very different was the conduct of this poor man from what might have been expected from a person in his destitute condition. I am persuaded that it was not apathy or pride, but a far higher principle, that thus had taught him, in "whatever station he was, therewith to be content."

When I visited him the next day, I found him, as usual, working upon his chains. He was sitting—a posture in which he did not often indulge. I requested to look at his foot. With the greatest alarm I found the whole leg, from the foot to the knee, so prodigiously swollen, that he had been obliged to rip up his trousers. It exhibited one continued appearance of black, except where it was distained by bladders and patches of blood. It was only partially protected from the extreme inclemency of the weather by the separated parts of the fustian trousers. He continued to manifest his usual cheerfulness. "I must insist," said I, "upon your allowing something to be done to it. The doctor is expected in the village to-day, and you must see him; I will give orders for him to call in upon you." "That is kind, very kind," he replied. At this moment some ignorant prattler in the shop was exclaiming, in a very vexatious and offensive manner, that he would not have such a leg (taking off his hat) for that full of guineas. The old man looked up somewhat sharply at him, and said, "Nor I, if I could help it." The other, however, proceeded with his canting, when the afflicted creature added, "You only torture me by your observations." I mention this, because it was the only instance approaching to impatience witnessed by those who had the most constant access to him.

I proposed getting a bed for him; for I found that of late he had slept in one corner of the workshop, upon the bare earth, without his clothes, the blanket as usual being wrapped round his shoulders. We wished to have procured him a bed within some habitable abode; but he preferred remaining where he was, and requested us only to provide for him some clean straw. As he seemed fixed to his purpose, we consented to comply with his wish; and after arranging every thing as well as we could for his accommodation, I mentioned my intention of immediately sending him some warm broth, which he declined with his usual answer, "I have had enough—it would be intemperate." I then left him under the care of his worthy friend.

The next morning I was greatly alarmed to find that the swelling and blackness of his leg had increased, and were now extending themselves rapidly towards the vital parts of his body. The blood which had oozed from his wound had literally soaked his straw-bed, and his leg was unprotected from the friction of the straw, and was exposed to the cold air. He was at times delirious, and his whole frame was in a degree convulsed; but he dozed during the greater part of the day. Nothing could exceed this picture of misery! Having attended to his immediate wants, I went up by his side, and gently inquired how he was. From his head being muffled in his blanket, he did not hear me. Mr. S. removed the clothes, and asked, "How are you?" "Happy!" was the reply. "I am truly grieved, my friend," I said, "to see you in this deplorable condition. Are you suffering much pain?" "I am sick," said he, "and very weak." At this moment the arrival of the medical gentleman was announced. I ran to him, and begged that he would come and see this wretched object. He accompanied me back to the workshop, which he had no sooner entered than I perceived by an involuntary gesture that he had not before witnessed many such objects of misery, even in a very extensive country practice. He at once informed me there was but little hope of life. Warm fomentations,

and large doses of bark and port wine, he said, were the only remedies. Of course no time was lost in administering them. I had previously provided a bed in a neighbouring house, and informed the suffering patient of my wish to remove him to it, and my anxiety that he should take the medicines prescribed. He very meekly submitted to all I proposed, saying, that he was willing to take any thing; but, he added, "One night more, and I shall be beyond this world."

The next morning, Saturday, I found him lying in the comfortable bed to which we had carefully removed him the preceding evening, in his usual calm and contented frame of mind—willing to live, but still more willing to die. I cannot describe the dreadful appearance which his whole body now assumed. His leg was again fomented, and he partook of some broth with eagerness; but his dissolution was evidently drawing near. His speech was almost unintelligible; delirium became more frequent; and his hands were often apparently employed in the task to which they had been so long habituated, making links for chains; but, alas, it was a fruitless effort, no wire was now near him, no chains were the result of his labours. By addressing him, you seemed for a moment to recall his mind from its aberrations; and during such intervals he was perfectly collected. His respiration became more and more hurried. Finding that there was scarcely a ray of hope of preserving his life, I gave orders that he should be allowed to remain quite quiet upon his bed, being simply supplied with what sustenance was necessary. After his attendants were gone, I sat down by his bed-side, and said to him, "I am afraid you are very ill; but I trust you have no fears respecting your future happiness, should it please God to summon you to appear before him?" He opened his eyes, and instantly said,

"Fed by his hand, supported by his care,
I scarce can doubt; why then should I despair?"

"Ah, my friend," I rejoined, "what an inconceivable blessing it is: to have the Son of God for our friend!" "It is, it is," said he, in a tone and manner that indicated that he was accustomed to look to God through that divine Mediator; and that he was practically acquainted with the truth of that scriptural declaration, "To them that believe, Christ is precious."

Seeing his spectacles lying upon his pillow, I said, "There are your spectacles; but I do not think they have brought you Bible; I dare say you would like to read it?" "By and by," he replied: "I am pretty well acquainted with its contents."

All his fire had now expended itself. I found him articulate so indistinctly, and he appeared so exhausted, that, after commending him to the protection of his God and Saviour, I took my leave of him. As I was departing, he said, "You have done your duty by me, I can say without flattery."

Alas, poor soul, would that I had thee here again (if that were not to bring thy spirit from the mansions of rest and peace), that I might shew thee how deeply conscious I am of not having done my duty! I pray God to pardon my coldness, my inactivity, my general remissness! Yes, much more would I have done for thy comfort; much more might I have learned for my own. But thou art gone! May the impression which thou hast left upon my mind never be effaced. May I learn also more diligently to work while it is called to-day, since the night cometh, in which no man can work. O, how many opportunities of doing or receiving good do we suffer to pass!

On Sunday morning the knell too well convinced me that my humble friend was no more. I hastened to his chamber; his happy spirit had fled to the bosom of his Maker. He died about two o'clock in the morning, without a sigh. His last word was, in answer to the question, How are you? "Happy"—a happiness built upon a solid foundation; for, notwithstanding his afflictions in this world, the Saviour was his friend, the

Holy Spirit was his comforter, and God was his portion and reward.

I could not avoid adverting in my discourses on that day to the happy circumstances of the departed, who, without a friend, excepting those whom Providence had unexpectedly raised up in his emergency, and without any earthly comforts, had so completely divested himself of every murmur and complaint. Surely nothing but Divine grace could have enabled him thus to triumph in tribulation. It was in the school of Christ that he had thus learned, in whatsoever state he was, therewith to be content.

A very respectable funeral was arranged under the management of the kind friend who at first sheltered him, nor forsook him so long as he continued a tenant of our earth. The corpse was followed by a long train of, I think I may say, very sincere mourners; for though his residence in the village had been short, and his station was very obscure, yet his character wherever he was known conciliated a degree of affection and esteem, which were the more unequivocal, as they were an unbought and perfectly disinterested testimony to virtues which a homely exterior could not conceal nor poverty disgrace.

It has been already mentioned, that this poor man was a regular frequenter of divine worship, and a diligent reader of that holy book which was able to make him wise unto salvation, through faith that is in Christ Jesus.

In an early stage of our acquaintance, I had learned that he had a considerable taste for versification, and that he used occasionally to amuse his leisure hours by composing a poem. My first step, therefore, after his decease was to get possession of his manuscripts, of which I found two books of considerable thickness, which appeared to be duplicates. From them I was confirmed in the opinion, if indeed I needed any farther confirmation than what my own eyes and ears had witnessed, that his religious principles were strictly consonant to that holy book which he so much valued, and which he made his companion and guide.

In a blank leaf of his Bible is written, "Thomas Hogg, born in Jedburgh, 1753:

"Yes! dust and ashes is my proper name:
Ready to perish, is my title clear.
From two poor rebels I their offspring came—
My first, my native attribute is fear.
Yet let thy love on this dark void descend,
All shall be safe—the Three in One my friend."

The poem ends with a prayer to be "built up in wisdom and usefulness."

I regret that an epitaph which he composed for himself cannot be found. He once repeated it to Mr. S., and promised to give him a copy of it; but death put a stop to that, as well as to many other intentions. His longest poem, which consists of nearly two thousand lines, is entitled "The Flower-Knot," or "Guide-Post." In a short preface, he states, that "twenty lines or thereabouts were the most I could compose in a week; and sometimes I have written none for half a year or longer." The chief subjects of his poem are thus arranged by himself: "Introduction, holiness, prudence and reason, wit, honesty and decency, sympathy, gratitude, hope, humility, temperance, chastity, passion, power, truth, wisdom, love, faith."

The particulars which I have been enabled to gather of my humble friend's history, in addition to what has already been related, are very few. He was brought up in a religious family; and in his youth had serious impressions of eternal things upon his mind. These, however, grew feeble by intercourse with the world, although they do not appear ever to have entirely forsaken him. He left his home at an early period of life, and for some time carried hardware about the country. This business becoming unproductive, about fourteen years since he took to the employment in which I found him engaged, making scissors-chains and skewers. Twenty-nine long years had passed, he

told me, since he had visited his native place; nor could I learn what had alienated him from his family and friends. A hedge or a stable were to him an asylum of peace—the habitation of contentment; for he carried that tranquillity within him which was not to be ruffled by the adventitious circumstances of life. The vagrancy of his life necessarily exposed him to much hardship; and he must have been frequently “vexed with the filthy conversation of the wicked.” Whether he had the habit of boldly reproving the sinner when he daringly violated the laws of his God, I cannot affirm, not having been present on any such occasion; but judging from his ordinary freedom in expressing his mind, and from his courage in sustaining many of the ills of life, I should imagine he would suffer few opportunities to pass of reproving or exhorting, where prudence and discretion marked out the duty. Sometimes, doubtless, his mind must have been depressed by anxious fears, or disappointed hopes. There were seasons when the “candle of the Lord” did not shine so clearly upon his path as at other times: during such periods he used to sing Addison’s beautiful version of the 23d Psalm, to which he added a verse of his own composition, which I have in vain endeavoured to find. He called it the Traveller’s Song. It was peculiarly appropriate to his own case, exposed as he was, solitary and wandering, with none to look up to for support or protection, but the Helper of the friendless.

Reader! does not this simple tale call upon you to adore the Father of all mercies, who graciously furnished a poor object, in the lowest depths of earthly misery, with principles capable, not barely of supporting him, but of enabling him to soar far above the afflictions of mortality? No one, I feel assured, can doubt whence this man obtained his transcendent faith. It was of no common stamp: it was not the spontaneous growth of the human heart: it must have come from heaven.

Permit me, then, to remind you, that the same faith which supported him, the same principles by which he was actuated, may be obtained by you. The Divine Spirit, who implanted them in the subject of this memoir, offers to produce them in you. And can I wish you a richer gift? Can I take my leave of you in a more affectionate manner, than by praying that the same Spirit would make you like-minded with this poor but exemplary follower of a suffering and crucified Saviour?

JESUS CHRIST THE SAVIOUR OF LOST SINNERS:

A Sermon,

BY THE REV. JOHN SPENCE, M.A.

Rector of East Keal, Lincolnshire.

MATT. xiii. 25.

“And his disciples came to him, and awoke him, saying, Lord, save us: we perish.”

THE history of our blessed Redeemer, as recorded by the evangelists, is filled with events of the utmost importance. As a teacher, sent by his heavenly Father to reveal his holy will to mankind, and to instruct them in the knowledge of it, he omitted no opportunity, no occasion of unfolding to his thronging hearers the nature of that spiritual kingdom which he came to establish in the hearts and affections of his subjects; and also of pointing out to them what would be their character, and the genuine fruits of their faith, if they indeed “loved him, and believed that he came

out from God” (John, xvi. 27). Accordingly we find in the three chapters preceding that of my text, that Jesus went up into a mountain, and there preached, to his disciples and to the vast concourse of people gathered together from all parts, a sermon embodying the most sublime, and pure, and weighty truths, which were ever announced to man. After finishing his discourse, he came down from the mountain, and gave to the astonished multitude who followed him a further convincing proof of his divine mission and God-head, by curing a leper of his loathsome disease. “Jesus put forth his hand, and touched him, saying, I will; be thou clean.” Here we behold a clear manifestation of “the working of his almighty power;” for no sooner does he will the cure of the afflicted sufferer, than the cure is instantly wrought. Three other miraculous cures also are recorded as having been wrought on the same occasion, in all of which we see a display of the same absolute authority and irresistible power.

Nor did our Lord stop here; for the narrative of my text informs us that the chosen disciples witnessed another miracle of their divine Master, in which they beheld and experienced his preserving interposition between them and the yawning deep. Having directed them to cross the lake near to which they were standing, in order that he might withdraw himself from “the great multitudes about him,” no sooner almost had they launched forth than its waters were lashed by a sudden tempest into a sea of foaming billows, which covered the ship, and threatened their immediate destruction. Our Lord, fatigued with his labours, was asleep. The disciples, affrighted at the appalling danger which surrounded them, and perceiving that their condition was desperate, “came to Jesus, and awoke him, saying, Lord, save us: we perish.” He arose with composure, and, after mildly rebuking them for their little faith, for their culpable forgetfulness that no harm could befall them because he was with them, the stormy winds and the boiling deep were commanded to cease their fury: “Peace, be still.” This authoritative voice of their Creator they instantly obeyed, and were hushed into “a great calm.” Such supreme control over the conflicting elements of nature excited, as well it might, the wondering astonishment of the disciples; and no doubt greatly strengthened and confirmed their belief, that he who seemed to be a mere man in his outward appearance, was at the same time God-man; “God incarnate in the flesh;” “the only-begotten of the Father, full of grace and truth;” and “whom to know is life eternal.” Such is the history of the text; such were the labours of love, and acts of

the tenderest compassion, in which the blessed Friend of sinners was constantly employed. After he had entered on the course of his public ministry, "he went about doing good." He scattered temporal and spiritual blessings around him; he affectionately invited all to come to him, assuring them of a welcome reception, and of a full supply of all their needs.

In further discoursing on the passage before us, I purpose, in a way of accommodation, to employ it in explaining to you a supremely leading doctrine of the Bible, of which you cannot be put too frequently in remembrance, since it is the broad, solid foundation on which "the great mystery of godliness" is built.

I. All mankind are in a lost, perishing condition.

II. The Lord Jesus Christ is their only Saviour.

And here, brethren, in calling your awakened attention to this great and fundamental doctrine of the Gospel, let me entreat you to lift up your hearts to the Holy Spirit for the gift of his enlightening, quickening, and sanctifying grace. It is only under the power and energy of his teaching, and not simply under man's teaching, though gifted with the tongue and mind of an angel, that an abiding conviction of your utter ruin, and helplessness, and misery, will ever be brought home to your conscience; that you will ever feel your perishing need of an atoning Saviour; and, with a broken and contrite heart, earnestly apply to him for pardon and eternal redemption. Without this teaching from above, without this communication of a new life to your souls by Him who is "the Lord and Giver of life," the preaching of the cross of Christ will never become "the power of God and the wisdom of God" to your salvation. O pray, then, as I proceed, that you may be attracted to the cross of Christ, and that its attraction may be felt in all its spirit, its energy, and its influence, in your hearts!

I. That all mankind are in a lost, perishing condition, is a truth capable of the fullest proof, whether, 1st, we consult the evidence of Scripture on this momentous point; or, 2d, appeal to actual experience and matter of fact.

1. Brief, indeed, but deeply mournful, is the account given us in the sacred volume of man's original state of moral rectitude and happiness, and of his wilful departure from it. When he first came from the hands of his Maker he was the perfection of all his works, the masterpiece of his creative wisdom and power, and was pronounced not only "good," but "very good." "Let us," said Jehovah on that occasion, "make man in our

image, after our likeness." Now, though we may not be able to comprehend, as I am persuaded we are not, all that this remarkable expression includes, we may rest assured, that to be made in the image and likeness of God, or, which is the same thing, to be made a partaker of the Divine nature, implies that the soul of Adam bore the impress of Deity; that it was the habitation of God's presence, the temple of his indwelling Spirit, beautiful in holiness, and as yet unclouded by ignorance, and unsullied by one touch of sin. His communion with his Maker was intimate, uninterrupted, affectionate, endeared. The hallowed service of love and obedience, of gratitude and praise, constituted his supreme joy and delight, yea "joy unspeakable and full of glory;" and no doubt resembled, in the intensity of its fervour, the sublime employments of "angels and archangels" in heaven's paradise above. Such, "in the beginning," was the happy state of our first parent; such was his divine light and his holy life; such the sovereign favours conferred upon him; and such the high privileges which he enjoyed. For the continuance of this bliss to himself and to his posterity one test of obedience was required, one act of self-denial was imposed, one, and only one, mild prohibition was enjoined: "Of every tree of the garden," said God, "thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." This positive command of the Majesty of heaven Adam broke. Though in the full possession and enjoyment of God, the creature's fountain of supreme blessedness and good, leaning to his own understanding, and neglecting to ask needed assistance of his Maker in the hour of trial, he listened to the plausible suggestions of the wily tempter, and fell. And so, too, would each child of Adam fall; nay, the highest of created intelligences would fall, if put upon his trial and dealt with in strict equity, as a fit subject of moral government. Adam was so dealt with, and he fell. He ate of the forbidden fruit, and by that act of wilful disobedience forfeited not only his own spiritual benefits, but also the chartered spiritual benefits which he held in trust for his posterity, as being constituted their federal head and representative. We, brethren, were in his loins; we were his future heirs, implicated in his guilt, and consequently doomed to share the loss of God's favour, which his act of forfeiture entailed.

The evidence of Scripture on this fundamental, and, it is to be feared, very imperfectly understood truth, is abundant and clear. Not to mention many passages, in the fifth

chapter of Paul's epistle to the Romans it is stated and confirmed "in plainness of speech" which cannot be misunderstood. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned;" "through the offence of one many are dead;" "by one man's offence death reigned by one;" "by one man's disobedience many were made sinners;" and, as the effect of this disobedience, in the third chapter you read, that "there is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God;" "all are concluded under sin." Thus in Adam all died. To be born, then, a descendant of Adam, is to be born subject to the loss of moral rectitude and holiness, and to the loss of God's favour, and consequently to be viewed and treated by him as guilty, and therefore liable to the penalty which guilt incurs: "The wages of sin is death"—death temporal and eternal. Well may we here make a pause, and, in the mournful language of the prophet, breathe out the sigh, "How is the gold become dim, how is the fine gold changed!" By the fall man lost his moral rectitude. A moral disease instantly tainted and disordered all the powers and faculties of the soul, though it destroyed none of them. The understanding became darkened, the will perverted, the heart hardened, the conscience polluted, the vital spark of original holiness extinguished; and thus the whole man became "alienated from the life of God." *Self* was set up in the room of God, and the gratification of the creature's private "desires of the flesh and of the mind" was pursued, to the total disregard of the rightful claims of his Creator. Here, brethren, you have the fountain of original sin, from which all the correspondent streams of iniquity have flowed through successive generations to the present moment. This total apostacy from God the ninth Article of our scriptural Church emphatically denominates "the fault and corruption of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore, in every person born into the world, it deserveth God's wrath and damnation."

2. If we appeal to experience and matter of fact for the further confirmation of this fundamental doctrine of our faith, equally corroborative with Scripture is the evidence which presents itself. Who amongst us can examine "the whole imagination of the thoughts of his heart" (marginal reading, Gen. vi. 5) but for one single day of his life, and not discover that "sin dwelleth in him,"

and that "in his flesh dwelleth no good thing?" Who can call to mind the past years of his rebellion and guilt, and not cry out with the abased patriarch, "Behold, I am vile;" "I abhor myself, and repent in dust and ashes?" It is needless to enlarge on this melancholy truth, by directing your attention to the workings of sin in others, since you have such a painful experimental evidence of the fact in your own bosoms. What is the history of fallen man in all ages and in all countries, but a living comment on our Lord's affirmation, that "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies?" And what is the history of his avowed conduct towards the God who made him and upholds him, but a dark, lengthened record of rebellion and crime? He is a god to himself, and will not have the Prince of heaven to reign over him. His rooted aversion of heart to the things of God is entire, and it is at once a decided proof of his natural corruption and of his carnal enmity against his Maker. It is only the self-righteous, self-justifying sinner, who knows not what "the exceeding sinfulness of sin" means, nor has ever prostrated his soul in the dust of self-abasement before God; it is only the proud pharisee with his cheap shreds of morality, or the still prouder infidel with his deified reason, who has never felt the plague-spot of his own heart, nor has had one realising, humbling sight and sense of the true character of sin in its hateful nature and deadly malignity;—it is only such an one who cavils at the doctrine of the total and universal corruption of the nature of man, as derived from our fallen parent Adam. He, like every "wise disputer of this world," is opposed to the doctrine simply because the doctrine is opposed to him. He is "wise in his own eyes," and therefore bows not to the wisdom of the Bible, nor in prayer asks wisdom of God. But on no other ground than that revealed to us in the inspired volume can we satisfactorily account for that taint of moral corruption which infects the whole family of man. The disease is not partial, not accidental, not occasional; it is not a disease which affects only this or that class of human beings, only visits this or that region of the earth—its prevalence is universal. It manifests its reigning malignity wherever man is to be found, and God his Maker is to be loved, obeyed, and adored. This total corruption of our nature is the great parent-evil from which all other evils flow. This exposes us to the penalty of God's broken law; and our only deliverance from paying that penalty is "with a true penitent heart and lively faith" to embrace Him who has paid it for us, and

has "delivered us from the wrath to come." This leads me to shew,

II. That the Lord Jesus Christ is the sinner's only Saviour.

We have already seen that our first parents, having transgressed the positive command of Jehovah, had nothing to expect but the speedy infliction of the threatened penalty, "dying, thou shalt die." By that act of disobedience all spiritual communion with their heavenly Benefactor entirely ceased. Sin effectually barred their approach to the throne of his holiness, and the blessed Spirit of wisdom and love withdrew his sanctifying power and grace from their souls. Thus left to themselves, darkness covered their understandings, and blindness of heart alienated their affections from God. Feelings of shame, and fear, and remorse, and an inward consciousness of guilt, now became the inmates of those bosoms which had hitherto been the hallowed abodes of joy and peace. So far, too, from desiring to hold intercourse with God as heretofore they had held it, they studiously shunned his presence, and "hid themselves from him amidst the trees of the garden." They had indeed acquired a knowledge of good and evil; but this knowledge only heightened and embittered the wretchedness and despondency of their condition; it only discovered to them the supreme good which they had lost, and the fathomless abyss of moral ruin into which they had irretrievably plunged both themselves and their whole posterity. Nor, though seeing all this evil, could they now contribute in the smallest degree to its reparation. By their transgression, as already stated, they had not only lost their own original purity and innocence, but they had also forfeited the Divine favour, and subjected themselves and all their future descendants to condemnation and eternal death.

Here, then, the utter destitution of our hopeless state, by the fall of Adam, appears in all its sad extent and endless consequences; but here, adored be the Father of mercies, — here it is, brethren, that the long-foretold "Deliverer out of Sion," "travelling in the strength of his greatness, and mighty to save," comes to our relief. Here it is, that "the light of the glorious Gospel of Christ, who is the image of God, shines unto us," and, by "bringing life and immortality to light," scatters the thick gloom and despair which must otherwise have overspread our benighted minds for ever. The Gospel reveals to us a Saviour and a glorious salvation. Its boundless freeness, and fulness, and all-sufficiency, are announced to us by the evangelical prophet in terms the most comforting and encouraging: "Ho, every one that thirsteth, come ye to the waters, and he that

hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." And, in exact accordance with this unlimited invitation, is that of Jesus himself: "If any man thirst," says he, "let him come unto me and drink." "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "I am come that they might have life, and that they might have it more abundantly." "Him that cometh to me I will in no wise cast out." Similar to this is the uniform language of his inspired evangelists and apostles in their writings: "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." "God commendeth his love towards us, in that while we were yet sinners, Christ died for us." "Now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ;" and "the blood of Jesus Christ his Son cleanseth from all sin." Here we have revealed to us an atoning Saviour, who "is the propitiation for our sins, and not for our sins only, but also for the sins of the whole world;" and who "is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them." Such is "the great mystery of godliness; God manifest in the flesh." Jesus came expressly "to seek and to save that which was lost;" "to take away our sins;" and to "be for salvation unto the ends of the earth." The all-sufficiency, then, of his meritorious cross and passion forms a solid basis on which every awakened penitent amongst you may build an assured hope of pardon, and peace, and eternal life. When on the cross Jesus "cried with a loud voice, It is finished," all that related to the glory of the Godhead, and fallen man's return to allegiance and to restored favour and happiness, was accomplished. The penalty of transgression was fully liquidated; the law, in its sanctions and authority, was "magnified and made honourable;" the awful "hand-writing against us was blotted out;" all the Divine perfections were completely harmonised; "mercy and truth met together, righteousness and peace kissed each other." The supreme Lawgiver can now "be just, and yet the justifier of him which believeth in Jesus;" can be "a just God, and yet a Saviour." The gates of heaven, which sin had effectually barred, now stand as

wide open as infinite love can throw them; and why? in order that the penitent and believing, and "whosoever will," "out of every kindred, and tongue, and people, and nation," may "*freely*" enter in. None are excluded from its blissful and "many mansions," but those who wilfully exclude themselves. The salvation of the Gospel is not only a "great salvation," but it is also "a *common* salvation," suited in its provisions to the exigencies of every description of sinners, and preached to sinners as sinners, without any distinction of character, and with the blessed assurance, that "*whosoever* comes to Jesus he will in no wise cast out." His atonement has removed every *outward* bar and obstruction in your way to "a throne of grace." Not one attribute of Jehovah opposes or hinders your desiring approach to it. It is perfectly accessible by prayer on all sides, on all occasions, and at all times; and you have God's own word for your warrant, to "come boldly unto it, in order that you may obtain mercy, and find grace to help in time of need." The promise is as unchangeable as the blessed Promiser, that "all things whatsoever ye shall ask in prayer, believing, ye shall receive;" and that "if you confess your sins, he is faithful and just to forgive you your sins, and to cleanse you from all unrighteousness." If, therefore, any of you eventually miss of heaven, the cause of your exclusion is not any positive reprobating decree of God, which cannot possibly exist in Him; for such a decree would not only be at direct variance with his revealed goodness and love in "the unspeakable gift" of a Saviour and a "common salvation,"—but it would also be opposed to his holy nature, actually making him the author of your continuance in sin, and thus himself fitting you, and not you voluntarily fitting yourselves, vessels of wrath and destruction. The cause, then, of your exclusion from heaven, if eventually excluded, is entirely in yourselves; it is your own wilful impenitence and unbelief; you "love darkness rather than light;" "you will not come to Christ, that you might have life;" nor will you that "he should reign over you." This is the cause, and the only cause, of the ruin of every sinner who perishes under the light of the Gospel. On the other hand, if you are saved, "by grace are you saved through faith" in the atoning blood and justifying righteousness of the Lord Jesus Christ; so that the whole of your salvation, in all its parts,—in its purchase, in its revelation in your hearts, in its preservation, and in its final completion in glory,—is entirely of unmerited grace: hence your song now is, and through every period of your immortal existence will be, "Unto Him that

loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever. Amen."

I cannot close this interesting subject without addressing it,

1. To you, if any such be present, who have never as yet come to Christ, and said, "Lord, save us: we perish."

What was it, do you think, which constrained the affrighted disciples to utter their earnest cry for help? I will tell you: it was simply this,—they saw and felt their perilous situation, and, wholly despairing of help from themselves, they applied in the extremity of their distress to their heavenly Lord for effectual deliverance, and he saved them. So stands your case in its direct bearing on the salvation of your souls. The rolling billows, as it were, of a guilty, condemning conscience, and the loud thunders of a broken law, are raging and pealing around you, and are threatening every moment to engulf you in the bottomless abyss of hell. But, alas, you have hearts, and perceive not; eyes, and see not; ears, and hear not! You are wholly insensible of the menacing ruin which encompasses you on every side. Like Jonah, you are "fast asleep in the mighty tempest." In the name, then, of your righteous Lawgiver, I say to each of you, what the heathen shipmaster said to the disobedient prophet, "What meanest thou, O sleeper? Arise, call upon thy God." "Frame your doings to turn unto your God." "Break up your fallow ground, and sow not among thorns," but "sow to yourselves in righteousness, and reap mercy." Awake to a realising apprehension of your danger. Trifle no longer with your sins, nor "despise the riches of God's goodness, and forbearance, and long-suffering," manifested towards you. Believe the fact, that in yourselves you are guilty, ruined, perishing, helpless sinners; and that in Christ alone is salvation; "for there is no other name under heaven, given among men, whereby you must be saved." Believe, I say, this fact, and act accordingly. From the depths of self-despair, cry out for Divine help and deliverance, and you shall be saved. Jesus is both able and willing to save to the uttermost *all* that come unto God by him; and such is the purifying efficacy of his atoning blood, that, "though your sins be as scarlet, they shall be white as snow; though red like crimson, they shall be as wool." May the Holy Spirit bless this command of God and declaration of mercy to each of your souls! If, however, you persist in "setting at nought all his counsel, and will none of his reproof;" if you go on from Sabbath to Sabbath hearing of "Jesus Christ, and him crucified," but are all the while

sitting still and "neglecting the great salvation" of his cross; if, under the blaze of Gospel-day, you "love darkness rather than light;" if you heedlessly, or wickedly, pass through life unawakened, unconverted, unsanctified, unsaved,—so will you pass out of it, and will assuredly find, when you wake up in another world, that your present spiritual death in trespasses and sins is but the awful prelude to banishment from God and the felicities of his kingdom for ever. Then, indeed, you will believe and tremble, for then you will not be thinking of eternity, you will be standing amidst its naked realities, standing in a world of fearful vision, a world of endless "lamentation, and mourning, and woe." There the vivid remembrance of patience wilfully abused, of mercy wilfully insulted, of salvation wilfully neglected, and of atoning blood wilfully trampled under foot, will constitute that gnawing worm of conscience which will never die, that burning fire of guilt which will never be quenched. "Knowing, then, the terror of the Lord," and, as "an ambassador for Christ, as though God did beseech you by me, I earnestly pray you in Christ's stead, be ye reconciled unto God." O be not the cruel destroyers of your own souls. Be not the wilful agents of your own eternal exclusion from the kingdom of heaven. Do not, I affectionately entreat you, continue to act as if "the day of your merciful visitation" would never close; as if life would never end; or as if death were not only "a land of forgetfulness," but also a land of eternal sleep. Harken to the timely admonitions of the voice within you, and to the voice above and around you; "incline your ear" to what conscience says, and to what God says in his revealed word—"Sinner, do thyself no harm; flee from the wrath to come; flee for refuge to lay hold on the hope set before thee;" repent and be pardoned; believe and be saved; be holy and be happy. O may the God "of all power and might," in the sovereign exercise of his grace, and by his Holy Spirit, cause these solemn truths to make a deep lodgment in the inmost recesses of your hearts; and may he excite in those hearts the awakening, fervent, supplicating cry, "Lord, save us: we perish!"

2. I would, in conclusion, address the subject to you who have come to Christ, and said, "Lord, save us: we perish."

What a lasting debt of gratitude and love is due to Jesus, who has visited your souls with the blessings of his salvation, who has "washed you from your sins in his own blood," made you partakers of his divine nature, and renewed you in the spirit of your minds, your wills, and your affections! Bless him, that he has given you a humbling, peni-

tential sense of the total corruption of your nature; has brought you in godly sorrow and self-abasement to the foot of his cross; and, under a sight of your danger, and in simple dependence on his Almighty power, has caused you to cry out, "Lord, save us: we perish." I need scarcely remind you, that things were not always thus with you. In times past you all were dead in trespasses and sins, and were children of disobedience; you all had your conversation more or less in the lusts of your flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. Totally unacquainted with the workings of a heart "deceitful above all things, and desperately wicked;" ignorant, too, of the spiritual extent and requirements of the law, you were satisfied with a conformity to the bare letter of it; satisfied with the discharge of its outside duties; and, if questioned on the barrenness of such "a form of godliness," were ready individually to ask, like the rich, deluded young man in the Gospel, "What lack I yet?" Thus were you blindly enslaved to sin and Satan by a dark mind and a deceived heart, and were taken captive by the great adversary at his will; and would have continued his willing captives, tied and bound with the chain of your sins, had not the pitifulness of your Father's great mercy loosed you, and "delivered you from your bondage into the glorious liberty of his children." "He passed by you, and saw you polluted, and said unto you, Live." He, by a sovereign act of his regenerating grace, implanted in your souls a principle of spiritual life, opened the eyes of your understanding, and gave you to see both your disease and your remedy; both the malignity of sin, and the preciousness of a Saviour. In the grateful review, then, of such unsought, unmerited mercy, "shew forth the praises of Him who hath called you out of darkness into his marvellous light." Let the promotion of his glory be the leading aim, and object, and pursuit, and end of your being. "Walk worthy of the Lord unto all pleasing, being fruitful in every good work." Give to an unbelieving world, by your godly life and conversation, a practical proof, that the doctrine of a sinner's justification by faith, through the righteousness of Jesus Christ, is a soul-purifying and fruit-bearing doctrine, a doctrine according to godliness; and that it is the only foundation on which to build all genuine morality, genuine religion, and personal holiness. And should you at times feel "wearied and faint in your minds," look upwards to Him "who giveth power to the faint, and to them that have no might increaseth strength." "Salvation hath God appointed for walls and bulwarks" around

you. He is your rock and your fortress, your strong habitation, whereunto you may continually resort; and he has given commandment to save you. Fear not, then, neither let your soul be cast down, nor disquieted within you. "It is your Father's good pleasure to give you the kingdom;" and "you are kept, and shall be kept, by his power, through faith unto salvation:" in a word, "your life is hid with Christ in God; and when Christ, who is your life shall appear, then shall you also appear with him in glory."

True it is, notwithstanding "these exceeding great and precious promises are given unto you" by a promise-fulfilling God, that, in your voyage across the troublous sea of life, you will have at times to encounter "the stormy wind and the raging tempest;" but all is perfectly safe, for Christ is with you in the vessel. Equally true is it, that the buffetings of Satan, the lustings of the flesh, and the temptations of the world, will at times furiously assault you, and render the fight of faith sharp, painful, arduous; but, "strong in the Lord, and in the power of his might," "endure hardness, as good soldiers of Jesus Christ." The conflict, however severe, is but of momentary duration; it will soon be over, and the victor's crown of glory shall be placed on your brow. Ere long the welcome summons will be given you, to strip off your Christian armour, to quit the scene and the toils of combat for ever, and, as triumphant conquerors, to enter into the joy of your Lord. Then you will have to pray, and watch, and fight no more. Then you will dwell with Christ and Christ with you; and, joyfully waiting "the voice of the archangel and the trump of God," you shall behold, on the morning of the resurrection, your sleeping dust, "in a moment, in the twinkling of an eye," starting again into life, and the greeting, purified soul become again the blessed occupant of a glorified body for ever. Then, indeed, your every hope will be consummated, your every wish will be gratified, and your every desire fulfilled. Then the field of eternity will stretch out all its unclouded bliss before you, and amidst employment ever transporting and ever new, amidst visions of heavenly wonder, and songs of heavenly praise, you shall feel yourselves unutterably and eternally happy.

LITURGICAL HINTS.—No. LVIII.

"Understandest thou what thou readest?"—*Acts*, viii. 30.

ST. MARK'S DAY, 25th April.

ST. MARK was not one of the apostles, and it is uncertain whether he was one of the disciples of Jesus. Being, however, converted from Judaism by St. Peter, he travelled, and passed much of his time with that

apostle, whom he considered in the light of a spiritual father, and from whom he learned the various particulars of the life and death, resurrection and ascension, of the Son of God. A knowledge of these particulars, imparted by such authority, eminently qualified him, under the inspiration of the Spirit, to write the history which he has left us under the title of "the Gospel of St. Mark."

The exact time when he wrote his gospel is uncertain: probably about the year 65.

Some authors speak of him as having died a martyr; but the general tenour of history respecting him is so vague as to the kind and place of his supposed martyrdom, that we may more probably conclude him to have suffered, as other Christians, much persecution, and at last to have died without violence, though the time of his death is not known.

There is no old Latin form of the collect for this day, which belongs to that class which "were composed anew, and substituted in the place of those which, containing either false or superstitious doctrines, were on this account rejected."

The COLLECT speaks of the Gospel of St. Mark as "heavenly doctrine," and considers Almighty God as thereby "instructing his holy Church." But in vain has this heavenly doctrine been revealed to us, in vain this instruction been appointed, unless for ourselves, individually, we accept it, heed the instruction it gives, and gain such a measure of grace that, "being not like children carried away with every blast of vain doctrine, we be established in the truth." Grievous as is the curse to a people when false prophets "heal the hurt of God's people slightly, saying, Peace, peace, when there is no peace," deeper still is the curse when the wounded soul is itself the deceiver; when men fancy they have no hurt, are sensible to no smart, fear no death, but lull themselves into fatal security, that the Saviour of the world must be *their* Saviour—not because, as sick, they need and seek a physician—but merely because they are called by his name! Whereas, if men would have the Saviour of the world to be a Saviour to *them*, they must first feel their need of salvation, or they will not go to him to save them; if he is to heal them, they must first feel the smart of their wound; if he is to give life to their souls, they must first feel that they are "dead in trespasses and sins." This sensibility to the wound of sin, to its pain and danger, is the gift of that grace of God for which we here pray, and which is freely offered to us all. Nor can we too earnestly pray for it. Without it we are dead in sin, and insensible to our wretchedness; or we are but alive to misery, and, like the wounded hart upon the mountains, seek rest, but find none: the fatal arrow is fixed deeply in us, and we cannot fly from pain, because we cannot fly from ourselves. If this grace be humbly and sincerely sought, it will be surely gained. We then become conscious of the pain of sin, and anxiously seek a remedy, even Jesus Christ, the healer of the nations, himself our only hope of pardon here, and of life everlasting hereafter. Animated by this hope, we live again, "alive unto God, through Jesus Christ."

The collect for the day having reminded us of the instruction given by God to the Church by the doctrine of St. Mark, and having then prayed for grace to profit by it, the EPISTLE (Eph. iv. 7-16) exhorts "to a peaceful improvement of gifts, and endowments, and performance of duties, for the good of the Church; from regard to the ascended Saviour, and the nature of his communications and appointments, for the edification of his saints." Unto every one of us Christians (says the apostle) is given some gift of grace, in some kind or degree, in such a measure as seemed best to Christ to bestow on every one. "Wherefore he saith" (that is, the LORD, speaking by the Psalmist concerning the victories and exaltation of the Messiah, saith), when Christ ascended into heaven, he led

captive, and made prisoners those spiritual enemies who had before brought us into captivity, such as sin, the devil, and death. Indeed, he had triumphed over these on the cross; but the triumph was completed at his ascension, when he became Lord over all, and had the keys of death and of hell put into his hands. He then "received gifts for men," "even for the rebellious," that through the imparting of these gifts the Lord God might dwell among them. Now, when David speaks of Christ's ascension into heaven, he intimates the knowledge which he had of Christ's humiliation on earth. Christ descended to earth in his incarnation; he descended *into* the earth in his burial. As Jonah was three days and three nights in the whale's belly, so was the Son of man in the heart of the earth. Now, he who thus descended and abased himself was the very same person who ascended up far above the airy and starry heavens, into the heaven of heavens, that he might fill all the members of his Church with gifts and graces suited to their several conditions. Now, the gifts of Christ at his ascension were, first, "apostles," some of whom, indeed, had been sent forth before his ascension, but more were then added; and all of them were more solemnly installed and publicly confirmed in their office by his visibly pouring forth the Holy Ghost upon them. The "apostles" were chief; next were "prophets," such as expounded the writings of the Old Testament, and acting in subordination to the apostles. Others were "evangelists," ordained persons whom the apostles took as their companions in travel, and whom they sent to settle and establish the churches they themselves had planted. Others, again, were ordinary ministers, employed in a lower and narrower sphere. These appointments were intended for "the perfecting of holy persons to perform the work of the ministry from age to age, for building up the spiritual temple, by bringing sinners, through faith, to be built on the true foundation. All these gifts and offices are to continue until all true believers meet together by means of the same precious faith, and by an appropriating, experimental knowledge of the Son of God, which will render the whole body 'a perfect man,' complete in every member, sense, and organ, and all grown up to maturity, according to the measure of that stature which is to make up the fulness of Christ, which is to complete his mystical body; 'that we henceforth be no more children' in knowledge, weak in the faith, and wavering in our judgments, 'tossed to and fro' like ships without ballast, and 'carried about' like clouds in the air, with such doctrines as have no truth nor solidity in them, but nevertheless spread themselves far and wide, and are therefore like the wind; 'by the sleight of men,' who resemble gamesters in their artful schemes; and their skillfulness in seducing and deceiving, whereby they lie as in ambush, in order to circumvent the weak, and draw them from the truth: but that, speaking the truth in love one to another, we may 'grow up in all things' into a nearer communion with Christ, from whom, as from the Head, the whole body of Christians are orderly and firmly united among themselves, every one in his proper place and station, by the assistance which each of the parts thus united gives to the whole, and according to the effectual operation of Christ by his Spirit. Thus the whole body grows from infancy to manhood—particular Christians receiving their gifts and graces from Christ for the benefit of the whole body; and thus the entire Church is increased in holiness and in numbers 'by edifying itself in love.' We learn from this portion of Scripture the duties of the several stations of Christians in the Church; and if these were more attended to, the resemblance would be more manifest, and the effects unspeakably beneficial."*

The GOSPEL is John, xv. 1-11, in which Christ, to

* See Rev. T. Scott's Commentary.

show the necessity of continual dependence on him, *represents himself and his Church under the similitude of a vine*, planted and cultivated by a wise and careful husbandman. He is the root and stock of the tree, and his professing people are its branches. Some of these, whose leaves are beautiful, produce no fruit; these are cut off and burned. Such is the state of merely nominal Christians, and such will be their end. They are members of the visible Church, and they make a "fair show" before men; but they are barren of those "fruits of righteousness which are by Jesus Christ unto the glory and praise of God," and therefore they are "nigh unto cursing, whose end is to be burned" (Heb. vi. 8). Others, by nourishment derived from the root, bear a large increase. These are true believers, who are "fruitful in every good work." Their spiritual life is preserved, and their progress in holiness secured, by maintaining a constant intercourse with Jesus. Christ next urges *love* upon his disciples: As I am the object, he says, of my Father's complacency and delight, so do I feel the most affectionate attachment to you. Endeavour to walk in a state of holy intimacy with me, which can only be effected by your compliance with all my injunctions, even as I, in my office of Mediator, have gone through with my undertaking, and therefore the Father has continued to love me. My design in these precepts and promises is, that by your fruitfulness I may continue to "rejoice in you" as I have hitherto done; and that your joy in me may rise higher and higher, till it come to perfection, when ye "enter into the joy of your Lord."

The Cabinet.

DEATH.—We die alone. If we have not lived in solitary communion with God, we shall start at finding ourselves in the solemn silence of death, about to launch forward where no friends, no ordinances, can accompany us.—*Rev. H. Martyn.*

THE RENEWED MIND.—The renewed mind begins to see things in some degree as God sees them: sin is an evil of the blackest dye; the welfare of an immortal soul is the one thing needful. God makes his sun to shine on the evil and on the good; the Christian reflects his light and love; he loves all mankind, and is anxious that the light with which he has been favoured should shine into the hearts of all his fellow-creatures. Divine benevolence is the inmate of the Christian's bosom; spiritual benevolence, the good-will of the Gospel, is his chief delight, the delight of his soul; and whilst he is ready to provide for his fellow-creatures all the comforts and conveniences of this mortal life, according to the dictates of humanity, his main concern is for the happiness of their immortal souls. Can it be possible, that the believer who has beheld Christ lifted up, and crucified for him—that he can say to his soul, "Soul, take thine ease," whilst multitudes are perishing around him? No; the "Son of man was lifted up to draw all men unto him, that whosoever believeth in him should not perish, but have everlasting life." The Gospel is a social principle; with the good the Christian receives cometh an immediate desire to commune with others, that all may be communicants of the same good.—*From Zeal, a sermon by the Rev. H. Butterfield, 1838.*

THE SACRAMENT OF THE LORD'S SUPPER.—I very much wish a more frequent celebration than I find in many places of the sacrament of the Lord's supper. Four celebrations in the year are the very fewest that ought to be allowed in the very smallest parishes. It were to be wished that it were in all more frequent. I am confident, that the oftener it is administered, the more numerous the communicants will be. But the frequency of the celebration will be of little use, unless your people are well instructed in the nature and use

of this most holy and mysterious ordinance. If they are suffered to consider it as nothing more than a rite of simple commemoration of Christ's death—a mere external form of thanksgiving on the part of the receiver,—they will never come to it with due reverence. You will instruct them, therefore, in the true nature of a sacrament,—that the sacraments are not only signs of grace, but means of the grace signified; the matter of the sacrament being, by Christ's appointment and the operation of the Holy Spirit, the vehicle of grace to the believer's soul. The Lord's supper is in this sense a sacrament in the very highest import of the word; for you will remember, that the Church of England, although she rejects the doctrine of a literal transubstantiation of the elements, which is taught in the Church of Rome, denies not, but explicitly maintains, that "the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's supper,"—though they are taken "after a spiritual manner," and "the mean by which they are received is faith."—*Bishop Horsley's Charge to the Clergy of the Diocese of Rochester.*

Poetry.

SKETCHES FROM SCRIPTURE.

BY MRS. RILEY.

(For the Church of England Magazine.)

No. III.

ELIJAH AT THE BROOK CHERITH.—1 Kings, xvii. 7.

ANOTHER noon! again the burning sun
Glares fiercely upon Cherith's shrinking stream!
The flowers that gemm'd this leafy glade at morn
Have wither'd on their stems; while from the trees
The scorch'd and blighted leaves drop rustling down,
Mocking the heart with seeming sound of rain.
Alas, alas! the curse hath reach'd me here!
The birds that, taught by Heaven, have brought me
food,
This morn, by mournful cry and feeble wing,
Told that their strength was failing; and the hart,
That day by day hath visited the brook
Till he hath ceas'd to fear me, scarce could reach,
With outstretch'd neck, to-day, the failing stream:
Another morn, and he will strive in vain
To quench his burning thirst; and he will die!
And must I perish?—'twas at God's command
I sought a refuge in this wilderness;
And I have learn'd to love its tranquil home:
No idol orgies here have pain'd mine ear—
The flowers breath'd forth pure incense to their God,
The gushing streamlet murmur'd forth his love,
His spirit whisper'd in the evening breeze
Sweet messages of mercy to my soul,
While I lent words to nature's hymn of praise.
Now all is chang'd—nor flower, nor rippling brook,
Nor cooling breeze, gladden the silent scene:—
Still God is here; and though the heav'n-taught birds
Are charg'd no more to bring my daily food,
Man doth not live by bread alone—the faith
God hath implanted will support me still;
And though the earthly rills of joy be dried,
There is a river, whose unfailling stream
Rolls its full tide of happiness along;
And from God's treasury I shall be fed,
Till he shall say, Arise, and get thee hence!

Miscellaneous.

THE IDIOT.—It is very generally supposed that idiots are not able to understand any thing about their souls, or capable of attending to what is said to them. The following anecdote will shew that, at least in some instances, such a notion is incorrect. In a village in Buckinghamshire, there lived a poor idiot, whose appearance was so distressing, and almost disgusting, that some of the inhabitants wished the clergyman to forbid him coming to church, as had been his regular custom. The clergyman did not grant their request, for he thought it would be very wrong to hinder any one from coming to God's house, however loathsome his appearance might be. On Sunday the minister took this verse for his text, "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; the way-faring men, though fools, shall not err therein" (Is. xxxv. 8). On hearing this, the poor idiot got up, and, regardless of those around him, clapped his hands, and cried out, "Then I shall be saved! then I shall be saved!"—*Christian Lady's Magazine.*

WANT OF EDUCATION.—So recently as the year 1835, out of 20,000 persons committed or bailed in that year, 7,000 could neither read nor write, and 4,000 could read only. It comes, then, I think, to this,—we must build either more schools or more prisons. We must extend and improve our machinery, or continue to live in the centre of an ignorant and reckless population—reckless because ignorant: we must go amongst them with the Bible in one hand and the book of useful knowledge in the other.—*Bishop of Winchester's Charge (Dr. C. R. Sumner), 1837.*

HOLY INTENTION.—Holy intention is to the actions of a man that which the soul is to the body, or form to its matter, or the root to the tree, or the sun to the world, or the fountain to a river, or the base to a pillar: for, without these, the body is a dead trunk, the matter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar rushes into flatness and a ruin; and the action is sinful, or unprofitable and vain. The poor farmer that gave a dish of cold water to Artaxerxes, was rewarded with a golden goblet; and he that gives the same to a disciple, in the name of a disciple, shall have a crown; but if he gives water in despite, when the disciple needs wine or a cordial, his reward shall be, to want that water to cool his tongue.—*Bishop Taylor.*

APPRENTICES.—In no case is a duty implied more closely resembling that of old over a bondsman than in the case of masters who have apprentices placed under their care. In no case is a duty implied more closely resembling that of brother to brother, and of parent to child. An apprentice who leaves his master's roof uninstructed in religion, unformed in habits of industry, sobriety, purity, holiness, and devotion, however well he may have learned his trade, however largely enriched his employer, is a disgrace to that master now, and will hereafter rise up in the judgment against him. The most important years of an apprentice's life, those in which lasting impressions are made whether for good or evil, are spent under your care. For these you have to answer before the same Judge as himself. Be not you neglectful of a charge so weighty. Be not an austere, a selfish, an unkind master. Treat him not as a servant only for your own benefit, but as "above a servant, a brother beloved."—*From Twenty Parochial Sermons, by Rev. C. Girdlestone.*

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLIN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 101.

APRIL 28, 1838.

PRICE 1½d.

THE SOURCE OF GRACE.

BY THE REV. CHARLES RAWLINGS, B.A.

Callington, Cornwall.

God is designated by an inspired apostle "the God of all grace;" the rich and inexhaustible Fountain of every kind of grace that can enrich and beautify the soul for eternity. There is a great variety in the character of grace, but the effects of that heaven-born principle are the same in all. When consummated in glory, the harmonious connexion between the different departments of grace, so to speak, shall be fully seen and admired. But I will particularise some of the kinds of grace of which God is the bountiful Author and Source.

There is first *converting* grace. It is under the influence of converting grace that the soul is "turned from darkness unto light, and from the power of Satan unto God." The appeals of eloquence are in vain, the force of argument is in vain,—both have been found to be lamentably inadequate for the conversion of the soul. But when God sends forth the Spirit of grace, it is the Spirit of power; the great moral result is accomplished; the conscience is awakened to a sense of guilt, the tyranny of sin and Satan is cast aside, and the happy redeemed soul exults in the liberty of the Gospel. God alone is the Source of converting grace; the experience of all real Christians to the end of time will bear united attestation to the truth of the remark.

But, further, God is the author of *sanctifying* grace. God is holy in himself, and the source of holiness to others. By virtue of this grace, all who believe are "made meet

to be partakers of the inheritance of the saints in light." The work of sanctification is a progressive work; it goes on in the regenerate soul from day to day, and from hour to hour. The principle of grace is more and more carried out and developed in all heavenly dispositions, and tempers, and purity of life. The immediate agent employed in sanctification is the HOLY GHOST. It is through the Spirit that we "mortify the deeds of the body;" if we are "elect according to the foreknowledge of God the Father, it is through sanctification of the Spirit unto obedience." If we are enabled to "crucify the flesh with the affections and lusts," it is by the grace of the Spirit. He daily weakens the power of inward corruption, deadens the influence of the world, exhibits more strikingly before the view of the mind the meanness and unsubstantial nature of all things here below; he purifies the affections, strengthens faith, animates hope, and kindles love with a still intenser flame; he sets before us, in all their magnificence and grandeur, the realities of the celestial paradise. And is not all this calculated in an eminent degree to promote the great work of sanctification in the soul? Are not these aids of Divine grace powerfully instrumental in deepening the tone of our spirituality, cherishing a heavenly taste, hallowing the dispositions, and stimulating us to renewed diligence in the ways of God? Whether or not we possess the sanctifying grace of God in our souls, is a subject of inquiry which can hardly admit of mistake. "By their fruits ye shall know them," is a rule which directly applies to the case. The evidences of sanctification are many and decisive. A

consecration of the heart to God, an uniform obedience to the precepts of the Gospel under the constraining influence of the love of Jesus, a longing anticipation of a purer world on high,—these are marks which demonstrate the existence and illustrate the power of a principle of sanctifying grace.

But once more: God is the author of *consoling* grace; he is called by an apostle, “the Father of mercies, and the God of all comfort.” How unspeakably sweet and refreshing is this language! Every mercy is treasured up in God for the enjoyment of his believing people, and every comfort to support them in the darkest hour of distress. The children of God, in their passage through the wilderness of this world to the rest above, have need of consolation: without are fightings, within are fears; difficulty and trial under every varied form will assail their steps; but yet God has promised to be with them in their arduous conflict; they hear a voice which sweetly whispers, “Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” Again; “my grace is sufficient for thee;” “I will never leave thee, nor forsake thee.” It is a most encouraging assurance, however present appearances may throw a cloud over the assurance itself, that God will “comfort those that mourn, he will give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” Every afflictive dispensation that the Christian traveller is called upon to experience, is designed to prove the reality of his faith, and to display the glory of God’s grace. “Beloved,” says an apostle, “think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ’s sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy: if ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you.” Should the consolations of God be small, it is the Christian’s duty to believe, and his privilege to pray. God may seem to hide his face in displeasure, but it is only for a little moment; “in a little wrath, I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.” It is a blessed thing to realise the comforts of God’s grace! The soul is maintained in a state of tranquillity and repose, amidst the fluctuations and the sorrows of time; there is “peace and joy in believing;” there is that “hope which, as an anchor of the soul, both

sure and steadfast, entereth into that within the veil;” it is a hope founded on the Rock of everlasting ages, and therefore cannot be shaken. The grace of consolation here is but a sweet prelude to the unclouded glory, the full unalloyed bliss of the celestial paradise above.

CYPERUS PAPYRUS.*

THE Cyperus Papyrus, the celebrated papyrus of Egypt, was called by the Greeks *biblos*, whence is derived our Greek word *bible*, as being the *book*. In Syria it is called *babeer*, and hence the words papyrus, paper, papier. The papyrus is the most ancient material employed as paper. Pliny and others have fixed on the time of Alexander (about 324 B.C.) as the period when it first began to be used for this purpose; but there is good reason to believe that it was in use at least three hundred years before that time. It was also employed for constructing boats; sails, mats, ropes, coverlets, and garments, were manufactured from the light coat under the bark; and the root was used for food. Vessels of bulrushes, or papyrus, are mentioned in the sacred Scriptures. We read in Isaiah, “Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters (Isaiah, xviii. 2);” and the floating cradle of the infant Moses was of this material (Exod. ii. 2). Pliny, Herodotus, and Diodorus, speak of the Egyptian ships and vessels of the Nile as made of papyrus. But its chief claim to notice arises from its valuable properties as a material for writing upon, being employed for this purpose for a series of ages, during which little comparative use seems to have been made of any other mode of recording the history of man, the discovery of science, or the truths of religion. The frail leaf preserved and transmitted to posterity the treasures committed to its keeping, while the gigantic pyramids and the sculptured hieroglyphic proved less true to the trust reposed in them.

The papyrus does not appear to have grown in the Nile, but in the stagnant waters and marshes formed by the overflowing of the river. It is found also growing in the river Jordan, where a singular provision for the security of the plants in the midst of the flowing waters has been observed. The firm and towering stalk is of a triangular form, and the point of the triangle stands opposed to the stream, and, in the same manner as the cutwater of a boat, or the buttress of a bridge, presents an acute angle to the opposing waters, thus gently diminishing their force. The general form of the plant has been justly described as resembling a thyrus. The head is composed of a number of small grassy filaments, each about a foot long. The stalk is of a vivid green, thickest at the bottom, and tapering to the top, and clothed at the lower part, for about two feet, with long hollow sword-shaped leaves, which fold over each other like scales, and defend and strengthen the stem. It grows to the height of ten or fifteen feet. It has one root, large and strong, of the thickness of a man’s arm, and so hard and firm, that it works well with the turning-lathe, as it did formerly, when cups were manufactured from it. In the middle of this long root rises the stalk at right angles, so that when inverted it has the figure of the letter ‘T’; and on each side of the large floating root are smaller elastic ones, which descend

* From “The Wild Garland; or Prose and Verse, illustrative of English Wild-Flowers and Forest-Trees.” By S. Waring, Author of “The Minstrelsy of the Woods,” &c. Second Edition, with additions. 12mo, pp. 143. London, Fry and Son, 1837.—A very elegant little work. The illustrations are good.

perpendicularly from it, and, like the strings of a tent, steady it, and fix it to the earth at the bottom. In preparing of the papyrus for use, it was divided into three parts. They first cut off the head and smaller parts of the stem; next the lower woody part, together with the root; and then there remained the middle part. All these had separate uses. The flowering heads served to adorn the temples of the idol gods of the Egyptians, to wreath their statues, and to crown their heroes. The upper tender portion of the stem was masticated for the sake of the sweet juice contained in it; a practice which still prevails in Abyssinia, not only with the papyrus, but also with the root of Indian corn, and of every kind of cyperus, and a portion of the lower part of the stalk was eaten after being roasted. The woody part of the plant was used for binding books; and Bruce gives an account of a book in his possession made of papyrus, and bound in this manner. The process of making paper from the reed of Egypt is probably so little familiar to the reader, as to make a description of it not unacceptable. The thick part of the stalk being cut in two, the pellicle between the pith and the bark, or perhaps the two pellicles, were stripped off and divided by an iron instrument, which probably was sharp-pointed, but did not cut at the edges. The pellicle, thus separated, was squared at the sides so as to be like a riband, and then laid on a smooth table, after being cut into the length the leaf was required to be (the book mentioned by Bruce, eleven-and-a-half inches long, and seven broad). These strips or ribands of papyrus were lapped carefully over each other by a very thin border, and then pieces of the same kind were laid transversely, the length of these answering to the breadth of the first; and after the whole had been moistened, a weight was placed on it, and it was left to dry in the sun. It was imagined that the waters of the Nile possessed a gummy quality, which served to glue these strips together. But this was altogether an erroneous idea, as has been fully proved. The saccharine matter contained in the plant caused the portions to adhere together when pressed and dried.

In allusion to the papyrus, the Greeks had a proverb, variously written, viz.: "The fruit of the biblos is not better than an ear of corn;" or, "The flourishing biblos bears no ear of corn." In the former case they applied the proverb to themselves, who, living on good corn, were a superior race to the Egyptians, who supplied its place with the papyrus. The other form of the adage was intended to intimate that the tall and vigorous plant, bearing no fruit, resembled persons who, with a fine appearance and many advantages, made no profitable use of the golden opportunities presented to them.

Bishop Jeremy Taylor has made a beautiful application of this plant as an emblem of the state of men, who, having begun a Christian course, make no progress as their years advance, but decline from the good way.

"So it happens to some, in the progresses of religion; at first, they are violent and active, and then they satiate all the appetites of religion, and that which is left is, that they were soon weary, and sat down in displeasure, and return to the world, and dwell in the business of pride or money. It was observed by a Spanish confessor, that in persons not very religious, the confessions which they made on their death-bed were the coldest, the most imperfect, and with less contrition than he had observed them to make for many years before. For so the canes of Egypt, when they newly arise from their bed of mud and slime of Nilus, start up into an equal and continual length, and are interrupted with but few knots, and are strong and beauteous, with great distances; but when they are grown to their full length, they lessen into the point of a pyramid, and multiply their knots

and joints, interrupting the fineness and smoothness of its body: so are the steps and declensions of him that does not grow in grace. At first, when he springs up from his impurity, by the waters of baptism and repentance, he grows straight and strong, and suffers but few interruptions of piety; and his constant courses of religion are but rarely intermitted till they ascend up to a full age, or towards the end of their life; then they are weak, and their devotions often intermitted, and their breaches are frequent, and they seek excuses, and labour for dispensations, and love God and religion less and less; till their old age, instead of a crown of their virtue and their perseverance, ends in levity and unprofitable courses: light and useless as the tufted feathers of the cane, every wind can play with and abuse it, but no man can make it useful!"*

LITURGICAL HINTS.—LIX.

"Understandest thou what thou readest?"—*Acts*, viii. 30.

ST. PHILIP AND ST. JAMES'S DAY. May 1st.

ST. PHILIP the apostle was an inhabitant of Bethsaida, and was called to the apostleship the day after Peter and Andrew; but, though called after them, he was the first constant attendant upon the Lord; the others returning to their usual occupation for a time before they entirely devoted themselves as apostles. He preached the Gospel chiefly in Upper Asia, and died a martyr at Hierapolis, a city of Phrygia, where he was either hanged to a pillar, or crucified.†

ST. JAMES, the son of Cleopas, was called the brother of our Lord, because he was near of kin to him, and it was very usual to term near relations brethren, in token of close affection. His parents were Christians of exemplary piety. He was the first bishop of Jerusalem; and, in the year 62, wrote his epistle, addressed principally to the twelve tribes. At the close of that same year he died a martyr; having been first thrown from the battlements of the temple, and then slain by the blow of a club.

The COLLECT is one of that class which were taken from ancient models, but considerably altered and improved by our Reformers, and the Reviewers of the Liturgy. The improvement in this collect was made in 1662.

(1.) "O Almighty God, whom truly to know is everlasting life." When the Son of God was about to "go and prepare a place" for his disciples, "I will come again," saith he, "and receive you unto myself, that where I am, there ye may be also; and whither I go, ye know, and the way ye know." Upon this, Thomas, whose inquiries shew him, at the same time, to have been of slow comprehension, but of most upright intention, and inquiring only for the confirmation of his faith, saith unto Jesus, "Lord, we know not whither thou goest, and how can we know the way?" Jesus saith unto him, "I am the way, and the truth, and the life."

Taking this Scripture for its authority, our collect, after addressing Almighty God as the Being whom truly to know is everlasting life, immediately proceeds

(2.) To point out Jesus Christ as "the way, the truth, and the life," because we have no saving knowledge of God as the author of everlasting life, except through his Son. Christ is the way, the "highway" spoken of by the prophet Isaiah (xxxv. 8). Christ was his own way, for by his own "blood he entered into the holy place" (Heb. ix. 12), and he is our way, for we enter by him. By his doctrine and example he teaches us our duty; by his merit and intercession he procures us our happiness, and so he is the "way."

* Bishop J. Taylor's Sermon on "Growth in Grace."

† James on the Collects.

He is the *Truth*. As "truth" is opposed to figure and shadow, Christ is the substance of all the Old-Testament types, which are, therefore, said to be "figures of the truth (Heb. ix. 24)." As "truth" is opposed to falsehood and error, the doctrine of Christ is true doctrine; when we inquire for truth, we need learn no more than the "truth as it is in Jesus." As "truth" is opposed to fallacy and deceit, he is true to all that trust in him, as true as "truth" itself (2 Cor. i. 20).

He is the *Life*: for we are alive unto God only in and through Jesus Christ.

If by God's grace upon our prayers we be enabled thus perfectly to know his Son Jesus Christ to be the way, the truth, and the life, we then

(3.) "Follow the steps of the holy apostles St. Philip and St. James, and may hope stedfastly to walk, as they walked, in the way that leadeth to eternal life, through the same Jesus Christ our Lord."

Once in this path, let us keep it; however narrow, however thorny, however rugged, however toilsome. There is something in this way, which, notwithstanding the discouragements, should invite us all to it; it leads to *life*; to present comfort in the favour of God, which is the life of the soul; to eternal bliss;—the hope of which, at the end of our way, should reconcile us to all the difficulties and inconveniences of the road.

St. Philip and St. James being placed together to be commemorated in one day, and the collect having joined them together in a prayer that we may have grace to follow their steps,—the EPISTLE gives some account of the life and doctrine of St. James, and the GOSPEL of St. Philip.

The EPISTLE (1 James, i. 12) is principally an encouragement to fortitude under temptation. The apostle lays down several forcible arguments to persuade Christians to bear sufferings and persecutions with invincible patience, drawn from the blessedness which attends such a condition. "Blessed is the man that endureth temptation," &c. The reference which the GOSPEL (John, xiv. 1-14) bears to St. Philip, will be found in the request made by Philip to our Lord, "Lord, shew us the Father, and it sufficeth us." Philip professed an ardent desire to be favoured with an outward manifestation of the Father's glory. On this our Lord reprov'd him for not having better understood the nature and dignity of the Master with whom he had been so long conversant; and then declared, "In seeing me, you have, in effect, seen the Father." Let us weigh the important doctrines here advanced. The question proposed to Philip may furnish a reproof to each of us, "Hast thou not known me?" Considering the information we have had, may we not justly be ashamed that we have not better learned the principles of our religion? Have we properly understood who the Saviour is, and what the purposes for which he came into the world? Have we beheld the glory of the Father so displayed in the person of the Son, as to be convinced that their nature and perfections are the same? And is not this a firm foundation for our hopes, a source of strong consolation?"

THE MANNERS OF THE ISRAELITES IN THE WILDERNESS:

A Sermon,

BY THE REV. CORNELIUS IVES, M.A.

Rector of Bradden, Northamptonshire.

ACTS, xiii. 8.

"And about the time of forty years suffered he their manners in the wilderness."

THE Jews dwelling at Antioch were the people unto whom St. Paul spake these

words, reminding them of the history of their forefathers during their pilgrimage from Egypt to Canaan. And soon did *they* shew themselves scarcely of a wiser or a better mind. They contradicted and blasphemed the word of the Gospel which was then preached to them, and would not accept the remission of sins and sanctification unto eternal life proclaimed by it through the Saviour Jesus.

Now, what the apostle thus spake with respect to the long-suffering of God towards them of old, is well worthy to be recollected and thought of by *us*, and by all his professed people. Although not of the same particular family with that stiff-necked people, we are yet derived from the same stock, and so partakers originally of their perverse nature. I design, therefore, in this discourse, concisely to represent what their manners for the most part were, and how God suffered them; and then to make a suitable application.

Had the Israelites gone directly from Egypt to Canaan, a few months might have been sufficient for their journey. But the wisdom of God ordered their proceedings otherwise. He made them turn aside to cross the Red Sea, which did not lie in their way, that Pharaoh and his host might incur destruction, as they deserved, by pursuing them; and thence he commanded them to go and encamp at Mount Sinai, which was still more remote, and stay there about a year, while Moses received the law for them at his mouth. From that station, however, he led them without delay to Kadesh-barnea, on the borders of the promised land, and would straightway have led them into it, but for the unworthy disposition which they there displayed. When the spies which had been sent before brought back (most of them) an alarming report of the strength of the inhabitants and their fenced cities, the whole congregation instantly refused to advance, and began to charge God foolishly, as if he were designing evil against them; and to stone Joshua and Caleb, who attempted to inspire them with a good courage,—a behaviour which shewed them quite unfit to obtain and enjoy the country that was at hand. Wherefore the Lord passed sentence upon them, that they should wander forty years in the wilderness, and die there, all above twenty years of age, who had thus proved themselves a people only to be ashamed of; and he confirmed his sentence with an oath, that no hope of getting it changed might be entertained by them: "he even sware in his wrath, that they should not enter into his rest."

In this short account (taken from the 13th and 14th chapters of the book of Numbers), which I have thought it expedient to premise, of the *cause* of the Israelites remaining forty

years in the wilderness, there is contained only a fair specimen of their general manners. On most occasions they were panic-stricken at the prospect of difficulties, and blasphemously accused God of unfaithfulness, while refusing to follow his guidance. Indeed, by all that is related of them both before and after the above principal transaction, not more severely than truly did Moses, at the end of the forty years, reprove them, saying, "Ye have been rebellious against the Lord since the day that I knew you." Either some foul idolatry, or highly offensive manifestation of unbelief and discontent, appears to have marked not only "Taberah, and Massah, and Kibroth-Hattaavah, and Kadesh-Barnea," but also nearly every place where they halted, or met with any thing to try them.

And we may remark in passing, that even Moses was at length provoked beyond endurance by their conduct. Once, in a moment of grief and indignation at their perverseness, "he spake unadvisedly with his lips;" and the consequence to him was, that he too must die in the wilderness, instead of going over Jordan (as he had fondly desired and hoped) to enjoy the promised land. Accordingly, after having with much affection admonished and charged the people who had so fatally urged him, and surveyed from the top of a mountain the land which he was forbidden to enter, he piously submitted himself to the unalterable decree, which, notwithstanding its apparent severity, was doubtless on the whole for his advantage. But the Lord God, although equally or rather more provoked every day, gave no way to an impatient spirit. He suffered, he bare throughout the evil manners of his people, and performed his oath unto their fathers by sparing and preserving a generation of them to inherit Canaan. In saying this I do not forget that he punished them again and again with what may be called a terrible severity; and that more than once there seemed to be only the intercession of Moses and Aaron between them and destruction from the Lord. But respecting those cases, it is to be considered that *their* timely intercession was of *Him*. He, the Lord, had appointed, ordered, and provided for it beforehand, with a design that it should assuage or turn aside his wrath. The God of justice previously instructed his priest and prophet to entreat him at such moments for his people, by prayer, and incense, and atoning sacrifice, that he might become unto them also a God of patience and consolation, a Father of mercies and forgivenesses. Never, we should believe, did he smite and slay, except to remove the incorrigibly wicked, before the others were totally corrupted by

them. It was constantly his design when he had stricken the rebels, and had made the remainder afraid, and had humbled them in a measure sufficient for the occasion, to be prevented by Moses and Aaron from going farther. Those ordained mediators evidently understood the alarming words which he used to utter—"Get you up from among this congregation, that I may consume them in a moment"—as a signal to stand, or rather to fall on their faces before him, and plead and offer, that he should not consume them. So the forbearance of God thought fit to suffer the manners of the children of Israel even when they were most insufferable. Their carcases, it is true, fell in the wilderness by thousands and tens of thousands, at the blasting of his righteous indignation. "They rebelled and vexed God's Holy Spirit; therefore he was turned to be their enemy, and fought against them." Yet "he remembered his holy promise, and Abraham his servant," and hearkened accordingly to the voices that interceded for them, and restrained his anger (letting it loose only against the incorrigible), and permitted a great multitude of them to survive and take possession of the land.

In order, now, to make a suitable application of all this, let me induce you to consider God as likewise suffering *our* manners in our journey through this world.

Holy Scripture fully authorises me to represent, that whereas God by Moses delivered the children of Israel, through the Red Sea, from Egyptian bondage,—by a greater than Moses, even his Son Jesus, he hath delivered us, through baptism, from the bondage of corruption into the liberty of his adopted children; and, whereas to the Israelites he gave commandments by Moses from Mount Sinai, and then bade them proceed under his guidance to a good country, to *us* he hath given similar (only more spiritual) commandments by Jesus, and hath bidden us follow the leading of his Spirit to a better country, *i. e.* a heavenly, a land of rest indeed, yea, and of eternal light and life. I might also set forth that the commandments of our great Deliverer were principally uttered from a mount, though with circumstances, not of terror, but of gentleness, according to the nature of the Gospel dispensation; and that his last words to his disciples, recorded by St. John, correspond in many points with the Deuteronomy of Moses. Not, however, to lose sight of my chief object, what, during the pilgrimage which I have thus described, are our manners? Do they appear in any respect the same with those of the Israelites in the wilderness?

It would probably be going too far to suppose that there is amongst ourselves behaviour

so grossly offensive as the idolatry of the Israelites. We have learned better than to make and worship graven images. In other respects, too, we may not fully resemble the people who grieved and provoked God in the desert. Yet a little self-examination on the matters wherein they were guilty will scarcely prove altogether unsuitable to professing Christians in these latter days.

Respecting the matter even of idolatry, or image-worship, let every one of us have it to allege, "I worship no work of *God's* hands, much less any work of *men's* hands; I worship God alone, not admitting of him any image or similitude;"—let every one have this to allege, protesting himself to be wiser than the people who set up a calf in Horeb; nevertheless there may be much amongst us not unfit to be compared with their error. There may be projects, vain and senseless as molten calves, conceived, and framed, and looked to, by multitudes for advantage; there may be eating and drinking equally sensual, and singing and playing equally light and wanton, as that into which the Israelites fell, though without a material image in the midst. It may be that not a few are setting up idols in their *hearts*, giving their affections (though not bowing their knees) to worldly objects, serving (though not worshipping) the creature more than the Creator, minding earthly things more than heavenly, lovers of gain or pleasure more than of God their Maker, and Christ their Redeemer. Numbers, perhaps, who think that they are perfectly keeping themselves from idols, in obedience to the exhortation of St. John (1 John, v. 21), are thus preferring the world and the flesh, *i. e.* almost every *visible* thing, before the invisible God and his blessing. And if such be the case, if our *hearts* be thus following after idols, shall not God, who knoweth the very secrets of the heart, search it out, and be thereby grieved and provoked?

Unbelief and discontent were the two principal sins, besides idolatry, which corrupted the manners of the Israelites in the wilderness.

Here, again, I will not suppose any to be just *such* unbelievers and murmurers as were they whose behaviour has been described. None of us, be it charitably hoped, would in time of temptation charge God so foolishly, or accuse him so hastily, as they did, of intending to bring us into destruction. Reflect, however, that they spake and acted only according to the impulses of flesh and blood; that it is *natural* with all to resemble them in like circumstances; and that none of us have been so entirely purified and made new creatures by the Gospel, as to have no remainder in us of that old leaven which was

manifested in the conduct of God's ancient people. Sometimes, perhaps, our path is a dull and unvaried one, unmarked by exciting novelties and adventures; each succeeding day passes nearly in all particulars like the last; we find still awaiting us the same ordinary supply of food, the same ordinary objects of sight, and the same ordinary employments and recreations. Yet a little while, and we may be called to encounter or endure a widely different state of worldly things; divers agitating vicissitudes, and hardships, and possibly arduous enterprises, may be in store for us, and near to come. Have we duly considered this, and armed ourselves with the necessary dispositions for it? Or are we to be seen at one time weary even to loathing of the same small things, and at another instantly terrified by greater? Is it our habit to undervalue daily mercies because they are uniform, and then, in cases of sudden emergency, to imagine that God will suffer us to be tempted above that we are able, notwithstanding the apostle's assurance that he will *not*? Are we disposed, when called to exertion, to be distrustful? Specially, have we a mind to question or deny the possibility of attaining unto the excellent joy and glory that are set before us? to account of heaven as a good place indeed, but as too high and magnificent for man, and to be reached by too difficult a way, and to think of turning back to the world and to the flesh? Is it, in short, our manner to be doubtful, and backward, and refusing, when the Lord would have us be confident in him, and pressing onward? or, if not absolutely refusing, to be soon weary, impatient, and complaining, and taking occasions to halt, and to start aside, evidently through want of a proper dependence on his aid? Too surely a large proportion, even of Christian people, fall into such conduct. Instead of abiding faithful, and so ready alike to dare and to endure all things at the Divine bidding, not a few become more or less unbelievers, and discontented, and so followers of the unworthy manners of the Israelites.

To what or whose interference, then, shall we ascribe it, that God is hitherto suffering us and our manners? Surely we should at once confess the reason of his forbearance to be not in ourselves, or in any thing that we can do. It is purely out of regard to a far greater Intercessor than even Moses, that the Almighty so long turneth his wrath away, and will not suffer his whole displeasure to arise against us. Remember Jesus Christ, who died for us, and rose again, and is now exalted to the right hand of God; he, we are told, ever liveth to make intercession for us; to say, if one may venture to put words into *his* mouth, when our provocations are becoming unsuf-

ferable, "Yet they are thy people, and the sheep of thy pasture, redeemed and purchased with my blood. Blot me, the Son of thy love, out of thy book, rather than the race of whom, at so great a cost, I have made myself the Saviour and the Head." By *him* alone God, whom we are daily provoking, is prevailed with to restrain his anger, and to spare until judgment may no longer be deferred.

In conclusion; believe, my brethren, an opportunity to be thus provided for us of escaping condemnation in the judgment. There seems reason to hope, that of the Israelites who were sentenced to die in the wilderness, such as would repent during the appointed years, and humble themselves under God's righteous hand, confessing the justice of their doom, might avoid the pains of eternal death, and possibly be admitted, with their great lawgiver, to inherit life. But, if this be reckoned a doubtful speculation, still repenting Christians have authority to account that "the long-suffering of our Lord is salvation." Lay to heart, then, the gracious *end* for which we are spared. Assuredly it is not the Divine purpose that we should incur a sorer punishment by continuing to walk unworthy of our calling, but that we should employ the opportunity to repent and amend our lives, and through faith in Christ obtain mercy. The will of God concerning us undoubtedly is, that we should learn to order ourselves on our pilgrimage, no longer as fools, but as wise; no longer as faithless, but as believing; no longer as hasty murmurers and complainers, but as patient, confiding, and submissive. To enable us to do this, He that is our Advocate in the world above hath promised to give unto us of his Holy Spirit—the same Spirit that regulated *his* conduct here below. Nor may we decline to accept and cherish the gift, and to live accordingly, unless we would be still offending, and sink at the last into the lowest pit. It is incumbent on us to be always watching, and taking care that there shall no strange God be in us; that we look not unto, nor love, nor fear, nor depend on, any thing in comparison with the Lord Jehovah, our everlasting Deliverer and Saviour. We are admonished and exhorted at all times to abide his counsel; to wait silently, humbly, and with a becoming composure, in our worst extremities, for his effectual help and consolation, breaking forth into nothing stronger than devout and earnest prayer. The proper sentiments and demeanour of the Lord's people under worldly tribulation have been beautifully described by the Psalmist: "Though all this be come upon us, yet do we not forget thee, nor behave ourselves frowardly in thy covenant: our heart is not

turned back, neither our steps gone out of thy way: no, not when thou hast smitten us into the place of dragons, and covered us with the shadow of death." Be it ours truly to repeat and adopt such a good profession, and surely he to whom it is addressed will not fail to be with us in trouble, and to know and refresh our souls in adversity, and to preserve them by his power unto salvation.

The Cabinet.

TRIAL THE PORTION OF THE CHRISTIAN.—In one shape or other we must expect tribulation in our road to heaven. Different men will be differently tried. The circumstances in which they are placed, the persons by whom they are surrounded, the customs of the country in which they live, their own several constitutions and habits—these will vary the nature of their trial. Still, however, in one form or other, our Lord's words must be verified in the experience of all his servants. "If any man will come after me, let him deny himself, and take up his cross, and follow me." The cup of sorrow, indeed, we must taste, whether we serve God or not. How can it be otherwise, in a world in which the harmony of God's laws, his natural as well as his moral laws, are continually being broken?—*From Sermons preached before the University of Oxford, by the Rev. C. A. Hurtle.*

TRUE RELIGION.—The great question between a soul and God, is not whether we admit the truths of the Scripture into our understandings, but whether they are so applied to our hearts as to have wrought a change, and become vital principles of faith and patience. Nothing short of this can afford evidence of a saved and safe condition.—*Rev. Legh Richmond.*

IMPORTANCE OF SCRIPTURAL PREACHING.—Not because the liturgy is a "form of sound words," and calculated to convey a saving knowledge of the Gospel, independent of pulpit ministrations, ought these ministrations on that account to be less ardently undertaken. While we value the sacraments as most important means of grace, we must be careful not to magnify their efficacy beyond the Scripture limits, to substitute the outward visible sign for the inward spiritual grace: and while we pray that we may be enabled to imbibe the spirit of the liturgy, we must not lose sight of the importance of the faithful "preaching of the cross," or suppose that the evil effects of erroneous and unfaithful preaching will be entirely done away by the right administration of the sacraments, or the regular reading of the service. While not a few value preaching as almost every thing, quite as many regard it as comparatively of little value. Both errors are to be avoided. The great object is to have the serious, faithful performance of the public service in *all* its branches; to have the prayers offered in the true spirit of devotion; the sacraments administered with the solemnity which their sacred character demands, and the ministrations of the pulpit in every respect in perfect harmony with those of the desk. Whether engaged in the more familiar exercise of catechetical instruction, or the more elaborate, though not more important duty of preaching in the general acceptance of the term, the great point for the minister is to set forth the saving doctrines "of the cross,"—*From the Second Edition of "Preaching of the Cross," by Rev. T. Bissland.*

DEATH A PORTION OF THE BELIEVER'S TREASURE.—What! in the inventory of the believer's treasures do I not find death? Yes; death is registered in the same list with life, and with things to come. Such a

change has the Lord of glory wrought in the nature of things ; and, by the almighty efficacy of his redemption, has made the grave a peaceful sleeping-place, and death a humble servant to the believer, to take off his garments that he may lie down in his bed, and fall asleep in Jesus, and rest from all his labours.—*From Sermon on Death of Rev. H. Mortlock, by Rev. H. V. Elliott.*

Poetry.

A SABBATH REFLECTION ON THE ATLANTIC.

BY ARCHDEACON SPENCER.

(For the Church of England Magazine.)

WHILE o'er the waters, day by day,
"The Wanderer" ploughs her weary way,
Do thou, great God, her path attend,
And be her guardian, guide, and friend.

The sails are spread, the masts are strong,
And swift they speed the bark along ;
But, oh ! how vain their aid would be
Without the breeze that comes from thee !

Strong in thy might comes forth the sun,
His regulated course to run ;
And glad the laughing billows seem
To gratulate his joyous beam.

And when that glorious orb retires,
Midst clouds of gold and floods of fires,
His splendours are but gone to shine
On some fair other world of thine.

Still to retain thine empire here,
What messengers of grace appear !
Whilst mildly o'er the slumb'ring deep,
Myriads of stars their vigils keep.

Now calmly o'er the ocean way
The modest moon asserts her sway ;
The winds and tides obedient lower,
And own her delegated power.

Widely her silvery light she casts,
And clears the sky, and stills the blasts ;
And turns our hearts, from passion free,
To Sabbath thoughts of love and thee.

These are thy gifts,—the tranquil seas,
The moon-lit deep, the favouring breeze :
But not the less, when these are gone,
Thy tutelary care we own,

When, from its high and sullen cloud,
The ruthless thunder roars aloud,
And from its murky canopy
Flashes the lightning's vengeful eye.

That bolt, that voice from heaven to heaven,
Their course, their charge by thee is given ;
And thou, as merciful as dread,
Will keep them from thy suppliant's head.

To sun and shade, to calm and shower,
Thou, only thou, assign'st the hour—
Serene upon the tempest's wing,
As in the softest gale of spring.

When ocean wears its halcyon hue,
Its matchless depth of native blue ;
When wave on wave subsides to rest,
Thy Spirit broods upon its breast.

Or when those waves, convuls'd and high,
Urge stern revolt against the sky ;
When winds and rain, in mingled might,
More deeply cloud the frowns of night ;

When masts are bow'd, and sails are rent ;
When skill and strength alike are spent ;
When danger rears its giant form,—
Thy gracious eye controls the storm.

Our hope, our comfort, staff, and rod,
Are but thy presence, glorious God !
In that confiding, safe we go,
Nor dread the storm, nor fear the foe.

Miscellaneous.

OLD AGE.—What can be more pitiable than to behold a human being whose life is scarce worth a year's purchase, still immersed in the pursuits of business, still striving to amass wealth, and neglecting the enjoyments which a long life of labour has placed at his command, that he may add a little more to the hoard from which he must so soon be torn ! Worse even than this sad spectacle is that of the hoary voluptuary, who, in spite of the warnings which his blunted senses are constantly forcing upon him of approaching dissolution, even to the eleventh hour pursues his sensual gratifications.—*Curtis on Health.*

CHURCH IN SWEDEN.—On Sunday morning I attended divine service. The language, it is true, was unintelligible ; yet there is a pleasure in being within the sanctuary where God's people are met together to honour his holy day. There is little difference, as you are aware, on essential points between the Lutheran and the English Churches. Their temples are more studded with images than we should like, and a crucifix is generally placed over the altar ; but, with the true spirit of the great reformer, they abhor the Romish idolatry. The priests wear a long robe trailing on the ground, with a lappet behind, resembling that of the undergraduates at Cambridge. The men and women sit in different parts of the church. The service is conducted much like our own, but there is more singing ; and some part (I suppose the Psalms) is chanted by the minister alone, who does not join the congregation in the rest. The ceremonies of marriage and baptism are also similar to ours. In the one, however, no ring is given, as far as I could observe. In the other, water is placed thrice on the head of the infant, instead of the forehead being marked with a cross. . . . The parishes are very large ; twenty, thirty, and even forty miles is the common extent of one. The people have necessarily to go a long way to church. At Wall the environs of the building were crowded with little cars ; and four or five hundred men were collected in the churchyard, though the village itself does not seem to contain ten houses. There would probably have been a still larger assembly, but it rained nearly the whole day.—*Elliott's Letters from the North of Europe.*

TO CORRESPONDENTS.

We are much obliged to Macarius.

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 102.

MAY 5, 1838.

PRICE 1½d.

CHRISTIAN FRIENDSHIP.

BY THE REV. ROBERT ANDERSON,
Perpetual Curate of Trinity Chapel, Brighton.

No. I.

THE *love of the brethren* is plainly set forth in the New Testament as the evidence of the life of God in the soul of man. And, assuredly, we are here provided with a test, by which we can always ascertain whether we have been turned "from darkness to light, and from the power of Satan unto God." For, as divisions of every sort and degree, whether in the shape of disunion in families, of rebellion in states, or of schism and heresy in the Church, are the work of Satan; so, on the other hand, it is quite certain, that nothing but Divine grace can produce that perfect communion and fellowship which subsists between the members of Christ's mystical body. "By this we know that we have passed from death to life, because we love the brethren."

But while it is at once admitted, that brotherly love is the badge by which the true disciples of Jesus may always be recognised, it has often been alleged, as a defect in the morality of the Gospel, that it neglects to inculcate *friendship*. To this it seems sufficient to reply, that though friendship, as such, is not expressly enjoined in the New Testament, yet the duties of friendship are presented with great perspicuity, and enforced by very solemn sanctions. For, admitting that our Lord did not formally prescribe the cultivation of friendship, did he not prescribe the graces and virtues out of which it will naturally grow? Did he not prescribe the cultivation of love in all its diversified modes of operation? In his personal ministry, and in that

of his apostles, did he not enjoin humility, forbearance, gentleness, kindness, and the most tender sympathy with the infirmities and distresses of our fellow-creatures, inasmuch that "bearing one another's infirmities" is emphatically inculcated by St. Paul as "FULFILLING THE LAW OF CHRIST?" And was not his whole life a transcript of these heavenly graces and virtues? But these, in the ordinary course of events, and under the usual arrangements of Providence, are the best preparation for friendship, as well as the surest guarantee for the discharge of its duties, and the observation of its rights. For such is the sweet affinity of mind to mind, such the social constitution of man, that he who is imbued with these heavenly dispositions can scarcely fail, in the pilgrimage of life, to contract a friendship with one or more of his species. A mind habitually tender from the blessed influence of Christian principles, will, where there is some more than ordinary congeniality of taste and disposition, melt into softness, and exchange the sentiments of esteem for those of specific attachment and endearment. It is evident, therefore, that every man should cultivate the graces and dispositions which constitute the very soil of friendship; and wherever these exist, friendship will be the natural result. But it is equally evident, that such friendship will result as a felicity rather than a duty, and that it is to be placed among the rewards of Christian virtue rather than its obligations.

To all this it may be added, that since with friendship there is a liability to excess rather than to defect, it was worthy of the wisdom of our divine Master to content himself with prescribing those graces and virtues which are

sure to develop it, as far as is consistent with the higher requirements of the Divine law, instead of formally inculcating what, from the very constitution of our nature, we might have been apt to cultivate, under such a sanction, to a degree incompatible with the dictates of the Gospel of Christ. For that deep concentration of feeling in which friendship so mainly consists, is what we all owe to the Lord God of our salvation; and therefore, while we should pour out our hearts in gratitude to Him who permits us to enjoy the delights of Christian friendship, as an alleviation of the burdens of life, we should, at the same time, consider this reserve in the language of the New Testament as intended to guard us against that treachery of the human heart, which is always prompting us to worship the creature rather than the Creator. Now, is there not reason to fear that, in those friendships which have not religion for their basis, this is too frequently the case? Is there not reason to fear that, with persons whose friendships do not rest upon that foundation, the concentration of feeling of which I have been speaking leads them to repose all their cares with a fellow-creature, rather than with God?

But though, for the reasons above assigned, friendship is not made the subject of precept in the Gospel of Jesus, it is, when cultivated upon Christian principles, one of the richest blessings which God has graciously conferred on his people, to comfort and refresh them during their earthly pilgrimage. It is the cordial of life, the lenitive of our sorrows, and the multiplier of our joys. Like a plant of unearthly growth, it shines forth in all its beauty, and yields a balmy fragrance, "as if from the spicy shores of Araby the blest," amidst all the noxious vapours and the withering blasts of this changeful world. I am here speaking, however, only of that friendship which is cultivated upon Christian principles; I am speaking only of friendship among those whose sentiments are in unison, and whose influence coincides with the voice of conscience and of God. And of the friendship which rests upon this foundation, we may safely affirm, that it will be *unwearied in the exercise of all the offices of mutual love*; and that it will continue *unchanged amidst all the vicissitudes of human life*.

I. It is the property of Christian friendship to be *unwearied in the exercise of all the offices of mutual love*. This is what St. Paul beautifully represents by the expression of "bearing one another's burdens." And, undoubtedly, thus to bear the burdens of those most dear to us must be regarded as among the sweetest privileges of friendship. But if it be true, that of all the burdens which in this our pilgrimage we are doomed to bear, the

heaviest and the most insupportable is the burden of our sins, to whom should we look for help, when sinking under such an intolerable burden, except to those who are enabled to speak to us, from their own sweet experience, of "the comfort wherewith they themselves have been comforted of God?" We know, indeed, that, in strictness, it belongs only to the Lamb of God to "bear the burden" of his afflicted people, since he alone has been ordained to lift a load from the creation, which would otherwise have sunk it into irreversible perdition. But still, it seems to follow, from the language employed by St. Paul in his epistle to the Galatians, that we do then, in a more especial manner, "fulfil the law of Christ" when we endeavour, according to our measure, to relieve the weary and heavy-laden around us, not indeed by vainly attempting to bear ourselves the sorrowful burden of their transgressions, but by leading them to Him who "his own self bare our sins, in his own body, on the tree, that we, being dead to sins, should live unto righteousness." And here I again ask, How can we perform this blessed office; how can we thus administer comfort and support to the weak, the tempted, and the afflicted, unless we ourselves shall first have experienced the blessedness of those "whose iniquities are forgiven, whose sins are covered, and to whom the Lord imputeth not iniquity?"*

RECOLLECTIONS OF A COUNTRY PASTOR.

No. XII.—Confirmation.

THERE are few occasions on which a pastor comes in contact with his flock more deeply interesting than when he is preparing candidates for confirmation. The tender age of the majority of those who present themselves adds not a little to this interest; and it cannot be doubted but that in many instances, under the Divine blessing, the preparation for a participation in the rite is made instrumental in awakening an anxiety about religion which was not felt before. Conscientious objections have been made to confirmation, as practised in our Church, even by some who have no doubt that it was observed in apostolic times. It appears to them, and perhaps not without reason, that there is a too indiscriminate admission to a participation of the rite; that the profession of faith and of self-dedication to God is too often uttered while the heart is not under serious impressions; and that a solemn mockery may not seldom be witnessed with reference to this ceremony. I fully admit, that at the suggestion of parents, or from the custom of the Church, candidates for confirmation too often present themselves, who are lamentably deficient in Christian knowledge, and who testify an utter carelessness about religion; and that such candidates are not rejected, is a great and crying evil. But the Church is not chargeable with this. She retains the practice, on what she deems scriptural authority; and it is the duty of those who minister in her holy things to take

* In the former part of this paper I have availed myself of some remarks which I met with in the writings of the late Robert Hall, on the subject of Christian patriotism and Christian friendship.

especial care that none shall be recommended to the bishop, until, after long and diligent examination, there is an evidence on the part of the candidate of a heartfelt desire to surrender himself to God. The Church requires that he should—it does not seem that the minister has any right to make a smaller demand. If all that is done by the pastor, be merely to examine the candidates in the Catechism, as a matter of form, and, after a few answers given, the certificate is signed, cases must frequently occur where improper persons will be confirmed; but if the pastor uses all diligence to examine, to instruct, to warn, and to exhort,—if he has many interviews with his young people, as unquestionably should be the case, not only for examination, but for exhortation,—he will very rarely be at a loss to discover who ought, and who ought not, to be admitted to this rite. And he should never, under any circumstances, through fear or favour, give a certificate of fitness when his conscience assures him that he would act wrongly.

The minister is not unfrequently, indeed, placed in very trying circumstances with reference to confirmation, when he feels himself bound to declare a candidate unfit. It was my lot to be so placed, not very long after I entered upon my cure. Notice was forwarded to me by the bishop, that he would hold a confirmation at the parish church. This notice was sent so long before the appointed day, that I had abundance of time to converse with the candidates, and to arrive at a tolerably fair acquaintance with their proficiency in religious knowledge, and with the state of their religious feelings. I used to assemble them in several classes, never exceeding eight in each. I invariably commenced our meetings with prayer, and reading a portion of the Bible, which I endeavoured to explain in the simplest language. I then examined them, not merely in the Catechism, but in Scripture history, and as to their views of some of the leading doctrines of the Gospel: after this, I used to converse for a short time privately with each, that I might become more fully acquainted with their characters.

There were nine candidates on the occasion referred to, to whom I could not conscientiously give tickets, one of whom was the only daughter of the lay-rector; a person, as I have already stated, by no means favourable to my ministry, but who took every occasion, in public and private, to represent me as an enemy to the Church, and to thwart my projects for the improvement of the parish. A man of no religious principle, his family was conducted with an entire abhorrence of any thing approaching to what was termed Methodism. There was generally a party on the Sunday, by which the servants were prevented from attending Divine service, and he very seldom was present himself. Of very low origin, and extremely illiterate, he had amassed a large fortune in trade; and having purchased an estate in the neighbourhood, and with it the great tithes of the parish, he had been appointed a magistrate, somewhat to the annoyance of the neighbouring gentry. His aim was to get into good society; and with this view he spared no expense in the mode of his entertainments, or in the sums paid for the instruction of his daughter,—his only child, and his idol. Masters of every kind were procured at the highest price; her education was of the first class; she played, danced, sang; she was conversant with one or two modern languages: but she was utterly deficient in religious knowledge. I was requested to examine the young lady at home, and not at the regular time appointed by me at the vestry-room. To gratify the father, I complied with the request; but found her entirely ignorant of the first principles of religion. Her governess was a foreigner, and seemed quite as uninformed on the subject as herself. I called frequently, in the hope of making some serious impression on her mind, but in vain; she talked of the day of confirmation as if it were a mere holiday. I felt that I

was put in a position of no ordinary difficulty. I resolved, however, to refuse the ticket testifying that I was satisfied with her fitness; and by God's grace I kept to my resolution. This, as might be supposed, gave unspeakable offence. The father knew no bounds to his indignation. He desired me, in the most imperious manner, to leave the house. He wrote off immediately to the vicar, complaining of my conduct, declaring that I was doing incalculable injury to the parish, and urging my removal from the cure as soon as possible. It is hardly necessary to say, that the vicar returned an answer to this complaint in the spirit of a Christian minister. The day of confirmation arrived, and, to my astonishment, the lay-rector's daughter appeared among the candidates; the tickets had been delivered to one of the bishop's attendants at the door of the church; and how she contrived to pass without one, or whether she obtained one from another quarter, I cannot say. She approached the communion-table, and was confirmed; while the father, who was near, looked at me with an air of the most imperious triumph. The ceremony concluded, the bishop took his leave; and I returned home, thanking God I was not to blame in the matter, and convinced at the same time that I had now the influence of an implacable enemy to contend against, and that every step I moved would be watched narrowly with no very friendly eye.

A ball was given in the town by the county members one night during the week after confirmation, at which the lay-rector attended, accompanied by his daughter, who but a few days before had sworn to renounce the pomps and vanities of the world. It was her first appearance at a public ball. Dressed in all the extravagance of fashion, and certainly an elegant and fashionable girl, she attracted the notice of a young officer, who was stationed at a neighbouring town—a man of the most dissolute habits, though of a high family—and with him actually eloped before the ball was concluded. The wretchedness of the father, when the discovery was made, may readily be conceived; he was nearly frantic with rage and alarm. He was carried home and put to bed, and seized with a violent brain-fever. His life was for many weeks considered in imminent danger. The fugitives eluded all pursuit. He was a young man of family, as I have said, but totally destitute of principle. He had seen her at some races a few weeks before, and had resolved to carry her off; all therefore was prepared by him for the elopement. The unhappy girl never returned to the house of her father. He would never see her again; nor did he ever mention her name. Her room was kept locked up; and during his illness, all her books, instruments, and drawings, were carefully removed. She died, in less than two years, of a broken heart, caused by the ill treatment of him who was regarded as her husband; sinking into the grave without a friend to soothe her dying pillow. She breathed her last while her betrayer was immersed in scenes of unhallowed revelry. What change may have been wrought on her heart before she was called away, is known to the Searcher of hearts alone; but more utter ignorance on religious subjects I have never witnessed, even in the poorest and most illiterate, than in this unhappy girl. The effect on the father was not evanescent. He recovered in time his bodily health; but he retired from society. He was a widower; he never appeared in public, not even at church; and to repeated inquiries at his gate, the same answer was returned, that he had no wish to see or converse with me. He was a stranger to the comforts of religion. He had built his happiness on a sandy foundation. A nephew, to whom his wealth was left, was the only one admitted to his society.

Did I act right in refusing the ticket? I cannot doubt that I did. Often have I felt grateful that I had strength to oppose the wishes of a person so

influential as the father; often have I prayed for this child of misery, that a new heart might be given her, and a right spirit implanted within her, and that she might be led a humble suppliant to the throne of grace. She resided in a far-distant county, or I should have endeavoured to visit her; many were the inquiries I made, but I never could learn in what frame of mind she died.

Such is the affecting detail of an occurrence, the circumstances of which are now perfectly vivid to my mind, though many years have intervened since it took place. I have felt by it more and more convinced of the necessity of making *confirmation* a very serious and important matter. My notions on the subject have been often regarded as too strict; I have been reasoned with again and again. My views of the limits of worldly conformity have been represented as calculated to prejudice the youthful mind against religion. But I have gone on the same principle with which I set out, of diligent examination of candidates, not only as to their knowledge of religion, but as to how far it is influencing the heart; and I may yet bring forward another circumstance connected with this same confirmation, which has been to my mind a source of unspeakable comfort. I am ill qualified, indeed, to give advice to my brethren in the ministry; yet would I urge on every brother the necessity of doing all in his power to improve a time of confirmation for the spiritual benefit of his flock; of those advanced in years, by bringing before them the vows they once made; and of the younger branches, by seeking to impress them forcibly with a sense of the solemn promises which they are about to make. It is a golden opportunity, not to be let slip. It may, in the dispensations of mercy, be the turning-point in many an individual's life; that period to which he shall look back with gratitude and satisfaction in this present world, and which will be vividly present to the thoughts even through a joyous eternity; when He who called them by his grace on earth shall exalt them to the participation of never-ending glory.

Biography.

THE LIFE OF ROBERT GROSSETESTE, OR GROSTHEAD,
BISHOP OF LINCOLN.*

OUR blessed Lord, when he founded his Church upon a rock, promised that the gates of hell never should prevail against it. And, truly, well has he redeemed his pledge. For ever since he first collected his little band of followers at Jerusalem, and bade them go forth preaching the glad tidings of salvation throughout the world, he has preserved to himself a people—very frequently but a small remnant—but still a people formed to declare his praise. And while the Church has often been corrupted with heresy, and assailed by determined hostility, yet neither persecution from without, nor apostasy within, has been able entirely to overthrow her bulwarks. The ark, though tossed by many unquiet billows, has still floated safely on the wide ocean, bearing a precious freight, even those whom the Lord had himself shut in. In what are commonly called the middle ages, true religion was probably at its lowest ebb. Learning had declined, and the doctrines of the papacy, now well-nigh matured, overspread the kingdoms of Europe with a gloom like the shadow of death. But even then there were a few chosen men whom the Lord regarded as his own; just as in the darkest night there is always some faint gleam of light, some stars shining

occasionally with watery ray between the heavy driving clouds. Such a one was the celebrated Grosseteste, bishop of Lincoln in the thirteenth century; of whom I proceed to give an account, which will, I trust, be not uninteresting to my readers.

This remarkable man was born about the year 1175, of obscure parentage, at Stradbrook in Suffolk. He was educated at Oxford; where, having become skilled in the Greek language, he made himself master of Aristotle: he also acquired here some knowledge of Hebrew. But not content with the opportunities of study afforded him at home, he went upon the continent; and at Paris, then the most renowned seminary of learning in Europe, he perfected his knowledge of Hebrew and Greek, and became, as far as was possible in that age, a deeply-read theologian and distinguished philosopher. So great, it appears, was the fame of his acquirements, that he was supposed to have been supernaturally assisted, and was set down by the people as a magician.

After his return to England, Grosseteste was made first archdeacon of Leicester, and then, in the year 1235, bishop of Lincoln. But though thus raised to posts of worldly dignity, he preserved always a humble deportment. While archdeacon, he thus addresses a correspondent:—"Nothing that occurs in your letters ought to give me more pain than your styling me a person invested with authority, and endued with the lustre of knowledge. So far am I from thinking as you do, that I feel myself unfit even to be the disciple of a person of authority; moreover, in innumerable matters which are objects of knowledge, I perceive myself enveloped in the darkness of ignorance. But did I really possess the great qualities you ascribe to me, He alone would be worthy of the praise, and the whole of it ought to be referred unto him, to whom we daily say, 'Not unto us, O Lord, not unto us, but to thy name give the glory.'" This lowliness was doubtless wrought in him by that God who, while he resisteth the proud, giveth grace unto the humble. With the same modesty, Grosseteste, when he became a bishop, used to subscribe himself, "Robert, by Divine permission, the poor minister of the church of Lincoln." The extent of that see was then much greater than even at the present day: but the new prelate, with characteristic zeal, bestirred himself in this vast field of labour. He made frequent visitations, preaching usually to the clergy, and requiring some of the Dominican or Franciscan friars to lecture to the people. The abuses which prevailed he anxiously endeavoured to reform; and though his doctrinal views were very confused, and his superstition great, yet his conduct was marked by a steady and consistent desire to promote what he deemed for the advantage of the Church. To the friars of the orders just named he was particularly partial. They had not been long instituted, and he thought he saw, in their superior learning and activity, sufficient proof that they were superior to the parish priests. He therefore encouraged their preaching; he selected them for his intimate associates; he held conferences with them on the Scriptures; and had at one time thoughts of himself entering the Franciscan order. This preference naturally awakened against him the envy and dislike of the parochial clergy of his diocese.

* Much information respecting this prelate will be found in Fox, vol. i.; and Milner, cent. xiii.

At length his eyes were in some degree opened to the real character of the friars, and he perceived that they were the willing instruments of the pope in unjustly extorting money. These demands the bishop determined strenuously to resist. And when, in 1247, two Franciscan friars presented themselves before him, and said that they were authorised by a papal bull to require six thousand marks from the diocese of Lincoln: "Friars," said the upright prelate, "with all reverence to his holiness be it spoken, the demand is as dishonourable as it is impracticable. The whole body," he added, with much shrewdness, "of the clergy and people are concerned in it equally with me. For me, then, to give a definite answer in an instant to such a demand, before the sense of the kingdom is taken upon it, would be rash and absurd."

But he was still by no means aware of the utter depravity of the papal see, and of the futility of every attempt at reformation by its authority. To the pope he applied for power to correct the abuses of the religious orders; and in 1248 he obtained from the then pontiff, Innocent IV., letters for this purpose. But when he proceeded to act upon them, and to take into his hands the rents of the monasteries, in order the better to provide for the instruction of the people, he was met with the fiercest opposition, and obliged to travel to Lyons, where the pope then resided, to meet the accusations against him. Innocent, whose interest it was now made to support the monks, decided against the Bishop of Lincoln. "I relied," said the latter in astonishment, "on your letters and promises, but am entirely disappointed." "What is that to you?" replied the pope; "you have done your part, and we are disposed to favour them: is your eye evil, because I am good?" "O money," said the bishop, in a low but indignant voice, "O money, how great is thy power, especially at the court of Rome!" But all that he could do was to bear his testimony against the flagrant injustice with which he had been treated. He delivered, therefore, some copies of a sermon to the pope, and to some of the cardinals, in which he boldly exposed the abuses of the appropriation of churches to religious houses, the appeals of the monks to the pope, and the pope's dispensing power. His remonstrances, however, produced no effect; and he returned home so dispirited, as to be resolved to resign his bishopric. But as, on consideration, he felt that by such a step the Church would only be the more easily ravaged, he determined to abide at his post, and to do whatever good the misery of the times would allow.

Grosseteste was peculiarly alive to the importance of the pastoral charge. "I dare not," says he, in one of his letters, "confer the care of souls on any man who will not sedulously discharge the office in person. The office itself is of the last importance; it requires a governor always *resident*, who applies himself to it with vigilance, prudence, diligence, and fervour; who preaches the word of the Lord in season and out of season; who exhibits himself an example of good works; who, when he gives salutary admonition, and is not regarded, can grieve and lament; who shakes his hands from holding bribes; who so evidently applies to pious uses the pecuniary fines which he receives from the punishment of faults, that he is perfectly free from all suspicion of selfishness and avarice

on that account; who is delighted when he can with a good conscience acquit the accused; whom no prejudice, passion, entreaty, or gift, or partiality, can divert from the path of rectitude; who delights in labour, and whose whole desire is to profit souls."

It was not likely that a bishop, animated with such principles, would easily yield to the abominable policy then pursued by the court of Rome, of thrusting into the richest benefices Italian ecclesiastics, who, ignorant of the language of the people, never intended to instruct them, but merely exacted their revenues. Accordingly, Grosseteste positively refused to allow these intruding foreigners in his diocese, and would cast the papal bulls with indignation from his hands, saying, that he should be the friend of Satan if he should commit the care of souls to such unmeet overseers. The pope, however, resolved to compel his obedience; and, on his declining to institute an Italian perfectly unacquainted with English to a valuable living in his diocese, he suspended him. But the sentence appears to have had little or no effect; for the bishop continued to exercise his functions, and to apply himself with his usual zeal to the better regulation of the clergy.

In 1253 a still more remarkable instance of his boldness occurred. Pope Innocent was desirous of preferring his nephew, an Italian youth, in the cathedral of Lincoln. He therefore directed the bishop, by "provision," as it was called, to secure to the young man the first canonry that should be vacant. This "provision" consisted in the nominating an individual to a benefice before it was vacant, under the pretence of avoiding the evils which would result if a post were any length of time unfilled. Grosseteste refused to obey the pope's directions; who hereupon declared that any other appointment to the canonry in question should be null and void, and sent a peremptory mandate to enforce instant compliance with his will; suspending, after his usual custom, of his own mere authority, all rules and customs to the contrary. But the bishop was resolute, and, in an admirable epistle, while he preserved the greatest respect for the see of Rome, exposed in strong terms the sinfulness of the pope's conduct. Innocent was excited to the utmost fury at this new instance of fearless determination, and in a rage exclaimed, "What old dotting, frantic wretch is this, so boldly and rashly to judge of my doings? By sweet St. Peter and Paul, were it not but that upon our own clemency and good nature we are restrained, we should hurl him down to such confusion, that we would make him an example to all the world. For is not the king of England our vassal, who would, at our pleasure and beck, imprison him and put him to utter shame?" Some of the cardinals endeavoured to moderate their master's anger, and urged that it was not expedient for them to proceed against that bishop in such a rigorous manner. "For," said they, "to confess the truth to your holiness, it is but very truth that he affirmeth, neither can we condemn him therefore. He is a catholic man, yea, also a holy man, more holy and also religious than we ourselves; a man of excellent wit and excellent life; so as it is thought among all the prelates he hath not his better, nor yet his like. This is not unknown both to the French and English clergy uni-

versally, neither can our contradiction prevail against him. The truth of this his epistle perhaps is known now to many, and shall stir up many against us: for he hath the name to be a quiet philosopher, and singularly learned in all the tongues, both Greek, Latin, and Hebrew; zealous in justice, a reader of divinity in the schools, a preacher amongst the people, a lover of chastity, and a persecutor of simony." They entreated the pope, therefore, to connive at Grosseteste's disobedience, for fear of exciting a tumult in the Church; for it was well known, they said, that one day a defection would arise from the Romish see. But Innocent paid no attention to their expostulations; he excommunicated Grosseteste, and nominated another to the bishopric of Lincoln. His rage, however, proved harmless: the bishop appealed to the tribunal of Christ, and disregarded the decree. And such was his credit and authority in the world, that he continued in unmolested possession of his dignity.

His mortal race, however, was now nearly over; he was soon to be freed from the persecution of ungodly men, and to be safely landed on those shores where "the wicked cease from troubling, and the weary are at rest." In the summer of the same year, 1253, he was seized with a mortal disease. And now he saw in a still clearer light the enormities of the popedom. "I am convinced," was his dying testimony, "that both the pope, unless he amend his errors, and the friars, except they endeavour to restrain him, will be deservedly exposed to everlasting death." "Christ," he said, conversing with his chaplains, "Christ came into the world to save souls; ought not he, then, who takes pains to ruin souls to be denominated antichrist? Our God built the universe in six days, but he laboured more than thirty years to restore man when fallen. Is not, then, the destroyer of souls the antichrist, and the enemy of God?" He went on to reprobate the arts used by the friars in amassing money for the crusades, and said that he had seen documents authorised by the pope, promising that those who had by their wills left money for this purpose should be dealt with in judgment according to the sum they had given. It was with many tears that he uttered these words, deeply lamenting the evils he exposed. And then, his voice having failed him, he breathed out his last sigh for the miserable condition of the Church. He died at Buckden Palace, Oct. 9th, 1253; and was buried in his own cathedral of Lincoln; Boniface, archbishop of Canterbury, attending his funeral. Innocent received the news of his death with savage exultation: "I rejoice," said he, "and let every true son of the Roman Church rejoice with me, that my great enemy is removed." And then he ordered letters to be written to King Henry III., requiring him to take up the bishop's body, to cast it out of the church, and burn it. But it does not appear that this miserable purpose of revenge was ever executed. For Innocent himself died the next year, and is reported to have suffered much torment of conscience for his atrocious conduct towards Grosseteste. The superstitious spirit of the times attributed this to a vision or dream, in which the bishop is said to have summoned the wicked pope to judgment.

His character is thus given by a contemporary

historian: * "The holy Bishop Robert departed this world which he never loved, and which was always to him as a place of banishment. He was the open reprover both of my lord the pope and of the king, and the censurer of the prelates, the corrector of monks, the director of priests, the instructor of the clergy, the supporter of scholars, the preacher to the laity, the punisher of incontinence, the diligent investigator of various writings, and, lastly, he was the scourge of lazy and selfish Romans, whom he heartily despised. In the supply of the temporal table, liberal, copious, polite, cheerful, and affable. In the spiritual table, devout, humble, and contrite. In the episcopal office, diligent, venerable, and indefatigable."

In estimating Grosseteste as a theologian, we must, as I have already observed, acknowledge that he was much under the influence of the superstition of the times. He does not appear fully to have understood the great doctrine of justification; yet, that with deep humility he confessed himself a miserable sinner, and sought acceptance through the Redeemer's merits, is abundantly proved by his works. His temper was irascible, and the natural constitution of his mind zealous and persevering; but it cannot be doubted that he earnestly desired to walk with God, and that the habitual holiness of his life might well rebuke those who enjoy much clearer light. He was "eloquent," it has been observed of him, "and mighty in the Scriptures, fervent in spirit, speaking and teaching boldly the things of the Lord; though, like Apollos, he sometimes needed an Aquila and Priscilla to expound to him the way of God more perfectly." His works are numerous; but it is to be regretted that he often employed himself in translating authors of doubtful authority, and of little service. The reader may be glad to see some of Grosseteste's notions on the subject of Divine grace. "Grace," says he, "is that good pleasure of God, whereby he is pleased to bestow upon us what we have not deserved; and the gift is for our advantage, not his. Wherefore it is very clear that all the good we possess, whether it be natural, or freely conferred afterwards, proceeds from the grace of God; because there is no good thing the existence of which he does not will; and for God to will any thing, is to do it; therefore there can be no good of which he is not the Author. He it is who turns the human will from evil, and converts it to good, and also causes it to persevere in the same. Nevertheless, man's free will operates in this matter as the grain shoots by an external germinative power, and by the heat of the sun, and the moisture of the earth. For if it were impossible that we should turn from the evil and be converted to the good, we should not be commendable in so doing, nor so we be ordered to do so. And, again, if we could do this without the grace of God, there would be no propriety in praying to God for it, nor would our success depend upon his will. A will to do good, by which a man becomes conformed to the will of God, is grace freely given. The Divine will is grace; and grace is then said to be infused, when the Divine will begins to operate upon our will."

I close here the account of this extraordinary man. Had he lived two centuries later—had he seen the

* Matthew Paris.

light and enjoyed the privileges of the Reformation,—he would doubtless have stood in the foremost ranks of those who then contended for the faith delivered to the saints. S.

THE INSUFFICIENCY OF NATURAL RELIGION.*

In the walks of natural theology a delightful exercise is afforded to the mind. The understanding is enlarged and imbued with some of its sublimest and purest conceptions; and the affections are allured to higher objects, and disciplined into a pure and more healthy state of existence. The man of philosophic mind, whose passions are held in control by the principles of reason and religion, finds an unceasing pleasure in contemplating the works of God. He loves to haunt the solitude, which brings him into nearer communion with the universal Parent; and to unite in that universal ascription of glory and praise which is silently breathed from the face of nature.

Another, and perhaps the principal use and advantage of natural religion, is its tendency to draw the mind to revelation, and to prepare it for the reception of inspired truth. There is a harmony between the religion of the Bible and that of nature; and, unless there be some undue bias of the affections swaying the decisions of the judgment, the study of the latter cannot fail to lead to the belief of the former. They mutually illustrate and establish one another. The analogies of the material to the spiritual world are so striking, that they have been regarded as a sufficient proof of the truth of revelation. They bear the same impress of Divinity. The mind is led by an easy and natural gradation from effect to cause,—from things material to things spiritual,—from listening to that voice of nature which is “gone forth to the ends of the world,” to that voice of the Spirit of God which spake by apostles, and evangelists, and prophets. And this is effected not merely by the arguments which the natural world furnishes in support of revelation, but by the moral force which it exerts upon the conscience and the affections. If nature proclaims that there is a God, it also asserts, with equal emphasis, that God is to be worshipped and obeyed.

But there is another and a stronger impulse—an impulse of a totally different kind—that the proper study of natural religion is well calculated to give the mind towards revelation. This arises, not from its completeness, but from its defectiveness,—not from its strength, but from its weakness,—not from the information which it gives, but from its want of power to supply that information which the mind so eagerly craves. It prompts inquiries which it cannot solve; it creates a thirst for knowledge which it cannot quench; it excites desires which it fails to satisfy; it tells to man that he is a responsible being, but it reveals not the nature, and extent, and conditions of that responsibility. It raises his eyes to the horizon of his present existence, but it is only to shew him impenetrable clouds of uncertainty hanging on its verge.

Those, therefore, who regard natural religion as a perfect system, mistake both its nature and extent. Seduced by the delight which it affords to the mind, and by the self-complacency which the exercise of the reasoning powers sometimes produces, they are content to wander within the narrow circle of their own fancied discoveries. They look not beyond it; they cope not with those difficulties which impede and embarrass our investigations into the true nature of things, and especially those which relate to the unseen realities of a future state. Their satisfaction does

not arise from their having surmounted these difficulties, but from their having evaded them. . . .

But there is another consideration, and one of paramount importance, which alone is sufficient to prove the inefficiency of the religion of nature, and the supreme worth and necessity of revelation. This consideration arises out of our moral responsibility.

Man needs only to consult his own bosom to become painfully conscious of guilt. He has only to compare the current of his thoughts, and motives, and actions, with his sense of right and wrong, and his conviction of moral responsibility, to be convinced that he is a sinner. This consciousness of moral depravity seems to be common to the whole species, for it prevails among those tribes of savages who hold the lowest place in the scale of civilisation. If we look abroad into nature, we are met by undoubted evidences of the same melancholy truth. There is a deep gloom thrown over the face of nature, which not unfrequently obscures all her glories. Her smiles of joy and benignity are exchanged for frowns of rigour and terror. In the inclemency of the seasons, in the blighting influence of ungenial climate, and in the awful throes which mark the earthquake and the volcano, we see the material world bearing its part of that evil which is so mysteriously mingled with our good. Many of its spontaneous productions are either useless or noxious to the life of man; while the necessary aliment of existence must be extorted by unremitting care and toil. It is true, indeed, that the tempest and the volcano are made to serve a remote beneficial purpose, and the same herb or mineral that is our poison also supplies us with a salutary medicine; but while we adore the wisdom and the power which can thus educe good from evil, the unkindly aspects of nature impress the mind with the conviction that this world is not designed to be the seat of perfect happiness.

But while we look abroad, and see in almost every feature of nature, and in every class of sentient beings, manifest symptoms of disorder and suffering, it is from the experience of our own race that we receive the most affecting proofs of the existence of a universal disease. A helpless suffering infancy,—a manhood of anxiety and toil, of sickness and penury, of hopes unfulfilled and desires unsatisfied,—an old age of feebleness, and infirmity, and pain,—and, at last, ghastly, relentless death,—these form the natural history of the greater portion of mankind.

And why this appalling mass of physical evil, if it be not for the punishment of moral guilt? Reason can assign no other cause consistently with the divine attribute of benevolence. We cannot suppose the Deity to take pleasure in the misery of his creatures, or that he has willed the existence of evil; we are therefore irresistibly led to the conclusion, that it is a necessary consequence of the infraction of his laws, that is, the penalty of sin. And there is a voice within that confirms this decision of the judgment. Man feels himself to be a sinner. He hears in the groans of nature the sentence of his condemnation. Every thing around him tells of lost innocence, and blighted happiness, and seems to sympathise in his degradation. But when he examines the secrets of his own bosom, and tries his thoughts and actions before the tribunal of conscience, he stands self-condemned. His internal consciousness responds mournfully to the cry of anguish from without, and both conspire to pronounce him guilty.

Now fear and dread are the necessary concomitants of guilt. A feeling of apprehension mingles with anticipations of the future, and adds a drop of bitterness to the cup of present enjoyment. The soul starts at the view of death, and recoils from that dread something which is beyond it. Reason appeals to natural religion to rid her of her fears; but it is only more deeply to experience its inefficiency: it raises a difficulty which it cannot solve; it tells of a coming judg-

* From “An Essay on Natural Religion and Revelation.”
By the Rev. J. Gilderdale, M.A., Halifax.

ment; but it furnishes no plea to disarm the Divine vengeance.

The difficulty lies in reconciling the Divine attributes of justice and mercy,—in punishing transgression, and yet pardoning the transgressor. . . . We cannot imagine that God will permit his laws to be broken, and his sovereignty to be insulted, with impunity. But if the demands of justice be thus inflexible, what room is there for the exercise of mercy to guilty man? What, then, is the mode of a sinner's acceptance with God? To answer this question is the great desideratum; its inability to answer it, is the capital defect of natural religion. It conducts us to this point, but here its progress is interrupted by a chasm dark and impassable.

But here, again, revelation comes to our relief, and scatters this appalling gloom. As it is the capital defect of natural religion, that it cannot point out a way of reconciliation with God, so is the doctrine of redemption the glory of revelation. The great moral problem is here solved; the awful mystery, "which angels desired to look into," is explained. By the sacrifice and atonement of the Son of God, the honour of the Divine government has been vindicated, and eternal justice satisfied. By the mediatorship of Jesus Christ, mercy has descended in rich abundance on a fallen world, and a sceptre of grace and forgiveness is held out to all, even to the most worthless and abject of the human race. Whilst justice executed its stern decree on the person of the incarnate Deity, the attribute of mercy has received full vindication, and found the amplest theatre for its exercise. These opposing attributes, instead of meeting in conflict, conspire for the salvation of man: and a flood of light and glory has been poured on the Divine character, the nature of which none but a guilty yet redeemed creature can rightly estimate.

THE DEFENSIVE POWER OF THE PEACE OF GOD:

A Sermon,

BY THE REV. HENRY MELVILL, B.D.

Minister of Camden Chapel, Camberwell.

PHIL. iv. 7.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

THE expression which is here used by the apostle, and which we render by the word "keep," is stronger in the original than in the translation. It is a military term, denoting occupancy by a garrison. In another place our translators have used several words to convey this idea, though there is nothing in the Greek but the single word which occurs in our text. We refer to the passage in which St. Paul mentions the attempt to detain him in Damascus: "In Damascus, the governor, under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend me." Here "kept with a garrison" is the translation of the one word which in our text is rendered simply by "keep." So that what the apostle designed to affirm in regard of the "peace of God," was, that it took military possession of the soul, occupied it as a garrison, and enabled it to ward off assaults. We are anxious to

point out to you, at the very commencement of our discourse, this peculiarity of expression, because we may be led to claim such privileges for the Christian as could hardly be made good, were not the assertion of the apostle thus strong and decisive. We are not sure that such assertions are sufficiently considered by Christians; we suspect that they are too often interpreted with certain limitations, or in a low and measured sense, neither agreeable to their tenour, nor adequate to their largeness. Indeed, we regard our text as a strong instance of a scriptural declaration of privileges, which seem greater than are enjoyed by the generality of Christians. The promise which it contains can hardly be said to come short of a promise of perfection; it is declared that the peace of God shall actually garrison both the heart and the mind; and it is certainly implied, that a soul thus occupied and guarded shall not be overcome, whether by violence or stratagem.

It will not, however, be the object of our discourse to determine with what limitations the promise should be understood, nor in what degree it may be charged as a fault upon Christians, that they are not so garrisoned as to be always victorious. We think it best to confine ourselves to an inquiry into the connexion between the cause assigned and the effect alleged in our text; between, that is, the peace of God and the keeping or garrisoning of the heart and mind. We proceed, accordingly, to address you on the two topics which the words before us naturally suggest.

In the first place, we have to examine what that "peace of God" is, which is described as "passing all understanding;"

In the second place, we must endeavour to determine what there is in this peace to "keep the heart and mind through Jesus Christ."

Now, you will remember, that in one of our Lord's parting discourses to his apostles he solemnly bequeathed peace as his legacy to his Church. "Peace I leave with you; my peace I give unto you." You are to observe that it was his own peace—"my peace"—which the dying Saviour thus promised to bestow; and it is probably with reference to this promise that one of the petitions in our litany runs thus: "O Lamb of God, which takest away the sins of the world, grant us thy peace." And the peace of Christ, the peace enjoyed by Christ, and bequeathed to his followers, was not a peace resulting from a sense that sin was forgiven, for he had done "no sin, neither was guile found in his mouth." It must have differed from the peace of reconciliation to God, forasmuch as

there had never been enmity between the Father and the Son, but "the man Christ Jesus" had always loved with a perfect love, and obeyed with a perfect obedience, the Creator of the earth and the heavens. We can therefore only understand by the peace of Christ, the thorough harmony which there was between his will and the divine, his perfect acquiescence in every appointment of the Father, his undeviating confidence in his protection, and his imperturbable assurance of his love. These we may believe to have been the elements in the peace of a Being who was "holy, harmless, undefiled, and separate from sinners;" but who, notwithstanding his freedom from all guilt, had to make his way through much tribulation to a throne at his Father's right hand.

And though there must be respects in which the peace attainable by ourselves, who have to pass from a state of enmity to one of reconciliation, will differ from that enjoyed by our Saviour, still, forasmuch as he left his own peace to his Church, we may expect that the points of resemblance will be more numerous than those of distinction. Into the peace which Christians may look for, there will necessarily enter a sense of forgiveness, a consciousness that God, of his free and undeserved mercy, has blotted out their transgressions, and placed to their account the obedience of his Son. And there could not, as we have just said, have been aught of this element in the peace of our Redeemer; so that here is a great distinguishing point between our peace and his. But undoubtedly there will enter into the constituent elements of a Christian's peace, that harmony with the divine will, that acquiescence in the divine dealings, that confidence in the divine protection, and that assurance of the divine love, which must have composed the peace of Christ; for these belonged not to the Saviour as he differed from ourselves, but rather as he was a man, living the life of faith in the midst of trials and temptations. And hence we may conclude of the peace which is spoken of in our text as "the peace of God"—a peace that is communicated or imparted by God, and which must also be the peace bequeathed by Christ to his Church—that, over and above the consciousness of the pardon of sins, it will involve a serene dependence on our heavenly Father, an unquestioning admission of the wisdom, justice, and goodness of his every dealing, and a firm hope and expectation of everlasting happiness. The man on whom God bestows this peace will enjoy a tranquil assurance that nothing can separate him from the love of his Maker. In the midst of dangers and difficulties, he will be enabled to fix his eye on

"an inheritance incorruptible, and undefiled, and that fadeth not away;" to "reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us;" and, therefore, to "rejoice in tribulation." It is far more than the peace of one who, having been in arms against his king, hears the proclamation of pardon, repents of his treason, and closes with the terms on which forgiveness is offered. It is the peace of oneness of will, of a felt and endearing relationship to God, of a renewed nature, of an anticipated immortality.

But are we not over-bold in attempting to define or describe this peace? The apostle speaks of it as a "peace which passeth all understanding;" and if it pass all understanding, it must yet more pass all language. And undoubtedly it does. It is not to be expressed, even when felt; neither, when felt, is it to be understood. Not understood, inasmuch as it is inexplicably wrought into the mind by the Spirit of God, whose operations are secret, and known only by their results. Not to be understood, because there will always be a height and depth, defying human search, in the facts, that such beings as ourselves can be received into communion with the Divine; and that, notwithstanding our long and wilful alienation, there may be permanent harmony between man and his Maker. Not to be understood, inasmuch as there is a worth in this peace which the highest intelligence cannot compass: it were to measure eternity, it were to comprehend infinity, to take the dimensions of this gift of God. In these and similar respects is it to be emphatically maintained that the peace of God "passeth all understanding." But, nevertheless, it is no mystical thing, of which it were vain to ask a rational account. Since the apostle proceeds to speak of this peace as keeping the hearts and minds of those by whom it is possessed, it is evidently a practical thing—not an indescribable rapture, an impression on the spirit, which may be experienced, not examined; but an active, vigorous principle, proving what and whence it is, by effects on the whole course of conduct.

We are very much struck with the fact, that, at the moment of using an expression which might seem to countenance those who would weave mysticism into religion, and resolve it into high and incommunicable sensations, the apostle clearly shews that he had no idea of any privilege which did not bear upon practice. If he speak of peace as passing all understanding, he does not leave you to think that it is a something which dwells sublimely in the clouds, to be pursued

by the imagination, and enjoyed in some rare moment of spiritual ecstasy; he clothes it at once in the dress, and arms it with the weapons, of a warrior, and places it on the defensive in the din and struggle of every-day life. So, then, if the peace of God pass all understanding, it is not as being unintelligible in its nature, and, much less, inscrutable in its effects; it is only as being of such high origin, such rare excellence, such pre-eminent energy, that even thought must fail to comprehend or measure it. And thus, without infringing in any degree the character which St. Paul gives of this peace, leaving it in its mysteriousness, and acknowledging that it exceeds whatever we can think, and, much more, whatever we can say, we may yet tell you some of its component parts, and urge you to examine whether they exist in yourselves. We may tell you that, if the peace of God reign in your hearts, you will have a consciousness that sin is forgiven, an ever-growing earnestness in striving after holiness, a tranquillity undisturbed by the calamities of life, a hope superior to the terrors of death. And you are to judge for yourselves, whether it can indeed be this peace of God to which you have attained, if ye yet hang in doubt as to the pardon of sin, are agitated in every season of affliction, and disquieted at the prospect of eternity. We would desire that Christianity should be recognised among you as intended to produce a very high degree of holiness, and a very high degree of happiness. And we cannot think that, practically at least, such recognition is either general or clear. There is a great insisting on human weakness and corruption. There is a cordial confession of unworthiness, a renunciation of all possible merit, a lamentation over frequent failures in obedience, a profession of unqualified reliance on the atonement made by Christ, and a timid hope of final entrance, for his sake, into the kingdom of heaven. But as to the victory of the Spirit over the flesh, as to our having already our conversation in heaven, as to the giving to the objects of faith such habitual ascendancy over those of sense that we shall live, as it were, in a celestial atmosphere, above the storms of time, and in the constant sunshine of God's manifested favour—is this sufficiently exhibited as actually attainable? is not this rather regarded as a height in piety which must be far above the soarings of ordinary Christians? We have not space to do more than thus just direct your attention to a possible difference between what Christianity effects, and what it is capable of effecting. We would only entreat of you to examine what the New Testament says of the spiritual helps provided for the Christian; of the victories which he may achieve, nay,

which are required of him, if firm in his loyalty to God; of his possession of all things, whether "life or death, things present or things to come;" of the hopes that he may cherish, and of the pleasures that he may enjoy. And when you have examined all this, we would have you compare your own condition, your advance in holiness, your appropriation of privileges, with what you have read of as the design of Christianity. You may, perhaps, find cause for questioning whether the Gospel-system—a sanctifying system, be it observed, as well as a justifying—have wrought out its tendencies in yourselves, if the world, the flesh, and the devil, be but feebly resisted; if victory be not the habit, and defeat the exception; if there be no decided permanent preference of invisible things to visible; if you do not find your chief delight in God; and if your experience of his consolations do not fortify you against the worst forms of trouble. And if there be one of us who can only say that his affections are occasionally attracted towards heavenly things; that he is now and then enabled to resist a corrupt passion, and take pleasure in a difficult duty; that he has an indistinct hope, but nothing like a comforting persuasion, of triumph over death, and happiness in eternity;—why, let not such a man think it a necessary consequence of the infirmity of his nature, or the difficulties of his condition, that he makes so little way towards perfection; rather let him fear that his not reaching the privileges proves that he is not obeying the precepts of Christianity; and certainly he cannot say that the privileges are his, for he cannot say that a half-and-half temper, a doubting, disquieted, wavering mind, answers to what St. Paul gave as the possession of Christians, "the peace of God, which passeth all understanding."

But we will not dwell longer on the cause to which so great an effect is ascribed in our text. It remains that we search into the connexion between this peace, and that keeping of the heart and mind which is attributed to it by St. Paul.

We must admit that, at first sight, the cause seems scarcely adequate to the effect. You might have been prepared to hear that the power or the Spirit of God would effectually garrison the human soul; but not, perhaps, that "the peace of God" would defend it against every enemy. But we now think to shew you that there is no disproportion between the cause and the effect, but that "the peace of God," as already described, is exactly adapted to keep the heart and mind. You will observe, that the apostle must have had a reason for mentioning both the heart and mind; and it will become us to

examine separately how each is kept by God's peace. By the mind, we must suppose him to mean the understanding, the intellectual faculties; by the heart, the affections. To keep the mind, is to preserve man from the assaults made on his understanding by sceptical objections or insinuations; to keep the heart, is to preserve him from the assaults made on his affections by the world and worldly things. You see, then, what we have to attempt through the remainder of our discourse. We have defined what is meant by keeping the heart, and what by keeping the mind; and we are to endeavour to shew you the adequacy of the peace of God to the effecting each result. We shall begin with the keeping of the mind; for though this is placed last by the apostle, the taking it first may facilitate the inquiry in which we are engaged.

Now, you are always to distinguish between what we may call the offensive and the defensive weapons of a Christian; between the arguments with which he may attempt to beat down the infidelity of another, and those which may suffice to the keeping off infidelity from himself. There may manifestly be a vast difference between these: what would be very efficacious in confirming and strengthening the faith of a believer, may not be capable of being woven into reasoning, and brought to bear on the unbeliever. It may be a thing altogether of experience—certain to those by whom it is felt, but not to be made evident to others; and therefore, however satisfactory to the party who enjoys it, powerless if used in debate with a party who enjoys it not. This must be the case with all those comforts which a believer possesses; with the sense of God's favour, that assurance of pardon, and that firm hope of immortality, which are graciously communicated as he holds on his way. These are touching and invaluable tokens to himself, that the Bible is God's word, and that Christ is indeed the appointed Saviour of man. But they are manifestly not evidences which he could use if he were arguing with a sceptic, and wishing to make good to him these fundamental points. He must, then, betake himself to external evidence, to the witness from miracle and prophecy; for his adversary may resolve into mere delusion that internal testimony on which he lays so much stress, and, being without its experience, may deny at once its existence.

And if the believer know little or nothing of the external testimony on the side of revelation, he will be no match for his opponent, and must not expect to undermine his scepticism. But will he, on this account, be himself an easy prey to the infidel? is there

nothing to be expected but that, because unequipped with weapons for an offensive war, he will be found unprepared to maintain a defensive? We reply, that, on the contrary, his mind is too well garrisoned to be carried by the assaults of an enemy. If he were nothing better than a nominal Christian, one who had received the Bible as divine, merely because so received by the mass of men around, and who had never found its statements verified in himself, we know not what power of resistance there could be when he was plied with subtle argument and cavil. But we now speak of a man who, though he may not have studied what are popularly called the evidences of Christianity, has been long acting on the supposition that the Bible is divine, obeying its precepts as the precepts of God, and relying on its promises as the promises of God. And we can be sure of such a man, that he has not proceeded in this course without becoming his own witness to the truth of the Scriptures; his own witness, inasmuch as, by acting on the precepts, he has found himself made partaker of the promises, and thus has obtained simple, but irresistible, evidence that the book is true, and if true, divine. There is an argument here, whose force and persuasiveness it is hardly possible to exaggerate. It is the argument possessed by a man who has put a theory to the proof, and found it made good; or tried a certain road, and found that it led him to a place which he sought. Another man, to whom he tells this, may be doubtful of the facts, and therefore set at nought the inference. But to himself the argument is absolutely conclusive. It asks no corroboration, and it is proof against objection. If the promises of Scripture be fulfilled to those who act on its precepts, there can be no debate that both promises and precepts are the word of the living God; seeing that otherwise God would give his attestation to falsehood, and set the signet of his approval on the worst of all forgeries.

And though the man cannot make manifest to another the reality of the fulfilment, this is only because there is no process by which the soul can be laid bare, and a stranger made spectator of what passes in its recesses. But this affects not his own certainty. And we care not how unable one of our village Christians may be to defend the outworks of religion against a bold and cunning assailant—he has an armoury, in the depths of his own experience, from which to fetch weapons for guarding his citadel. In brief, this village Christian, however poor and illiterate, enjoys that “peace of God which passeth all understanding;” and if we have been at all accurate in our statement of the elements of which this

peace is composed, it must of itself be sufficient to preserve him against sceptical attack ; for he who has this peace has his will moving in harmony with the Divine, his affections subjugated to a holy law, his desires refined, his fears of trouble and of death subdued, and his hopes of immortality vigorous and abiding. And is there no evidence to him in all this, that the system which he has received as divine had God for its author ? Whence these ennobling, purifying influences ? whence this serenity in the midst of storms ? whence this mastery of rebellious passions ? whence this composure in the prospect of dissolution ? Are these the fruits of falsehood ; of doctrines invented by deceivers ; of a religion coined by enthusiasts, and believed only by the ignorant ? Oh, the man in whom the peace of God resides has only to recur to this peace (a peace obtained, be it observed, through obedience to the Bible), and he needs not the witness which the stars in their courses, or the accumulated occurrences of century after century, bear to the inspiration of Scripture. He cannot doubt the origin of this peace ; the world could not have given it, as the world cannot take it away. Never could his will have so submitted itself to the divine ; never could he have acquired such tranquillity of mind ; never could he have gained such confidence in an invisible Protector, through hearkening to a record of lies—lies the more hateful, because assuming to be the words of the God of all truth. And you might wonder, as you saw the uninformed peasant resisting the attacks of a great champion of infidelity, unmoved by sceptical argument and insinuation, though quite unable to shew wherein lay its fallacy. You might, perhaps, even be disposed to suspect that there must be more of obstinacy than of reason in the successful resistance ; and that it was rather because there was an imperviousness to argument than a well-founded conviction of truth, that the villager withstood his shrewd assailant. But we would tell you at once, that there was no cause for surprise, and still less for a suspicion that the belief, which was not to be shaken, was nevertheless without a sufficient foundation,—we would tell you that the man who appeared to you unequipped was a man in whom dwelt “the peace of God ;” and that an apostle spake only what will approve itself to every candid inquirer, when he declared of this peace, that, though it passed all understanding, it would keep, as with a garrison, the mind of all in whom it should be found.

We now proceed to the shewing you how this peace of God will keep, or garrison, the heart or the affections, as well as the mind or understanding. The attack upon the mind, as we have already said, is that made by

sceptical doubts and objections ; the attack upon the heart, or the affections, is that made by the world and worldly things, those objects which address themselves to our natural desires, and solicit us through our senses and passions.

And here it is that we are exposed to the greatest danger. We may pass through life with but little of sceptical assault ; but daily, yea hourly, we are attacked through the affections, and in peril of being overcome by the allurements of the world. Here, therefore, it also is that we specially need a defence, such a garrison as will enable us to withstand those temptations to which we are naturally most prone to yield. And we cannot but think, that it is through not setting the standard of Christian privilege sufficiently high, that even believers are so often overcome, whether by the world or the flesh. If they aimed at, what we are sure they might acquire (seeing it is nothing more than is promised them in Scripture), an abiding, elevating sense of God’s love and favour ; an actual delighting in him ; and such an anticipation of heavenly joys as would make them already dwellers in his presence,—they would have comparatively no relish for base and transient pleasures, and would therefore be little moved by the solicitations which now too frequently prevail. If the heart were thoroughly and deeply engaged in religion, they might oppose, as it were, pleasures to pleasures, riches to riches, honours to honours—the pleasures, riches, honours, which God alone can bestow, to those which are proffered by the world ; and thus would they be attached to the service of piety, by the very ties which attach others to the service of sin, even the ties of inclination and preference. The evil is, that, with the generality of Christians, there is but little of felt delight in religion ; they have no actual joy in believing, no such communion with God and with heaven as ministers a present and exquisite gladness ; and, therefore, when tempted to indulge a low passion, or chase a mere shadow, they cannot retreat within themselves, and, finding there pleasures more congenial with their purified tastes, indignantly bid the tempter depart.

It ought to be thus, and it would be thus, if greater heed were given to religion, as an internal, vital, happy-making thing. If Christians acquired a great relish for the service of God ; if they were brought to the feeling it their meat and drink to do his will ; if they came to the acting from a principle of love rather than of duty ; if their faith were kept in such vigorous exercise that they might be said to see heaven open, and to partake its delights ;—what probability would there be of their being seduced by a base appetite, or

allured by a bauble? The temptation would be powerless, because not offering as much as was already enjoyed; or rather, because requiring the surrender of a great pleasure for the sake of a far inferior. But so long as Christians remain in a languid, half-hearted condition, slaving through duties in place of finding them privileges, talking about heaven in place of obtaining its foretastes, obeying God as a master in place of delighting in him as a father,—what wonder if the world gain often an easy victory, so that what is ignoble attracts them, what is transient detains, what is worthless fascinates?

And it is in thorough consistence with these statements that St. Paul, in our text, represents the heart, or the affections, as actually garrisoned by that “peace of God which passeth all understanding.” We have shewn you, that in this peace are included an abiding sense of Divine favour, a firm hope of future happiness, and such earnestness of heaven as shall stimulate, whilst they gratify, the Christian. And what power, men and brethren, will the world, with its vanities, its gauds, its riches, its pleasures, have over an individual in whom this peace abides? What is it to him that there are petty distinctions for which the ambitious struggle, perishable possessions for which the covetous toil, and base gratifications which the very brutes enjoy in common with men? What is it to him that, in the scene where he has been appointed to pass a few probationary years, there are gilded shadows, splendid cheats, phantoms woven by “the prince of the power of the air,” to draw aside the unstable, and lure them to destruction? Nay, what is it to him that the world heaves with agitations, of which all necessarily partake who are fastened to it in heart and affections? He has foretastes of celestial bliss, and these cause the earth’s best pleasures to seem flat and insipid; he has the title to an incorruptible crown, and he can look with a holy disdain on the splendour of courts and the pageantry of greatness; he has a constant dependence on the unwearied guardianship of the Almighty, and therefore may the foundations of the earth be removed, and yet will “his heart be fixed, trusting in the Lord.”

Do we overstate the peace of which our text speaks? Nay, it would not pass all understanding, if it were not, at least, as diffusive, as elevating, as sustaining, as we describe it; and let a man acquire this peace, and he is armed against a world, with all its fascinations, and with all its threatenings. The world can offer him no pleasure but at the loss of a greater, and menace him with no evil against which he has not a remedy. And why, then, should he yield to it when it would seduce him? why be alarmed by it when it would

terrify him? Oh, let a man have the habit of communing with God; let him have an assured sense of reconciliation; let him have that present comfort and joy in religion which fellowship with the invisible world must produce,—and we know not why, in every hour of temptation, he should not manifest something of that fine superiority which was conspicuous in Christ when assailed by the devil. Place him on the mount, whence he may survey the glittering spectacle of the world’s wealth and grandeur,—he is not dazzled; no desire is excited, for he has looked on more glorious things, and those more glorious things are his own. Place him in the desert, where he may seem exposed to certain destruction unless he do something inconsistent with allegiance to God,—he is not disheartened; no distrust is produced, for the word of the Lord is faithful, and that word has told him that he shall never be forsaken. And thus it is “the peace of God” which keeps him. We speak not of “the peace,” to the exclusion of the grace or the Spirit of God. The peace is the fruit of the Spirit, of heavenly, not of earthly growth, inwrought by God’s power, and therefore not a substitute for such supernatural agency as is more commonly mentioned in Scripture. But the Spirit works by and through the peace which it has itself produced. This peace is literally the garrison which the Spirit places in the soul, and then enables to defend it; and as the man turns to the comforts which he enjoys, to his delight in God, to his glorious hopes, to his foretastes of heaven, why he feels a contempt for all which the world can offer to give, for all which it can threaten to do; his affections are pre-occupied, his cares are cast on God; so that, even as, if he were assailed through the mind, he would find in his own experience an effectual argument against scepticism, so, being assailed through the heart, he finds in that experience an effectual succour against temptation; and thus is there made good to him every letter of the saying, “the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ.”

We feel that we have addressed you on a very interesting subject, one which well deserves to be pondered by Christians. We cannot but think that, as we have already intimated, the common idea of Christianity is far below the truth. He passes for an admirable Christian who is always bewailing his depravity, confessing his inconsistencies, and too much oppressed by a sense of his unworthiness to do more than cherish a faint hope of pardon and acceptance. And God forbid that we should cast doubt on the excellence of his piety. But we greatly admire the saying

of an old writer, "a broken heart is a good thing, but a healed is a better." We feel that the Christian, who is so frequently mastered by temptation that his days must be made up of repentance and apprehension, is living far below what Christianity was intended to make him; for Christianity is a system of lofty motives, of splendid hopes, of mighty assistances—a system which, in its sanctifying, elevating tendencies, immeasurably surpasses every preceding; and we cannot have come up, as it were, to the standard of this better dispensation, if we are only what we might have been under one less abundant.

It certainly, then, behoves us to take heed that we be not satisfied with low degrees of holiness, as though higher belonged to some seraphic and unattainable piety; and that we do not regard doubts as unavoidable in our present condition, as though an assured hope were not among the privileges of Christians. It does seem possible, it does seem promised, to those "who wait upon the Lord," using diligently appointed means of grace, that they shall have the flesh in subjection to the spirit; that the world and the devil, though continually assailing them, shall but seldom gain any, and never a permanent, advantage; and that they shall enjoy such foretastes of heavenly happiness as, whilst cheering them in a state of warfare, will thoroughly assure them of a state of triumph.

And we would point out to you, before we conclude, how, according to St. Paul, "the peace of God" may be obtained. The verse which precedes our text is an exhortation to diligence in prayer. "Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Then immediately follows the gracious promise or assurance on which we have discoursed. So that, if you would obtain much of that peace of God which is to garrison both the heart and the mind, you are to cultivate a devotional habit, a habit of communing with your Father which is in heaven; and we can hardly doubt, that one grand reason why Christians make so little progress, and have so little enjoyment, is that they are so scant in their devotions. God is ready to bestow great blessings; but then he will be asked, importuned for them. The condition of bestowment is, "Open thy mouth wide, and I will fill it:" we have but to enlarge our desires, and God will increase his supplies. See to it, then, ye who name the name of Christ, that ye be frequent and fervent in communings with God. Then shall ye gain the peace "which passeth all understanding." And who would be without this peace? Is not the night gathering? is not the storm rising? Who would be without this

peace? It is but a little while, and each of us will be summoned to leave the world and appear before God. And what shall then comfort and sustain us? what but a full persuasion that our sins are blotted out, and our persons accepted; that God is on our side, and that heaven is our portion? And this persuasion is "the peace of God," a peace which God bestows on those who wait upon him diligently, "hearkening to the voice of his word." Mysterious, that there should be any peace which is not to be shaken amid the throes of dissolution and the terrors of judgment! Mysterious indeed, but not incredible. Mysterious; for it is a peace "which passeth all understanding." Not incredible; for thou, O God, hast promised to "keep him in perfect peace whose mind is stayed upon thee;" ay, even "in the hour of death, and in the day of judgment."

The Cabinet.

THE "HONEST AND GOOD HEART."—It is humble, because it feels how far its goodness is from extending unto God, and how much there is that belongs to the unprofitable servant even in its best services. It is submissive, because he that is of God heareth God's words, and receives them with implicit faith and thankful acquiescence. It glories not in its attainments, or in its spiritual progress, because it is written that it is God that maketh it to differ from another's; and that he resisteth the proud, but giveth grace unto the humble.—*Bp. Sumner's Ministerial Character of Christ.*

ORIGINAL SIN.*—The existence of evil in the world is a phenomenon that requires to be accounted for. Those nations which have made the greatest advancement in philosophy are, in this respect, upon a parallel with the most barbarous. As much evil was found in philosophical Athens as in barbarous Lystra. And uncivilised Britain yielded to polished Rome the pre-eminence in wickedness, as well as in philosophy. What was the religious state of imperial Rome, not only the mistress of the world in military prowess, but the emporium also—I had almost said the monopoliser—of civilisation, of the arts and sciences, of literature, and of every description of knowledge, but the knowledge of the true God: what, I say, was the religious state of this great empire, when in the zenith of its political and scientific power? Let an historical fact answer the question. So degrading were the superstitions of the Roman people, so unnatural were their lusts, so debasing their devotional services, so obscene their religious rites, that a philosopher of their own nation and religion, even the elder Cato, was ashamed to be present at the celebration of them. So accurately has St. Paul delineated the character of this people in the first chapter of his Epistle to the Romans. If you deny the common doctrine of original sin, which certainly gives a fair and consistent solution of this apparent anomaly in nature, how will you account for the existence of evil? You cannot solve the phenomenon upon the principles of human philosophy, since the very best of the philosophers of antiquity have professed themselves unable to account for it. The wisest of them acknowledged, that there was a corruption and depravity in man; but they could not discover the cause of it. One author, indeed, says,

* From "Reflections on Unitarianism." By the Rev. W. J. Kidd, Minister of St. Matthew's, Manchester.

that "the evils of nature need no doctrine to establish them." And Cicero, in asserting the necessity of a revelation to help mankind out of their then evil state, offers a conjecture as to the probable origin of that evil. "There are in our minds," he says, "the seeds of virtue, by which nature would conduct us to happiness, if they were allowed to grow up. But now, no sooner are we born, than we fall into a wretched depravity and corruption of manners and opinions; so that we almost appear to have taken in error together with our mother's milk." So consistent is the common doctrine of original sin with human philosophy, and so consonant to the ideas of man in his natural state. If we turn our attention to the Jews, during their sojourn in the wilderness, and contrast the continual miraculous interposition of Jehovah with the murmuring, distrustful, and rebellious spirit of this extraordinary people, nothing but an admission of the depravity of human nature can account for it. Deny this doctrine, and the history of the Jews becomes not only inexplicable, but positively incredible. I adduce this part of the Jewish history in preference to any other, because it cannot be said that their conduct was the effect of imitation. They had no prototype to follow. Now, think of the awful visitation on the first-born of the Egyptians, and of the miraculous preservation of the first-born of Israel. Think of the stupendous miracle, whereby the Israelites were enabled to traverse the pathless ocean as on dry land, whilst their enemies perished in the attempt. Think of the daily miracle, by which they were fed. Think of the terrific scene that attended the promulgation of the moral law. Think of the awful visitations by which the people were assured, that miraculous punishment would follow disobedience. Think of the innumerable miracles which were wrought for their deliverance. Think of the various commands which issued from God himself in the audience of his people. Think of all this, and then say, whether the Mosaic account of their perverse obstinacy and continual rebellions against Jehovah can be accounted for in any way, if we deny the depravity of the human heart. But we need not travel so far from home to be convinced of this depravity. When we consider the superior light and advantages which Christians enjoy over the rest of the world, we should expect to find them, at least, free from the taints which infected the unenlightened heathen and semi-barbarous Jew. But, alas! experience proves the contrary. In spite of all our religious knowledge, and all the momentous truths of revelation thus pressed home upon us, we are still lamentably deficient in the practice of virtue, and persevere in courses which most clearly develop the depravity of our nature. How frigid is our devotion! how reluctant are we to acknowledge the bounty of our Creator, in bestowing upon us so many and such great blessings! what a tendency have we to pride, which of all things least becomes the followers of the meek and lowly Jesus! Are not all these clear indications of a depraved heart? And are not some of them, at least, discoverable even in the advanced Christian? It may be denied; but I appeal to the conscience of every individual Christian for a corroboration of my statement.

CHURCH FORMULARIES.—The public formularies are so many authentic testimonies against such of the Church's members as might be tempted to pervert the truth; as might be led to debase or alloy the purity of her original constitution: her "form of sound words" is placed as a barrier against the assaults of heresy and innovation.—*Rev. C. Musgrave's Visitation-Sermon.*

CHARITY is an universal duty, which it is in every man's power sometimes to practise; since every degree of assistance given to another, upon proper motives, is an act of charity; and there is scarcely

any man in such a state of imbecility as that he may not, on some occasions, benefit his neighbour. He that cannot relieve the poor may instruct the ignorant; and he that cannot attend the sick may reclaim the vicious. He that can give little assistance himself may yet perform the duty of charity by inflaming the ardour of others, and recommending the petitions which he cannot grant to those who have more to bestow. The widow that shall give her mite to the treasury, the poor man who shall bring to the thirsty a cup of cold water, shall not lose their reward.—*Dr. Johnson.*

SPIRITUAL WISDOM.—A good life is the best way to understand wisdom and religion; because, by the experiences and relishes of religion there is conveyed a sweetness to which all wicked men are strangers. There is, in the things of God, to those who practise them, a deliciousness that makes us love them, and that love admits us into God's cabinet, and strangely clarifies the understanding by the purification of the heart.—*Bishop Jeremy Taylor.*

Poetry.

PRAYER FOR THE QUEEN.

(For the Church of England Magazine.)

GREAT God, who dost delight to dwell,
Dispensing gifts divine,
Amidst thy Christian Israel,
O make these kingdoms thine!

Brighten the spirit of our Queen
With thy celestial rays;
A sacred glory, to be seen
In all her works and ways.

Bid her young heart aspire to thee,
And, ruling in thy fear,
Give her the purest majesty,
Which will the most endear.

Not one lone talent lent, but ten,
Thou dost to her award;
May she account with gladness, when
She yields them to the Lord.

Thy Church her care, may she watch o'er
And guard it from its foes;
Water and cherish more and more,
And in its shade repose.

Then, earth's short majesty laid down,
Living and dying thine,
Around her seraph-brow a crown
Of heavenly glory shine!

Homerton.

JAMES EDMESTON.

DAVID'S WISH.—2 Sam. xxiii. 15.

(For the Church of England Magazine.)

KING DAVID charg'd with Israel's host, on Bethle-
hem's wooded plain,
Around him sank Philistia's troops, the wounded and
the slain;
High was the sun, and fierce the fight, but David's
Lord was there—
His covering in the battle-day, his refuge from
despair.

The warrior paus'd in weariness, and silently he pray'd
That God his power would manifest to shelter and to aid;
And while in solemn thought he stood, he glanc'd at early days,
When simple sheep were all his care, and all his work was praise:

He sigh'd, and from his fever'd lips a wish unconscious fell,

"O that some one would give me drink from Bethlehem's deep, cold well!"

For, blent with thoughts of shepherd-life, those waters, clear and cold,

With strange, strong spell, mid battle din, upon his senses roll'd!

Three caught the words, and serried ranks fell cleft before their sword,

And water from that guarded well is held before their lord:

With vase in hand, with tear in eye, the king a moment stood,—

"I pour it unto thee, my God; it is my people's blood."

Ages have pass'd with rapid stride above king David's grave,

Yet, with my heart, I hear his voice, and mark his warriors brave;

And, kneeling down, of David's Lord I ask the streams of life,

And pray his will may be my law in sorrow, pain, and strife.

The water, bought by Jesus' blood, with thankful heart I take,

And value the life-giving stream more dearly for his sake;

O for a firm, a loyal heart, to love him as my light,
And faithfully and fervently against his foes to fight!

M. A. STODART.

Miscellaneous.

WICLIF.—His old adversaries, the Mendicants, were in hopes that with him the season of suffering and danger would likewise be the season of weakness; and that they might thus have an opportunity of extorting from him some healing acknowledgment of his manifold sins against their order. With this view, they resolved to send a deputation of their body to his sick-bed; and, in order to heighten the solemnity of the proceeding, they took care to be attended by the civil authorities. Four of their own doctors or regents, together with as many senators of the city, or aldermen of the wards, accordingly entered his chamber; and, finding him stretched upon his bed, they opened their commission by wishing him a happy recovery from his distemper. They soon entered, however, on the more immediate object of their embassy. They reminded him of the grievous wrongs he had heaped upon their fraternity, both by his sermons and his writings; they admonished him that to all appearance his last hour was approaching; and they expressed their hope that he would seize the opportunity thus afforded him of making them the only reparation in his power, and penitently revoking in their presence whatever he might have uttered or published to their disparagement. This exhortation was heard by him in silence; but when it was concluded, he ordered his servants to raise

him on his pillows; and then, fixing his eyes upon the company, he said, with a firm voice, "I shall not die, but live, and again declare the evil deeds of the Friars." The consternation of the doctors may easily be imagined. They immediately retired in confusion; and Wiclif was happily raised up again, and spared for several years longer; during which time he amply redeemed his pledge of renewed hostility to the Mendicants.—*Life of Wiclif*, by Rev. C. W. Le Bas.

THE MOUNTAINS OF GILBOA.—On the following morning, ere the sun had risen, we pursued our way through a territory unrelieved by a single shrub or blade of verdure; where, for many leagues, no trace of a habitation was visible. Its savageness struck us the more forcibly, after the beautiful plain (of Genesaret) we had so lately left. But the path grew more exciting as we drew nearer the mountains of Gilboa; there was a solitary grandeur and stern sublimity in the scene, on which the traveller could not help pausing to gaze, even had it waked no vivid associations of the times of old. Utter solitude was on every side; the mountains were broken in some parts into naked precipices and pointed summits—they were not dwelling-places for man, save for the wandering shepherd, whose search for pasture must often have been vain. Amidst these solitudes was fought the battle in which Saul and his sons were slain; and the curse of David on the fatal scene seems to have been fulfilled, that there "might be no rain or dew on the mountains of Gilboa, where the shield of the mighty was cast away."—*Carme*.

GIPTSIES.—Of the gipsy population of this country, it is computed 12,000 are children; being two-thirds of their whole body, by the more moderate calculation. The average number of children to each family in England is calculated as five and a half, which exceeds by one-half what is said to be the general rate among the native inhabitants. Considering the privations to which gipsies are exposed, it is surprising how small a proportion dies in childhood; the mortality, in truth, is less with them than with the children of the middling orders in England. A cradle is an article of luxury unknown in a gipsy tent; so that from its birth, an infant is accustomed to hardship and misery. When three months old, its trials commence; at that tender age, a child is either wrapped in rags of the most filthy description, and consigned to its mother's back, or deposited in the pannier by the ass's side, where, unattended, it has to encounter all extremes of heat or cold, and bear with the inclemency of the seasons. Thus inured from infancy to the rigour of the elements, these people enjoy perhaps rather better health than persons of the most regular habits; and, though filthy in their persons, they are rarely subject to epidemical disorders. Their dark colour, "the vellum of the pedigree they claim," is perpetuated from generation to generation, unaffected by the influence of climate. No matter whether found under the rays of a tropical sun, or in the moderate temperatures of France and England, their complexion is the same. So peculiar is their swarthy cast of countenance, and dark "ill-boding eye," that, from a tolerable description, they might at first sight be readily recognised by one who had never before seen them. Foreign writers unanimously represent them as well-made, lively, clever, and sometimes good-looking.—*Oxford Herald*.

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 103.

MAY 12, 1838.

PRICE 1½d.

CHRISTIAN FRIENDSHIP.

BY THE REV. ROBERT ANDERSON,
Perpetual Curate of Trinity Chapel, Brighton.

No. II.

I HAVE remarked, in a former paper, that the *unwearied exercise of all the offices of mutual love* is one of the properties of Christian friendship. And it follows, from the course of reflection which I was then pursuing, that, as we would hope to fulfil these offices, we must first know what it is to have exchanged the bondage of sin and Satan for the glorious liberty of the children of God. Yes, we must know what it is to approach that heavenly Father, who, "of his endless pity, promiseth us forgiveness of all that is past, if with a perfect and true heart we return unto him," beseeching him, for the sake of his dear Son, "mercifully to forgive us our trespasses, and to receive and comfort us who are grieved and wearied with the burden of our sins."* In one word, we must know what it is to come back ourselves to our Father's house, that we may walk in the light of his countenance, and make him "our refuge and portion in the land of the living;" and then we shall be enabled to speak of him to others, as "a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the small."

Now, if we feel ourselves unable to discharge this blessed office of Christian friendship; if we know not what it is thus to "bear the burdens" of those most near and dear to us; and, more especially, if, in the seasons of sickness or affliction, we find ourselves

shrinking altogether from the performance of this important duty—why is this, but because, when all has been calm and quiet about us, we have refused to hearken to the still voice of God's word, and have lightly regarded the counsel of the Most High? and therefore, when afflictions come in as a flood, we know not what it is "to lift up a standard" against them, or to speak of Him, who ought to be "all our salvation and all our desire." But oh, if we have really known what it is to have beloved friends in sickness or in sorrow, convinced of the nothingness of all human consolations, and of the emptiness of those "broken cisterns" which they have "hewn out for themselves;" and if, on such occasions, from our own ignorance of any higher consolations, we have found ourselves compelled to speak to them of their own miserable performances, instead of pointing to Him who only can "gird us with strength, and make our way perfect;" if, at such seasons, we have felt our hearts sinking within us while we have said with our lips, "Peace, peace, when there is no peace," let not such a warning have been given to us in vain! May we learn from this, how utterly impossible it will be for us to discharge the highest offices of Christian friendship, unless we ourselves shall have been enabled, by Divine grace, to "live to Him who died for us, and rose again!" May we learn from this, how utterly impossible it will be for us to "bear the burdens" of our friends, in the fullest sense of these words, unless we ourselves shall have been accustomed to bear the yoke of Christ, and to follow him whithersoever he leadeth us! May we learn from this, how indispensable it is that we ourselves should have received the

* Communion Service.

Lord Jesus Christ, in all his offices of Prophet, Priest, and King, before we can take of the things which belong unto Him, and shew them to others!

II. But Christians are also bound to "bear the burdens" of their friends, by bearing with their failings and their infirmities; and this leads me to speak, in the next place, *of the permanency of Christian friendship*. When friendships are formed only on the principles of worldly morality, they are always liable to be destroyed by those wayward dispositions, and by those various passions and infirmities, which perpetually endanger and embitter the intercourse between man and man. But what is the language of Scripture on the subject of intercourse between the disciples of Jesus Christ? "Brethren, if a man be overtaken with a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." And is it not in this blessed spirit, that the Christian learns to bear with all the faults and infirmities of his friend, and thus, in another sense, to "fulfil the law of Christ," by "comforting the feeble-minded, supporting the weak, and being patient toward all men?" But if you look to the man whose friendship is regulated only by the maxims of worldly morality, you will find that such friendship is continually interrupted, and often terminated altogether, by those very frailties and infirmities in another to which he himself is subject, and which should, in truth, call forth his sympathy rather than his resentment. And even when the man of the world talks of forgiveness, his language generally is, that "he will *forgive*, though he can never *forget*, the injuries which he has received." Strange, indeed, it is, that such language should ever be used among the professed disciples of Him who has taught us to call upon our heavenly Father, day by day, beseeching him to "forgive us our trespasses, as we forgive them that trespass against us." And yet, what would become of us if, upon our return to our Father's house, our sins were not *forgotten* as well as *forgiven* by him? The language of David is, "O remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me, for thy goodness' sake, O Lord." And thus says Jehovah, by the mouth of his prophet Jeremiah: "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." And, accordingly, when friendship has the Gospel of Christ for its basis, each will learn to bear with the infirmities of the other, "restoring" one another "in the spirit of meekness," and

each praying for the other, that a sense of their common weakness may lead them nearer and nearer to Him who is the strength of all that need, and the helper of all that flee to him for succour, and who has promised all true penitent sinners that he will "subdue their iniquities, and cast all their sins into the depths of the sea."

There yet remains one reflection which I would offer in conclusion, viz., that while the friendship which subsists between the children of this world is too often *exclusive* in its operation, and sometimes altogether unmindful of the wants and the claims of others, the friendship which is cultivated among those whose sentiments are in unison, and whose influence coincides with the Gospel of Jesus, will ever be exercised in entire consistency with the dictates of universal charity. We know that, even among the immediate followers of our Lord, there was one disciple emphatically entitled "the disciple whom Jesus loved;" and we have seen, in the course of these observations, that, among the disciples of Jesus in every age, some more than ordinary congeniality of taste and disposition may be allowed to form a basis of preference, which will at length ripen into friendship. But, while the Christian is thankful for all the endearments of such a relation as this; while he is thankful for that close union, that permanent conjunction of interests, and that intense reciprocation of feeling, which friendship imparts; while he rejoices in having a kindred spirit with whom he may lessen his cares by sympathy, and multiply his joys by participation,—still he remembers that, as the disciple of Jesus Christ, he is bound, according to his measure, to love as he loved, and to "fulfil the law of Christ," by bearing the burdens of all within the sphere of his influence. For the Christian looks upon all around him as encompassed with the same infirmities, as exposed to the same wide wasting tempest, and as needing the guidance of the same polar-star to conduct them to the haven of rest. He is prepared, therefore, on all occasions to deny himself, so that he may "please his neighbour for his good to edification." And, considering how St. Paul "was made all things to all men, so that he might by all means win some," the Christian enters into the wants, the infirmities, the sorrows, and the afflictions of those around him, that he may administer to some his sympathy, to others his counsel or just rebuke, and to all the tenderest offices of Christian love; remembering always, that while he must never cease to hate every species and every degree of sin, he must, at the same time, never cease to love and compassionate the person of the sinner.

THE INQUISITION.—No. IX.

Auto-da-Fé.

THE usual ceremonies observed at an auto-da-fé were described in a former paper. The following account of one of these inhuman transactions will give a correct notion of the duplicity and cruelty exercised on such occasions. That here referred to occurred at Madrid in 1682:—

The officers of the Inquisition, preceded by trumpets, kettledrums, and their banner, marched, on the 30th of May, in cavalcade, to the palace of the great square; where they declared, by proclamation, that on the 30th of June the sentences of the prisoners would be put into execution. There had not been a spectacle of this kind at Madrid for several years before; consequently the ceremony was anticipated with interest and delight. On the 30th of June an immense multitude assembled, as if dressed for a royal wedding: in the great square was raised a high scaffold; and thither, from seven in the morning till nine at night, came criminals of both sexes; all the Inquisitions in the kingdom sending their prisoners to Madrid. Of these prisoners, twenty men and women, and one renegade Mohammedan, were ordered to be burned; fifty Jews and Jewesses, having never been before imprisoned, and repenting of their crimes, were sentenced to a long imprisonment, and to wear a yellow scapulary; and ten more, indicted for bigamy, witchcraft, and other crimes, were sentenced to be whipped, and then sent to the galleys: these last wore large pasteboard caps, with inscriptions upon them, having halters about their necks, and torches in their hands.

The whole court of Spain was present on the occasion. The grand inquisitor's chair was placed in a sort of tribunal, far above that of the king. The nobles here acted the part of the sheriff's officers in England, leading such criminals as were to be burned, and holding them when fast bound with thick cords; the rest of the criminals were conducted by the familiars of the Inquisition. The unhappy victims were situated near the place where the king stood, their scaffold touching his balcony; several friars, appointed for the purpose, argued with great vehemence to convince the wretched creatures of the truth of the Christian religion. Amongst those who were to suffer was a young Jewess of exquisite beauty, and but seventeen years of age, who, being on the same side where the queen was seated, addressed her, in hopes of obtaining her pardon, in these pathetic words: "Great queen! will not your royal presence be of some service to me in my miserable condition? Have regard to my youth, and, oh! consider, that I am about to die for professing a religion imbibed from my earliest infancy!" Her majesty seemed greatly to pity her distress, but turned away her eyes, as she did not dare to speak a word in a heretic's behalf. Now mass began, in the midst of which the priest came from the altar placed near the scaffold, and seated himself in a chair prepared for that purpose. The chief inquisitor then descended from the amphitheatre, dressed in his cope, and having a mitre on his head. After bowing to the altar, he advanced towards the king's balcony, and went up to it, attended by some of his officers, carrying a cross and the gospels, with a book containing the oath by which the kings of Spain oblige themselves to protect the catholic faith, to extirpate heretics, and support, with all their power, the prosecutions and decrees of the Inquisition.

On the inquisitor's approach, and presenting this book to the king, his majesty rose up, bare-headed, and swore to maintain the oath, which was read to him by one of his counsellors; after which his majesty continued standing till the inquisitor returned to his place; when a secretary of the holy office mounted a sort of pulpit, and administered the like oath to the counsellors, and the whole assembly. The mass was

begun about twelve at noon, and did not end till nine in the evening; being protracted by a proclamation of the sentences of the several criminals, which were all rehearsed aloud, one after another. Then followed the burning of the twenty-one men and women; whose intrepidity in suffering that horrid death was truly astonishing: some threw themselves into the flames, others thrust in their hands and feet with dauntless fortitude, and all of them yielded to their fate with so much resolution, that many of the amazed spectators acknowledged themselves sorry that such heroic souls were not enlightened by the Gospel. The king's near situation to the criminals rendered their dying groans very audible to him; he could not, however, be absent from this dreadful scene, as it is esteemed a religious one; and as his oath obliges him to give a sanction by his presence to all the acts of the tribunal.

I must close this series of papers, describing the enormities of the *Holy* Inquisition; but I cannot do so without again reminding the reader, that deep and heartfelt should be his gratitude to the almighty Disposer of all events, that his lot has been cast in a Protestant land. The power of the Inquisition, indeed, has suffered no small diminution. In countries where it once exercised the most tyrannical sway, it has been overthrown, and attempts again made to establish it have ultimately failed; still, it cannot be doubted but that plans are laid for its restoration, even with a greater degree of authority than it formerly possessed. This may appear impossible: the progress of science, the increase of learning, the more unlimited extent of education, it is supposed, will effectually prevent its again exercising dominion over the persons and consciences of men. But who can be ignorant of the deep working of the popish system? Who, that is acquainted with the history of past ages, does not mark the fearful influence which the priesthood has exercised over the deluded votaries of an idolatrous faith. Even in our own land, popery is certainly raising its front. Whether its adherents are increasing or no, unquestionably it now lurks not in secret places, but erects its mass-houses, and performs its ceremonies, in the light of day. Are Protestants sufficiently alive to this? it is to be feared they are not. The popery of the present day, it is contended, is not the popery of the dark ages; we are a people too enlightened ever to embrace its dogmas,—to join its mummeries, or bow our necks to its yoke. Yet, is it not now looked on with a complacency unknown a century ago? Are not its abettors flattered, and caressed, and aided by many of the descendants of those who dissented from the Church of England because they thought they could discover in her ceremonies some vestige of Rome, as well as by those who are of no religious persuasion whatever? What may be the result of this is known to God alone; our help must be in his blessed name. Let every true Protestant, however, have this for his watchword,—“No compromise with Rome.” May the pure doctrines of the Reformation be more fully known, and more distinctly promulgated, among us. In their defence many a martyr shed his blood; and in their defence, be it our resolution “earnestly to contend for the faith once delivered to the saints;” the faith which can alone guide in life, support in death, and open to the believer the brightness of that land which Emanuel purchased with his blood, and which he is exalted to bestow on all who seek salvation through the merits of his cross.

T.

DUTY OF ATTACHMENT TO AN APOSTOLIC CHURCH.*

THERE is a regular ministry appointed and authorised by Jesus Christ; and there is a duty owing to that

• From Sermon by Rev. Edward Craig, M.A.

ministry by those who believe. This, in the present day, is one of the most important points to which our attention should be directed; for attempts have been often made, from various motives, to intrude upon that ministry, or to set up another—attempts which, from the fear of failing in charity, we have not hitherto sufficiently resisted; but to which, henceforth, we must not give place, no, not for an hour.

The primitive Church, as founded by Jesus Christ, was a moderate and unostentatious, yet real and effective episcopacy; a system in which the great body of the clergy were ordained and governed under the faithful superintendence of bishops or prelates, with power to transmit their orders and authority to other faithful men through all ages, to the end; and they and their successors may be traced, as a matter of history, down to the present line. Doubtless the greater part of the Church did for a time fall away to Romish error; but did that invalidate the system originally established, or nullify the orders of the Christian Church in the appointed line? Shall the unbelief or superstition of any number of men make the faithful promise of God of none effect? The error of Aaron's sons did not vitiate the Aaronic priesthood; and the lives of our worst kings have never shaken the right of their lineal descendants to the throne: the system is permanent; the errors are individual and transitory, and may be thrown off: and, in fact, the Church did at length, both in this country and in others, throw off those errors. The same apostolic Church which had fallen into error was purified, by reformation, from the evils which had been gradually and insidiously brought in. The truth to which she returned was sealed by the blood of her noble army of martyrs; and from the hour of her reformation, with sound creeds, articles, and liturgy, hallowed by the sufferings of her confessors, she has ever made a faithful and resolute stand—protestant against Romish error on the one hand, and an unscriptural latitudinarianism on the other. This we know, and we will not shrink from declaring it, as we are in duty bound: our Church is the Church of the living God; it contains his order and his truth; and the Spirit of glory and of God has rested on her to bless her. She may have her petty blemishes—what human institutions have not? She may have her defective and disreputable ministers—out of 15,000, it would be strange, indeed, if there were not. But after all the scrutiny arising out of the combined enmity of differing men, the spots found upon her garments, when compared with her substantial worth, are but as spots on the sun, visible only, in the broad blaze of her merits, by the magnifying power of prejudice and envy. What would men have? Here is an open Church, rendered venerable by its antiquity, and precious by its faithfulness and truth; here is an educated ministry, liberal and kind, and ready for all pastoral duty; here are forms of worship unrivalled in evangelical devotion; here is a pure and scriptural worship of the once crucified and now glorified Emanuel, not to be found elsewhere in the world; here are offices, simple, scriptural, and holy, and applied by the Church to all the wants of her members. To this baptismal font your forefathers brought their children, and, by the aid of a duly constituted ministry, have dedicated them to God. Within the church's precincts they

have pledged their matrimonial vows, either to other, not by a civil compact, but by a sacred Christian service. To the table of the Lord they have gathered to commemorate "the love of their only Master and Saviour, Jesus Christ, dying for them," and to renew their vows of love, gratitude, and obedience to God, and of kindness to their fellow-creatures; and here also, generation after generation, when the cares of life have been brought to a close, when the weary temples have throbbed for the last time upon the pillow, the mortal remains have been consigned with decent and solemn rites to the green sod around us, to await that day of summons when they shall hear the voice of the Son of God, and rise again. Yes, my brethren, ages have rolled past, storms and shakings have come, but this apostolic and reformed branch of the Church remains hitherto uninjured, rises as a giant refreshed with wine from every onset she encounters—quicken and strengthened for nobler struggles, even by the ungenerous and unbrotherly enmity of Protestant Dissenters; and able, we trust, in the panoply of her substantial principles, to repel the united assault of popish intrigue, infidel enmity, and the meaner envy of the political separatist. We stand on ancient ground—on venerable ground—on scriptural ground—on the ground of Divine authority—and on ground that we have resolutely earned and faithfully defended; and we say openly, "Give yourselves to us by the will of God." To whom else would you go? To whom else would you trust yourselves? Will you go back to the Romish mummery of the dark ages? or will you go to the self-constituted churches of yesterday; to those whose religion, in so far as it differs from our own, is only a religion of petty objections? I trust that you will go to neither; but that in the day of trial you will stand steadily and affectionately by your authorised teachers, by that succession of clergy which have been in these islands little less than eighteen hundred years; and that you will endeavour to obtain for yourselves, through their guidance, those religious advantages, both for time and for eternity, which others may promise you in a superior manner elsewhere, but which superiority, if you wandered at their bidding, you might seek amongst them in vain.

Biography.

ST. AMBROSE, BISHOP OF MILAN.*

THE sovereignty of God is often and wonderfully seen, in his adopting, for the execution of his will, of instruments naturally little fit or prepared for the office in which he uses them. Sometimes out of the mouth of babes and sucklings he ordains his praise; sometimes he has made the wrath of wicked men to praise him; sometimes he has taken from the sheepfolds a meet ruler for his people; and sometimes transferred men from the court, the camp, the busy walks of secular life, to become the wise overseers and nursing-fathers of his Church. It is thus when mighty events result from apparently inadequate causes, when weighty matters, directed by naturally incompetent hands, come yet to a favourable end,—it is thus that, while the world attributes it to chance, the Christian discerns the overruling power of Him who is God alone, turning according to his pleasure the hearts of all; and he acknowledges with adoring wonder, "O Lord, our Lord, how excellent is thy name in all the earth!"

* See Paulinus' "Life of Ambrose," &c.

Such an example of the Divine working may be seen in the history of the renowned Ambrose, who was suddenly and strangely transferred from the judgment-seat to the episcopal chair, and ere he had been baptised, was nominated chief pastor and teacher of the flock. To the cold calculating eye of human prudence, this choice could not but seem pregnant with mischief; but God's ways are higher than our ways, and his thoughts than our thoughts. The matter was evidently of him; and he raised up thereby a bold defender of the faith, an undaunted reprover of sin even in the highest places, a devoted instructor of the Church, whose name will be cherished with affectionate reverence through all generations. To muse over the memorial of such a man cannot be uninteresting; but we must also endeavour to imbibe somewhat of his spirit, and to follow him even as he followed Christ. Some infirmities, as in every human instrument, we shall detect; but we shall see enough in the character and conduct of this excellent prelate to call forth our gratitude for him to that God who so remarkably endued his servant with heavenly gifts.

Ambrose was born in France, about A.D. 333, according to Dr. Cave; or, as Mr. Du Pin affirms, in 340; his father being pretorian prefect, or emperor's lieutenant, in the western provinces. He was the youngest of three children. As he was one day sleeping in his cradle, in the court of the governor's palace, a swarm of bees settled on his face, which, after creeping in and out of his mouth, flew away without injuring him. His father exclaimed in astonishment, "If this boy lives, he will be a great man." The prefect dying while Ambrose was young, his wife returned with her family to Rome; and, meeting the bishop, she, with her daughter Marcellina, as was customary, kissed his hand, which Ambrose observing, offered them his hand to kiss, saying he should be a bishop.

He received an excellent education, his sister Marcellina being his religious instructor, by whose advice he was preserved from the influence of bad example. In process of time he began to plead in the pretorian court, which he did with so much talent and success, that Anicius Probus, prefect of Italy, soon conferred on him the government of Insubria, Æmilia, and Liguria, investing him with consular rank; and on giving him his instructions, thus addressed him: "Go, govern more like a bishop than a judge." He now settled at Milan, the usual residence of the western emperors, holding his office for nearly five years.

On the death of Auxentius, bishop of Milan, the great supporter of the Arian doctrines in the West, A.D. 374, the bishops of the province assembled to choose a successor. The emperor Valentinian exhorted them to select a fit person. The bishops wished him to nominate, but this he positively refused. They accordingly proceeded to the cathedral for the election; but the controversy between the orthodox and the Arians was so violent, that Ambrose, as a magistrate, was obliged to interfere. He exhorted them to act towards each other in a spirit of brotherly kindness; and, at the conclusion of his address, a voice is said to have been heard, "Ambrose is bishop;" and it was immediately agreed, notwithstanding their disputes, that he should be appointed. He positively, however, refused the office; and to make it appear that he was unfit for it, on leaving the church, he ordered some criminals to be severely punished in his presence. This and other artifices not succeeding, and finding that he should be compelled to comply, he departed at midnight for Finicum, but, missing his way, found himself in the morning at the Roman gate of Milan. He was seized by the people, and kept guarded until the emperor's pleasure was known; for no military officer could be admitted to holy orders without his consent. The emperor readily acceded; meanwhile, however, Ambrose contrived to withdraw to a friend's house in the country, and, being

sought for in vain, an edict was published that no one, under penalty of forfeiting his life and property, should harbour him. Finding resistance vain, he returned to Milan; and being baptised—for hitherto he had only been a catechumen,—he was consecrated Bishop of Milan, the emperor being present at the ceremony, and concluding it with a solemn thanksgiving.

Ambrose now sold his estate, giving the produce to the poor. He settled his lands on the Church, reserving a life-interest to his sister. He committed his household to the care of his brother Satyrus; and for some time applied himself to the study of theology, under the direction of a Romish presbyter named Simplician, a man of eminent learning and piety, whom he drew over to Milan.

About A.D. 377, the Goths, Huns, and other barbarous nations, entered several parts of the Roman empire. Ambrose with others fled to Illyricum, and proceeded to Rome, where, as it is thought, public worship being interrupted by the Barbarians, a lady requested him to administer the Lord's supper at her house. Going for that purpose, it is said that a woman, long confined to bed with palsy, caused herself to be conveyed thither in a chair, and besought him to intercede with God for her recovery; and that while he was praying over her, her strength was restored, and she rose and walked.

On the expulsion of the Goths, Ambrose returned to Milan. Valentinian requesting instruction concerning the Arian controversy, Ambrose went to him for that purpose. He then wrote his treatise *De Fide*, which he dedicated to the emperor, at whose desire he wrote his three books *De Spiritu Sancto*, to prove the Divinity of the Holy Ghost.

In A.D. 383, Maximus,* a commander of the army, being proclaimed emperor by some of the soldiers, quickly secured to himself all the western parts of the empire; and having defeated the emperor Gratian (who was treacherously slain), marched towards Italy. The new emperor (Valentinian), greatly alarmed, sent Ambrose to induce him to desist from his purpose of crossing the Alps.

About this time Q. Aurelius Symmachus, an eminent orator, endeavoured to persuade the emperor to restore paganism. Ambrose immediately wrote to the emperor, who sent him a copy of the petition. This he immediately answered. It was refused; and Symmachus, for again petitioning, was banished a hundred miles from the city.†

The empress dowager Justina, a decided Arian, but secretly during the life of her husband, endeavoured to prevail on her son, Valentinian the Second, to embrace those tenets, instilling into his mind a dislike of Ambrose, whom, at her instigation, he began to molest. The bishop exhorted him to hold fast the faith of his father. The prince in a rage ordered his guards to surround the church; Ambrose smiled at his menaces, which exasperated him to such a degree, that he commanded him to come out of the church. He replied, "That I can never consent to; I will not betray the sheepfold to the wolves, nor give up the holy church to such impious intruders: if you have a mind to despatch me, you have swords and spears within, do it here; such a death I am ready most willingly to undergo."‡

On the vacancy of the see of Sermium, Justina endeavoured to fill it with an Arian bishop, which Ambrose discovering, hastened thither to prevent. Seated in the episcopal chair, a maid of the Arian party, taking hold of his garment, endeavoured to pull him

* Maximus was a native of Spain, but had for some time been settled in Britain, and is said to have married Helena, the daughter of Eudda, a wealthy lord of Caernarvonshire.

† The petition presented by Symmachus is still extant; we find in it the strongest figures of rhetoric, and the greatest force of eloquence.—*Encyc. Brit.*

‡ Theodoret, b. v. c. 13.

down to some other women, who stood by, intending to kill him. He said to her, "Though I am unworthy of so venerable an office, it does not become you to lay violent hands on the meanest bishop; and therefore you have reason to fear that mischief should befall you by the judgment of God." Next day the young woman died, and Ambrose attended her funeral. The Arians desisted from their attempt; and having consecrated Anemonius bishop, he returned to Milan. Justina laid snares for him in every place, offering money to some, and promising others places of great honour to convey him away. One person hired a house next to the church, into which he privately conveyed a chariot, intending to carry the bishop off by force; but his plans were defeated, and that very day, the following year, he was himself carried into exile in the same chariot.

About A.D. 384, Augustine going to Milan to teach rhetoric, and hearing Ambrose preach, was so affected, that he left off his vicious course of life; and after two years was baptised by him. The empress still soliciting her son in behalf of the Arians, procured a law that they might hold their public assemblies without interruption; and if any attempted to hinder them, they were to be proceeded against as seditious persons, and disturbers of the peace of the Church. Benevolus, master of the paper-office, and zealous for the truth, on receiving the order to draw up this edict, refused to comply. Justina endeavoured to prevail on him by promises of better preferment, but without effect. He declared that he would neither hold his present situation nor accept another as the wages of unrighteousness; and taking off his girdle, the ensign of his office, he threw it down at her feet. The edict was drawn up by another, and the law passed accordingly; and Justina immediately attempted to put her plan in execution. She sent for Ambrose to court; and on his appearing at the consistory, the emperor, attended by his officers of state, desired him to deliver up his church, in obedience to the imperial edict. This he positively refused; and while they were debating the subject, the people assembled in such numbers, that the government, fearing a serious riot, ordered the soldiers to disperse the multitude, who all with one accord offered to suffer martyrdom. The court not knowing what might follow, entreated Ambrose to quiet the minds of the multitude, by assuring them that the church should continue in his hands: he did so, and they dispersed immediately. His enemies then charged him with being the author of the tumult.

The protection afforded to the Arians through the influence of Justina induced great numbers of them to settle at Milan, where they procured a bishop of their own—Auxentius, a Scythian. This person challenged Ambrose to a disputation with him before the emperor, having secretly appointed judges who he knew would give their verdict in his favour. Ambrose declining, his adversary began to triumph, and requested that Ambrose might be compelled to dispute with him in the consistory. A day was appointed, and Ambrose commanded to appear; but he drew up a remonstrance, which concluded with the declaration, "that he would stedfastly adhere to the faith embraced by the Council of Nice, from which neither torture nor death should cause him to swerve; and therefore he besought him not to expect his appearance at the consistory."

The court convinced by this firmness that they should never obtain their aim by fair means, the Arian bishop proposed that soldiers might put him in possession of the church called Basilica; accordingly, tribunes were sent to Ambrose to command him to deliver it up, with the plate belonging to it. He told them, however, "that if the emperor had demanded his property, he would have given it readily; but he could not deliver up the Church of God committed to his care: that in this case his life was not dear to him; he was secure in the care of Divine providence."

One of the lessons for the day was Ahab's demanding Naboth's vineyard. This greatly animated the bishop, and caused him to say to the officers, "God forbid that I should part with Christ's inheritance, if this man would not part with that of his fathers. I have," added he, "given such an answer as becomes a bishop; let his majesty do as becomes an emperor: I will sooner lose my life than the faith."

Ambrose having nobly refused to give up his church to the Arians, the city of Milan was for some days full of confusion: the courtiers and other great men came to demand the church, but returned with answers of refusal; nor were they now content to demand the before-mentioned church only, but insisted also on having the new cathedral. The magistrates endeavoured to persuade the people to deliver up the Portian church, but they would not.

The next day, Sunday, after sermon, Ambrose went to the baptistery to admit such as were ready for a participation in the holy sacrament of baptism; and while there, was informed that officers were sent from court to the Portian church, who had hung up curtains, and many people were going thither. He went on with the service; but before it was finished was told that the people in the street had seized Castulus, an Arian presbyter, and it was feared that some mischief might arise. Greatly troubled, he prayed that no blood might be shed, but that his own life might be a sacrifice; and sending some presbyters and deacons to rescue Castulus out of the hands of the multitude, they brought him away unhurt. Warrants were immediately issued by the court for the apprehension of those concerned in this tumult. Many merchants and others were imprisoned (though it was passion-week, when prisoners were wont to be released). Great sums of money were demanded for their liberty, which they declared themselves willing to pay, if they might but enjoy the true faith. The magistrates and others were severely threatened, if the church was not immediately delivered up; and if the doors had not been kept shut, many acts of cruelty would have been perpetrated. Meanwhile the commanding officers conferred with Ambrose concerning the giving up the church, telling him "that the emperor only demanded his right." Ambrose replied: "Did the emperor demand any thing of mine, I would not oppose him; but those things which immediately belong to God are not subject to the emperor's authority." The officers finding him inflexible, requested him to calm the minds of the people. He answered: "God alone could do that; and that if they esteemed him the author of the tumult, they ought to proceed against him accordingly." They now departed, leaving him in the church, where he continued all day, and at night went home, that he might be ready, should they come to apprehend him. Going early the next morning to the church, he found it guarded by soldiers; and while reading the service, a notary demanded of him, "why he had sent presbyters into the church contrary to the orders of the emperor?" and asked him moreover, "whether he intended to usurp the imperial power?" He replied, "If you esteem me to have such designs, why do you not punish me properly?" and added, that Maximus would not accuse him of such a thing, who had confessed with some regret that it was his persuasion alone which had deterred him from marching into Italy. The soldiers guarding the church so closely that no one could come out, he was obliged to continue there all night; but next morning the guards were withdrawn, and the money taken from the people restored. Ambrose, however, had reason to believe that he was not free from danger; for Caligonus the eunuch, chief of the bed-chamber, meeting him, said: "Dare you to affront the emperor while I live? I'll take off your head." The bishop replied, "God Almighty, if he pleases, suffer you to execute your threatening: I will suffer as be-

comes a bishop; do you what is fitting for an eunuch: but from such as you may God defend his Church."

Justina, enraged that her schemes for the encouragement of Arianism were made fruitless by Ambrose, employed an assassin to murder him; and when in his bed-chamber, the ruffian came with a drawn sword for the purpose, but on raising his arm to give the blow, it is said to have been entirely deprived of motion. The man, greatly terrified, confessed his intention; declaring that the empress had bribed him to do so. It is added, that on Ambrose's interceding with God in his behalf, the use of his arm was restored to him again. Y.

[To be concluded in next Number.]

ST. DAVID.*

THE most eminent saint of Wales was David, or Dewi, the son of Sandde ab Ceredig ab Cunedda, by Non, the daughter of Gynyr, of Caergawch. To repeat all the fabulous legends invented respecting him, would be to heap together a mass of absurdity and profaneness; for the monks have not scrupled to say that his birth was foretold thirty years before the event, and that he was honoured with miracles while in the womb. It will be sufficient to notice only those statements of his history which have an appearance of truth. It is said by Giraldu, that he was born at the place since called St. David's, and that he was baptised at Porth Clais, in that neighbourhood, by Elveus, or Albeus, bishop of Munster, "who, by Divine Providence, had arrived at that time from Ireland." The same author adds, that he was brought up at a place, the name of which, meaning the *old bush*, is in Welsh *Hen-meneu*,† and in Latin *Vetus Menevia*. The locality of Hen-meneu is uncertain, and a claim has been set up on behalf of Henfynyw, in Cardiganshire,‡ which answers to the name, and its church is dedicated to the saint; but it is clear that Giraldu and Ricemarchus, from whom the information is derived, intended to designate some spot near the western promontory of Pembrokeshire, possibly the Roman station of Menapia, for the latter writer intimates that the Old Bush, as he calls it, was the place where Gistlianus resided before he removed to the valley of Rosina.§

St. David is reported to have received his religious education in the school of Ilutut, and afterwards in that of Paulinus, at Ty-gwyn ar Daf, where he is said to have spent ten years in the study of the Scriptures, and where Teilo, the second bishop of Llandaff, was one of his fellow-students. It would appear from Giraldu, that he was ordained a presbyter before he entered the school of Paulinus; and the same author states, that David, Padarn, and Teilo, visited Jerusalem together, where they were consecrated bishops by the patriarch. Whether this event should be considered to have happened before or after the time that David became principal of the monastery in the valley of Rosina is of little consequence, as the story is so improbable that it may be rejected entirely. From its construction it appears to have been borrowed by Giraldu from one of the lost Triads, and it was probably invented by some bard who wished to shew that the Welsh bishops traced their consecration to higher authority than that of the pope. It is, however, ad-

mitted, that St. David founded or restored a monastery in the valley of Rosina,* afterwards called Menevia; and as the abbots of similar religious societies were in those days considered to be bishops in the neighbourhood of their respective communities, St. David enjoyed the dignity of a *chorepiscopus* before his elevation to the archbishopric of Cambria. In the retirement of Menevia he lived with his disciples, practising those religious austerities which were sanctioned by the superstition of the times. He denied himself the enjoyment of animal food, and his only drink was water. Except when compelled by urgent necessity, he rigidly abstained from every interference in temporal affairs, his time being devoted to prayer and spiritual contemplation. It is not stated how long he continued to practise these exercises; but he is said to have experienced considerable molestation from a chieftain of the Gwyddyl Ffichti, named Boia,† who with a band of followers had occupied the surrounding district. Such, however, was the patience with which David and his associates endured this persecution, that the chieftain relinquished his hostility, and was at last converted and baptised.‡ St. David was first roused from his seclusion to attend the synod of Brefi. He accepted the archbishopric with reluctance, but after his entrance into public life was distinguished for his activity. As the Pelagian heresy was not entirely suppressed, he convened another synod, which, it would appear from the *Annales Menevenses*, was held at Caerleon. His exertions on this occasion were so successful, that the heresy was exterminated, and the meeting has been named in consequence "the Synod of Victory."

After these councils, he is said to have drawn up with his own hand a code of rules for the regulation of the British Church, a copy of which remained in the cathedral of St. David's until it was lost in an incursion of pirates. Under his presidency the cause of religion attained to great prosperity; and, to use the words of Giraldu, "In those times, in the territory of Cambria, the Church of God flourished exceedingly, and ripened with much fruit every day. Monasteries were built every where; many congregations of the faithful of various orders were collected to celebrate with fervent devotion the sacrifice of Christ; but to all of them Father David, as if placed on a lofty eminence, was a mirror and a pattern of life. He informed them by words, and he instructed them by example; as a preacher, most powerful through his eloquence, but more so in his works. He was a doctrine to his hearers, a guide to the religious, a life to the poor, a support to orphans, a protection to widows, a father to the fatherless, a rule to monks, and a path to seculars, becoming all to all, that he might gain all to God." This character is, of course, overcharged; but it is recorded in the Triads, that the three blessed visitors of the isle of Britain were Dewi, Padarn, and Teilo. "They were so called because they went as guests to the houses of the noble, the plebeian, the native, and the stranger, without accepting either fee, or reward, or victuals, or drink; but what they did was to teach the faith in Christ to every one, without pay or thanks. Besides which, they gave to the poor and needy gifts of their gold and silver, their raiment and provisions."

* From an "Essay on the Welsh Saints; or, the Primitive Christians usually considered to have been the Founders of Churches in Wales." By the Rev. Rice Rees, M.A., Fellow of Jesus College, Oxford; and Professor of Welsh at St. David's College, Lampeter. London, Longman and Co.; Rees, Llandovery; and Bird, Cardiff.—This work, which contains much information relative to the Welsh Church, is an enlarged form of an Essay which gained the prize at the Gwent and Dyfed Royal Eisteddfod.

† His etymology of the word is borrowed from two languages, *hen* being the Welsh for *old*, and *muni*, as he says, is the Irish term for a *bush*.

‡ Carlisle's Topographical Dictionary of Wales, voce Henfynyw.

§ Various readings to Giraldu, in Wharton, vol. ii.

* Its Welsh name is Rhôs; and Giraldu, who occasionally indulges in a pun, says there were no *roses* in the valley,—*rosina non rosea*.

† Ricemarchus calls him a Scot; Galfridu, a Pict; and Gwynfardd intimates that he was an Irishman (Gwyddyl); the name Gwyddyl Ffichti is adopted above, as being applicable to the three in common.

‡ "Life of Teilo," by Galfridu. Giraldu's version of the story is, that Bola, attempting to molest the saints, suffered the vengeance of Heaven, being himself afflicted with a fever, and his cattle perishing by disease; upon which he solicited the peace of the holy men, and, through their intercession, obtained a removal of the judgment, his cattle being restored to life; but his wife, making a second attempt at molestation, was deprived of her reason, and Bola was soon afterwards slain by an enemy.

After his elevation, St. David appears to have resided for a while at Caerleon, the proper seat of the primate;* but his stay was not of long continuance before he obtained the permission of Arthur to remove the see to Menevia. No reason is alleged for this proceeding, and probably it arose from the mere desire of dignifying a place to which he had become attached from early associations.† It is generally agreed that Wales was first divided into dioceses in his time; and local indications are exceedingly valuable wherever they are sufficiently numerous to establish an inference upon inductive principles. The diocese of St. David, therefore, as may be judged from the foundations attributed to him, extended over the entire counties of Pembroke and Carmarthen; its northern boundary in Cardiganshire included the parishes of Llanddewi Aberarth and Llanddewi Brefi, from whence it seems to have followed the course of the Irfon through Brecknockshire;‡ and in Radnorshire it included the parishes of Cregruna and Glasgwm. North of this line was the diocese of Llanbadarn, in which there are no church-foundations attributable to St. David; and the three chapels dedicated to him, as mentioned before,§ date, in all probability, subsequent to the time when this diocese merged into that of Menevia. From Glasgwm the boundary of St. David's seems to have passed southward to the Wye, and to have followed the course of that river to its junction with the Severn, including the districts of Ewys and Erchenfield, in Herefordshire, and the whole of Monmouthshire, with the exception of the lordship of Gwynllwg. The southern boundary seems to have commenced, as at present, between the rivers Neath and Tawe, and afterwards to have passed along the hills which naturally divide Brecknockshire from Glamorganshire, as far as Blaenau Gwent; from this point it followed the present limits of Gwynllwg to the mouth of the Usk. South of this line was the original diocese of Teilo, in which the only edifices dedicated to St. David are the chapels of Laleston|| and Bettws, subject to Newcastle, Glamorganshire; and Bettws, subject to Newport, Monmouthshire; but they appear to be of modern origin. The lordship of Gwynllwg was co-extensive with the present deanery of Newport, and until the union of England and Wales it was considered a part of Glamorgan.¶ It is singular that the parishes of Caerleon and Llanddewi Fach, though west of the Usk, do not form part of this district; and they remain to this day a confirmation of the arrangement which would place them in the diocese of St. David's. They are at no great distance from the town of Llandaff, but David might have weakened his authority, as archbishop of Menevia, had he surrendered the place from which he originally derived the title of Metropolitan; and he is by some writers called archbishop of Caerleon to the time of his death.

As it was the custom in the early ages of Christianity for the bishop to receive a share of the offerings presented in all the churches under his superintendence, the boundaries of his diocese would soon be determined with considerable precision; and he could not intrude into the diocese of another without an infringement of rights. The tract described includes

* Triad vii. First Series.

† The Latin copy of Geoffrey says, that he loved Menevia above all other monasteries of his diocese, because St. Patrick, by whom his birth had been foretold, had founded it. Bishop Godwyn suggests, "It seemeth he misliked the frequency of people at Caerlegion, as a means to withdraw him from contemplation; whereunto that he might be more free, he made choice of this place for his see, rather than for any fitness of the same otherwise."

‡ There were formerly not less than six churches and chapels ascribed or dedicated to St. David in the hundred of Builth, Brecknockshire; and it is remarkable that they were all on the south side of the Irfon. Five of them still remain.

§ Llanddewi Ystrad Enni, Heyop, and Whittion.

¶ Built about A.D. 1110, by Lales, architect to Richard Granville, lord of Neath.

¶ Description of Wales, by Sir John Price.

all the churches named after St. David in Wales and the adjoining counties. There are, however, three churches and a chapel in Devon and Cornwall of which he is considered the patron saint;* and though none of his ancient biographers have noticed that he passed any portion of his life in that country, the circumstance that he visited it, probably in the early part of his life, is intimated in the poetry of Gwynfardd,† who says that he received ill treatment there at the hands of a female, on account of which the inhabitants suffered his vengeance. The edifices alluded to are the following:—

Tilbruge, *alias* Thelbridge, R. Devon.

Ashprington, R. with the chapelry of Painsford, Devon.

St. David's, a chapel to Heavitree, in the city of Exeter.

Dewstowe, *alias* Davidstow, V. Cornwall.

Some of these were possibly founded by the saint; but they may at least be thought to confirm the tradition of his presence, which is further strengthened by the existence, in the same quarter, of the following, dedicated to St. Non, his mother:—

Bradstone, R. Devon.

Plentynt, *alias* Plentynt, *alias* Plint, V. Cornwall.

Alternon, V. Cornwall.

There are three religious edifices dedicated to St. David in the rest of England;‡ so few and far between, that no historical inference can be deduced from them, except that they were consecrated to his memory long after the conversion of the Saxons. The county of Devon remained in the possession of the Britons so late as the year 900.

Geoffrey of Monmouth states that Dewi, archbp. of Caerleon, died in the monastery which he had founded at Menevia, where he was honourably buried by order of Maelgwn Gwynedd. This event is recorded by Geoffrey as if it happened soon after the death of Arthur, who died A.D. 542. According to the computations of Archbishop Usher, St. David died A.D. 544, aged eighty-two, which is certainly more probable than the legendary accounts of Giraldu and others, who assert that the saint lived to the patriarchal age of a hundred and forty-seven years, sixty-five of which he presided over his diocese. But it must be allowed that the dates quoted by Usher are very uncertain, and depend upon the authority of writers who lived many centuries after the events which they record. The order of generations and the names of contemporaries render it necessary to place the birth of David about twenty years later than it is fixed by Usher; and his life may be protracted to any period short of A.D. 566, to which year the death of Maelgwn Gwynedd is assigned in the *Annales Menevenses*.§

He was canonised by Pope Calistus, about A.D. 1120, and his commemoration was held on the first of March, the anniversary, according to Giraldu, of the day on which he died. It has lately been observed, that the reputation which he has acquired of being the patron saint of Wales is of modern introduction; and the observation is certainly true in the sense of the words "tutelar saint," as understood by those who compiled the romances of the "Seven Champions of Christendom." It may also be said, that the story of the leek, and its adoption as a national emblem, is not noticed

* Bacon's *Liber Regis*.

† "He endured buffetings, very hard blows, From the hands of an uncourteous woman, devoid of modesty. He took vengeance, he endangered the sceptre of Devon, And those who were not slain were burned."

Myr. Archaiol., vol. i. p. 270; and Williams's *Pelagian Heresy*.

‡ Barton David, V. Somersetshire; Moreton-in-the-Marsh, a chapel to Bourton-on-the-Hill, Gloucestershire; and Armin, a chapel to Snaith, Yorkshire.

§ Lives of St. David have been written by Ricemarchus, about A.D. 1090, a copy of which is preserved in the British Museum, Cotton MSS. Vespasian A. XIV.; by Giraldu Cambrensis, about A.D. 1200, published in Wharton's "*Anglia Sacra*;" by John of Teignmouth, a contemporary of Giraldu, inserted in Capgrave's collection; and by Leland, in the reign of Henry VIII., which is published in his "*Collectanea*." There is also an ancient Welsh Life in the British Museum, Cotton MSS. Titus D. XXII.

by his early biographers. But these remarks should not be made with a view to disparage his memory. He has long maintained the highest station among the saints of his country; and whether the number of churches attributed to him, or his exertions in the overthrow of Pelagianism, be considered, he possesses the fairest claim to such a distinction. Since the twelfth century his pre-eminence has been undisputed; and the poem of Gwynfarrd, written in that age, lauds him in terms as if he were second only to the Almighty. So famous was his shrine at Menevia, that it attracted votaries, not only from all parts of Wales, but also from foreign countries; and even three of the kings of England* are recorded to have undertaken the journey, which, when twice repeated, was deemed equal to one pilgrimage to Rome.†

RELIGIOUS DECLENSION :

A Sermon,†

By THE REV. ROBERT EDEN, M.A.

Late Fellow of Corpus Christi College, Oxford; Curate of St. Mark's, Kennington, Surrey.

HOSEA, vi. 4.

"O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away."

WE need not be reminded, that the "Ephraim and Judah" of this passage signify the people of those two kingdoms of Israel and Judah, who were the special people of God, to whom he had made manifestations of himself granted to none others, and whom he had distinguished by every token of his love; but whose superficial piety, and frequent departures from their God, brought them under his severe rebukes from the mouths of his servants the prophets. Especially, throughout the prophet Hosea, we have the most touching strains of lamentation over degenerate Israel, under the name of "Ephraim," that are to be found in any part of the writings of the prophets.

Had there been no such characters since the prophetic age—had "Ephraim and Judah" been solitary specimens of that transient religion which then grieved the heart of God—we might indeed have *felt* with the prophet for the evil over which he sighs; but we might then rejoice that the burden of this prophecy belonged not to our days. But since in every age of the Church this description finds but too faithful a resemblance, we must appropriate and apply to ourselves this affecting language. Paul the apostle was obliged thus to speak; and he did so—though with pain, yet with great plainness—when he wrote to the Galatians: "I am afraid of you, lest I have bestowed upon you labour in

vain;" when to the same Church he said, "Ye *did* run well; who did hinder you, that ye should not obey the truth?" or when he cast a lingering, painful look upon one who had been his companion in "the work of Christ," and said, "Demas hath forsaken me, having loved this present world:" yea, and a greater than Paul spake thus, and caused it to be recorded that he had so spoken—even Christ himself—to the Church in the Revelations, even while he bears a glad and ready testimony to that which was commendable in them: "I know thy works, and thy labour, and thy patience,"—that "for my name's sake thou hast laboured, and hast not fainted: nevertheless I have somewhat against thee, *because thou hast left thy first love.*" The case, then, before us, is that of *instability in religion*. But before we proceed to inquire into it more particularly, I would premise that there are two cases which do not come under our consideration, though they might seem to belong to this subject.

The prophet's lamentation does not regard those *who have fallen into known, and deliberate, and grievous sin*. The case is, indeed, sad of those who, after solemn self-dedication to God, have cast off the restraints of conscience, and fallen into presumptuous sin. They thought, perhaps, that no consideration could ever prevail on them to violate their conscience; with Peter they have said, "Though I should die with thee, yet will I not deny thee;" and yet, after all, they have fallen; fallen, possibly, into that very sin of which they imagined they were least in danger; or that against which they have made the most solemn resolutions, and of which they have already most bitterly repented. The guilt of this relapse,—how deeply has it pierced their hearts! how dearly have they paid for the satisfaction which they sought in that act of departure from God! what a distressing separation has it caused between God and them! what a desolation has it spread over their whole soul! The agony they have felt in their conscience is, perhaps, greater than that which follows upon a first awakening from a death "in trespasses and sins;" because the sin will be attended here with aggravations beyond those of an unawakened state. The language of God to all such is, "Remember from whence thou art fallen, and repent." Cry out with David under the like guilt, "I have gone astray like a sheep that is lost: seek thy servant; for I do not forget thy commandments." Escape, and fly for thy life, before the "dart strike through thy liver." "Give not sleep to thine eyes, nor slumber to thine eye-lids, lest the sword of God's justice should smite thee;" and, whilst thou art

* William the Conqueror, Henry II., and Edward I.; the latter of whom was accompanied by his queen, Eleanor, Nov. 26, 1284.

† This opinion was expressed by the monks in the verse,—

"Roma semel quantum, dat bis Menevia tantum;"

and more especially in the following couplet:—

"Meneviam si bis, et Romam si semel, ibis,
Merces æqua tibi redditur hic et ibi."

‡ Preached before the University of Oxford.

delaying to confess the sin of thy backsliding from him, he should "swear in his wrath, that thou shalt never enter into his rest."

But neither, again, does the case before us regard those *whose ardour of feeling is less strong than it may once have been*. Feeling (we must ever remember) is no test of principle; and as the possession of the most glowing and ardent sensations, in the outset of a religious course, would say nothing of the state of the soil of the heart, until the character of that soil should be manifested by the fruits which it should bear; so the abatement, or even the almost entire departure, of those ardent sensations would never make out a case of the decay of the inward principle of grace. The influence of the sun comes where its burning rays never penetrate. Feelings and emotions, though they will oftentimes accompany a religious state of heart, yet are not necessarily attendant on it; they are often the effects of mere animal spirits; and often, therefore, are they to be suspected even when they do appear. It is possible, then, that some may most unreasonably disquiet themselves; may suppose that the heart is frozen towards God, when the flow of affections is not as copious nor as warm as once it was; may thus lament imaginary rather than real decays, and may say without just cause, "O that it were with me as in months past!"

It is with *neither* of these cases that we have to do; for it is with neither of them, I apprehend, that the prophet was dealing; but with the inconstancy and the decline of those who have professed to know God, but whose acquaintance with him has not grown, but decayed; whose "love has waxed cold;" with those whose goodness (for goodness there was—it is not hardened irreligion of which the prophet laments, but religion; something more than the outward profession of it, though in a small degree, and with but a feeble growth),—with those whose goodness has been like the deceitful morning cloud so familiar to the inhabitants of the East, which in time of drought promises the rain they so much need, but the cloud disperses, and their hopes are mocked: or like the equally deceitful "early dew," which, when it first appears, is some present refreshment to the earth, and holds out a promise of still greater, but which does not penetrate below the surface of the earth, but is drawn back again into the air, and the earth is parched still.

In the light, then, of this illustration let us consider

I. The *character* here described.

(1.) They are those who have had strong *convictions*. Their consciences have been visited by the force of the most solemn and

awakening appeals of God's word. Truths like these—"How shall we escape, if we neglect so great salvation?" "what shall it profit a man, if he shall gain the whole world and lose his own soul?"—these, and such-like addresses to the conscience, with which the word of God abounds, have roused the conscience, have sounded in the ear of the man a spirit-stirring call to awake to righteousness; have convinced him that he can have no peace of mind until he has been brought unto God, and obtained reconciliation with him through Jesus Christ, and has yielded himself up to glorify God in his body and spirit. *Convictions* such as these have been experienced; and the arrows of the Almighty have been lodged, possibly very deeply, in the heart.

(2.) And these have been accompanied by *feelings*, strong correspondent feelings. The mercy of God has been seen in a strong light; his tender love in the work of redemption has astonished and won the heart; and so there has been a great glow of affection toward him; the soul has been delighted and warmed; and out of the abundance of such feelings, the tongue has uttered the language of ardent devotedness. The representations of God's free and tender mercy in Christ Jesus have melted the soul into a love toward the Saviour; and the heart has prostrated itself at his footstool. It has said, "Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee." "Though I should die with thee, yet will I not deny thee." "Lord, to whom shall I go? thou hast the words of eternal life."

(3.) And these feelings, strong, genuine, and hearty, have been followed by *plans* for the honour of God. Conscious that his obligations to his God and Saviour are immense, that no language can speak them, and much less any service, the most devoted, repay them,—he considers earnestly with himself how he may shew forth the praises of Him who hath "called him out of darkness into his marvellous light;" he decides that this is to be done by not living to himself, but unto Him who died for him; by glorifying God in his body and spirit, which are not his own, but God's. And having come to this general determination, he is anxious to devise *plans* in the distribution of his time, and all the various means of every kind he possesses, by which his life, his health, and strength, and influence, and every species of talent, may be laid out so as to satisfy, in some measure, his deep sense of obligation to his Saviour, and to exhibit before God, before the world, and before his own conscience, that constraining influence of the love of Christ which

has worked so powerfully, first by *convictions*, and then by *feelings*.

(4.) And this leads him to make great *sacrifices*. There is nothing he would not give—nothing he is not ready cheerfully to resign—nothing which he will not offer up and consume upon the altar of his zeal towards God: he adopts, as truly expressive of his own state of mind, the language of Paul, and says, “What things were gain unto me, those I count loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I am willing to suffer the loss of all things:” “yea, and if I be offered upon the sacrifice and service of Christ, I joy and rejoice.”

Such are some of the fair appearances, the goodly blossoms, which, in the outset of life, or after the first awakenings of the soul, appear in the character of those who yet, alas! bring no fruit to “perfection.” However small may be our own religion, however low our own affections, we must allow that there is no object of contemplation more deeply affecting than that of a character such as we have now described; which has gone so far in convictions, in feelings, in its purpose to form plans, and to make unlimited sacrifices,—falling down, however little, from that standard,—going back, though it were but a few degrees, in its walk with God. And yet such is often the case with many who have felt all these workings just described. The power, and life, and unction is gone; there has been a worm at the root, eating out the spirit and the energy of his profession.

II. Which leads us, having considered the character of those over whom the prophet's lamentation is uttered, to inquire into some of the *causes* of this declension.

(1.) As the *first* of which, we mention, *excessive ignorance of the heart*. For those reasonings by which the man would get rid of the force of what he has once acknowledged, are the suggestions of a deceitful heart, whose deceitfulness (and this is the most grievous part, and the root of the whole mischief) he knows not; it is working an undermine in his soul, but yet he detects not its workings; it is secretly pleading for indulgence, and excusing itself from restraint, and he knows not that it is making any such plea or excuse. He knows not of the ten thousand specious forms of apology which his heart is devising, and no wonder that he is not prepared with a resistance; he knows not that his heart is a traitor, and therefore he is not standing a wakeful sentinel at its door.

(2.) We may reckon as another cause of this declension, *negligence in devotion*. Prayer

is the very life of the soul; without it, religion must droop and wither, and at last die. Wherever the “powers of the world to come” are holding dominion, this grace will be in lively exercise; while, on the contrary, wherever prayer is disused, or coldly performed, *there* are the infallible symptoms of decaying piety. The “grace of God in the heart of man,” says Archbishop Leighton, “is a tender plant in a strange, unkindly soil; and therefore cannot well prosper and grow without much care and pains, and that of a skilful hand, and which hath the art of cherishing it.” But in the case before us, there was once life—there is now deadness; and what is the cause? There has been deadness in prayer, as well in the animating worship of the public congregation as in that more secret communion with God in which the soul pours out itself freely before God, confesses all its weakness and its need, and through which, as a channel, it seeks to derive those strengthening communications from God's Spirit by which alone it can live. It is in prayer that the healthful spirit of God's grace, and the continual dew of his blessing, is brought down into the soul; and if so, how can we wonder, where it is neglected, or carelessly and coldly performed, if spiritual things should be even “ready to die?” You see some plant which you were once accustomed to tend with watchful care, but which you have for a long time disregarded and left to itself; and does it excite your wonder when its freshness and fair beauty is almost gone? No; however you may regret, you cannot wonder; and no greater is your ground for surprise, when, having ceased to pray, you have failed to draw down into your soul those heavenly influences by which alone, in the atmosphere of an evil world, the principle of godliness can expand, and thrive, and live.

(3.) The decay of inward piety is referrible to another cause—*unheeded afflictions*. “Affliction cometh not forth of the dust, neither doth trouble spring out of the ground;” and when any man is overtaken thereby, in any shape,—by domestic trial, by the loss of property, or severe bodily disease,—this is the undoubted work of Him who says in all such visitations, “Behold, I stand at the door and knock.” By any one of these, or by any similar affliction that checks our complacent prosperity, but more particularly by the latter, *bodily disease*, our God calls, with a significant sound, to some one whose early promise of excellence has disappointed the hopes of heaven. He has thus mercifully withdrawn such an one from that din of earthliness, which had well nigh drowned the voice of God, into the chamber of sickness and apprehended death; has there

spoken to his heart, and made upon it at the time those affecting impressions which found a vent in the language of an ancient penitent, "Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God." He seemed, whilst the pressure of God's hand was still felt, to have learned the things which belonged to his peace; but the immediate force being lifted off, and the prospect of speedily meeting God having vanished, he starts back; the things of sense again dazzle his eyes, stupify his conscience, and carry him away captive,—with this important difference (says a Christian writer), "that the effort necessary to surmount the present impression induces a fresh degree of obduration, till the man becomes more completely accoutred in the panoply of darkness."

(4.) Among the causes of spiritual declension, one more shall be named—*seductive worldly connexions*. There is no man who has watched the course of his own heart, or the career of others, with reference to the maintenance of religious vitality, who knows not what a source of trial and of evil this is. How often do such alliances hang as a clog upon the soul, and drag heavily upon that wing on which it might otherwise mount upwards with renewed strength towards the centre of blessedness! How often is it found (ay, and most painfully by ourselves), that some tie of secular business, or of human kinship, is keeping us back from God; that we have bestowed our regards in some way, which, if not capricious, is at least inconsistent with ourselves; that we have fixed our special affection on some object which does not deserve, and will never reward it; and thus—(for no man can promise himself the power of keeping at the head of those with whom he associates, of being their leader, and giving to them their tone—the contrary of this is to be expected, and is generally the result),—and thus, instead of progressing, falling grievously below the mark to which we had attained; and still farther below that more exalted aim which (in knowledge, at least) we had reached, and of which the light of God within tells us, that when we have attained even to it, there is a mark still onwards, and a point still higher, to which we shall then have to reach.

Could the records of private domestic life be opened to our view, we believe that a heart-afflicting page would spread itself, of blossoms of celestial promise thus cut off, and of hopes that seemed shooting upwards to immortality, nipped for ever. How many a one should we find noted in such a register, who, having gone through boyhood and inci-

pient manhood in the fear of God, has been launched upon the surface of the commercial life of a metropolis, and, at the same moment, upon a career gradually more and more estranged from the love or fear of God! How many a history would that same register unfold, of youth, who, early designated to the ministry of religion, have been committed to the nurture of a university, where they have been met by every influence that could invigorate their good principles, nourish them for God's service here, and for his glory hereafter; but who have fallen below every requirement—themselves the inheritors of disgrace, and bequeathing to others nought but the mortification of disappointed hopes! O it is a woful thing when parents' prayers and parents' tears have watered a soil whose only fruits are these! It is a sad case when religion, whose early manifestations were precious only as giving a promise of future maturity, is absent from every period and every crisis of life, when its presence would have accomplished a victory; when youthful animation, that would have thrown spirit into those pursuits which are appropriate to the academical student, and for which alone he treads this ground, is dissipated in frivolity; when the emulation that should prompt us to run a race of virtuous ambition in the cultivation of things lovely and of good report sinks into the emulation of vice; or when the courage, which once promised that it would be bold for Christ in the midst of a sinful generation, has fallen down into the valour of intemperance, or the bravery of profaneness. Had conscience been cultivated as in the earlier years of life; had its holy sensitiveness not been rubbed off by collision with some associates "void of understanding," that one despicable companion would not have seduced him into his society, or would not have retained him to share his degradation. Had religion attended the subsequent progress, as it did the early days of youth, it would have elevated him to rank at this hour with those saints who will soon be added to "the spirits of the just."

There are those who have once been visited with the monitions of the Holy Ghost, and once partially turned their face toward the heavenly Jerusalem, but have since laughed at themselves for ever having even pretended to goodness; who tell us, in language not equivocal, that they deem the aspirations and convictions of the past as an enthusiasm to be recanted; and a course of (so-called) rational piety as much fitter than the stupidity of seriousness, or the hourly dominion of the world to come. Such there are; but we envy them not at that moment when conscience, that has a long time slept, shall

rise up, and roar with thunders the world does not hear, and scourge them with a whip of scorpions the world cannot see; constraining them to reflect seriously on those first workings of religion which either were mingled in early life almost insensibly with the feelings, or came on them with mighty force at some particular time, and under circumstances they never can forget. Oh, that all who are upon the confines of either "drawing back unto perdition," or of perseveringly "believing to the saving of the soul," might be made to see that a part of that "much tribulation, through which they must enter into the kingdom of heaven," is the endurance of looks of scorn, and of a shower of taunts and jeers—the fiery darts of the wicked one; that they must not stipulate for ease, if they would stipulate for triumph; that they must not embark in an enterprise for glory, without counting the cost of being exploded by it from the world.

And, as their rule, let them remember how it is written, "He that walketh with *wise* men shall be wise; but a companion of fools shall be destroyed." It was not in a cowardly shrinking that the holy man of old found his complacency; but when he could lift up his head, and say, "I am a companion of all them that fear thee, and of them that keep thy precepts."

And now, having seen the *character* and the *causes* of this spiritual declension, what is God's *estimate* of the case? Were we to collect our answer from other portions of his word, we should decide that it is a case which draws forth his severe anger. "Cursed be the deceiver, saith the Lord, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing."

But the language of this passage rather presents God as *grieved* at the case, than as in wrath. There is an inexpressible pathos in the appeal: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?" It contains sharp rebuke and tender love: it says, Thy case carries reproach to thyself, and draws compassion from my heart. What means this backward movement, when thou shouldst have moved forward? What does it say of thy heart, but that it would shake off, if possible, the claims of God altogether? and that at best thou hast determined to keep them at bay as long as possible?

The counsel, however, to be given, is that given to the Church of Ephesus under the like circumstances: "Remember from whence thou art fallen, and repent; and do thy first works." Recur to the first stages of thy history, when, either *from the early grace of God*; or from the *sacred companionships of youth*; or from the *convictions of conscience* in

its bloom, and before it had been breathed on by the world's contamination; or by the *power of some truths of God gaining a lodgment in the conscience*; or by the *visitations of Providence*,—thou wast roused from the sleep of gay indifference, and didst give thyself to God. Remember how high the standard thou didst once deliberately set up; how scrupulous the line of duty marked out; how blessed the communion with God, once enjoyed. Hast thou found aught that is an equivalent for these? having "begun in the spirit, art thou made perfect in the flesh?" Let thy language be, "O that I were as in months past, as in the days when God preserved me, when his candle shined upon my head; as I was in the days of my youth, when the secret of God was upon my tabernacle." Even now, whilst thy hand is helpless, and thy knee tottering, "lift up the hands that hang down, and make straight the feeble knees." Open thy bosom to recover the heavenly dove, lest thy rude treatment of that delicate visitant should cause it to take its everlasting flight. Hear the apostle—"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward:" hear the Holy Ghost: "If any man draw back, my soul shall have no pleasure in him." "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."

ABYSSINIA.—No. III.

Religion—Introduction of Christianity.

THE most interesting circumstance connected with Abyssinia, in the estimation of a true Christian, is, that from the early period when it received the Christian faith, it has earnestly contended for it, amidst various circumstances, and under the most painful trials. The religion of the false prophet in vain sought to gain a footing in Abyssinia. Churches once eminent for the purity of their faith, and zeal for its maintenance, have now ceased to exist, or been reduced to such a miserable state of depression, that scarce one spark seems to linger among their ashes, to cherish the hope that the flame of a holy devotion may once more burst forth. "The ark may still be there, but it is buried amidst so much rubbish, that we hardly know where to look for it." In Abyssinia, however, the religion of Jesus has always held its place. Not, indeed, in a perfect form—not free from innumerable corruptions, and superstition, and deadly errors,—yet in turning our eyes to the wide tract of pagan darkness which unhappy Africa presents, it is pleasant to rest on one spot where Jesus has from generation to generation been acknowledged as the Son of God. It is with reference to this that Mr. Gobat thus expresses himself: "Although the Christian religion in Abyssinia has entirely degenerated into superstition, yet there is still sufficient of it to attach us to the Christians of that country, and to engage us to consider them as brethren, though they have alienated themselves from our common Father, and have reaped misery and degradation as the fruit of their errors. We may still congratulate them for the little they have preserved of Christianity, for it is,

after all, to this that the Christian traveller is obliged to attribute all those traces in the character of the Abyssinians which, in many respects, render them superior to all the other nations of Africa. Indeed, it is a great advantage for Abyssinia to have had till now none but Christian governors. This is acknowledged even by the Mussulmans of that country. It is in this religion itself that the seed is to be found for the regeneration of the people of Abyssinia.*

The conversion of the Abyssinians to Christianity is supposed to have taken place about A.D. 330, when Athanasius was patriarch of Alexandria. Meropius, a merchant of Tyre, or, as some affirm, a Christian philosopher, proceeding to India, was shipwrecked in the Red Sea, on the coast of Ethiopia, and murdered by the inhabitants. Two young men of good education, Frumentius and Ædesius, were accompanying him, whose lives were spared, and who soon afterwards, on account of their good behaviour, were not only set at liberty, but were raised to posts of considerable dignity and responsibility. Ædesius was appointed keeper of the royal household; while the care of the young prince was entrusted to Frumentius, who retained his situation after the king's death, during the prince's minority. Frumentius, anxious for the spiritual welfare of the people, and taking advantage of his influential situation, endeavoured to introduce Christianity into the country; and accordingly, in process of time, went to Alexandria, and was there consecrated Bishop of Axum† by Athanasius. On his return he used every endeavour to bring the people to a sense of the value of Christian truth. He baptised a number of persons, and among them members of the royal family; the young king eagerly embracing the truths set before him. A regular clergy were ordained, and many churches erected. "His (*i. e.* the king's) example," says Major Head, "instantly spread over the greatest part of the country; and never did the seed of the Christian religion reach a more genial soil. There was no war to introduce it—no fanatic priesthood to oppose it—no bloodshed to disgrace it: its only argument was its truth—its only ornament its simplicity; and around our religion, thus shining in its native lustre, men flocked in peaceful humility, and hand in hand joined cheerfully in doctrines which gave glory to God in the highest, on earth peace, goodwill towards man."

There is a tradition, indeed, that Christianity was introduced into Abyssinia by the treasurer of Queen Candace,‡ whom Philip baptised, and whose conversion is recorded Acts, viii. "He went on his way rejoicing," says Bishop Horne, referring to this individual, "full of joy in the Holy Ghost; and he who came from Ethiopia lord treasurer of Queen Candace, made his entrance into it again in a different character—that of an apostle of Jesus Christ; for as such, the ecclesiastical historians inform us, he was commissioned to preach the Gospel to his countrymen, the truth of which he finally sealed with his blood."† It is stated, moreover, that the queen was herself baptised; and that the eunuch after this went to proclaim the glad tidings of salvation in Abyssinia, in Arabia Felix, and in Ceylon; and at last suffered martyrdom. The Abyssinians allege that the province of Tygre, part of their country nearest to Meroe, was converted by the preaching of this eunuch, although the nation at large did not receive the Gospel until a later day. Professor Lee,§ however, is of opinion,

with many others, that there is no satisfactory evidence that this was the case, and adduces important testimony to prove that Christianity was introduced by Frumentius.

Another supposition has been entertained,—that St. Matthew and St. Bartholomew were the first preachers of the Gospel in Ethiopia. Both of these apostles ministered, indeed, in Ethiopia,* but it would appear that the Asiatic Ethiopia was the scene of their labours. The positive assertions of Rufinus and Abba Gregory seem to set this point at rest.

The progress of Christianity in Abyssinia was, soon after its introduction, impeded by the Arian heresy, which, deriving its name from Arius, a presbyter of the Church of Alexandria, maintained that the Lord Jesus Christ was not eternal; that he was only the most excellent of all creatures, and created before all others.† This heresy, under the patronage of Constantius, was so extensively propagated, that Athanasius was deposed from the patriarchate. A letter was written by the emperor to the brothers Aizana and Saizana (or, as they were called in the language of the country, Abreha and Atzheba), who exercised a joint authority at Axum, denouncing their bishop, and requesting that he might be sent to the Egyptian capital, where, by conversing familiarly with Venerable George, and other learned men, he would reap great benefit, and return to his see well instructed in all ecclesiastical discipline. No attention, however, was paid to this; and hence, while the great majority of the Eastern Christians embraced Arian opinions, the Ethiopic Church remained orthodox. Not that we are to suppose that the Christianity it professed was unalloyed by superstitious observances, or free from Jewish leaven, for there are most lamentable proofs to the contrary; but there was, nevertheless, an earnest contention for some of the grand doctrines of the Gospel, and a stedfast resolution of purpose to defend these doctrines to the uttermost.

In process of time, the disputes which caused such divisions, and, as a too natural consequence, gave rise to such heart-burnings and animosities in the Greek Church, began to be felt even in the remote kingdom of Abyssinia. Whilst the Church of Alexandria was at unity with itself and with the Greek Church, that of Abyssinia maintained the same doctrines and observed the same ceremonies; but, during the reign of the Emperor Marcian, when, in compliance with the wish of Leo the Great, the council of Chalcedon, which is reckoned the fourth general or oecumenical council, was assembled, the Monophysite doctrines were condemned. Those who embraced the orthodox faith were termed *Melchites*, or royalists, because they espoused the emperor's view; the contrary party were termed *Jacobites*,‡ *Eutychians*,§ &c.

appended to Mr. Gobat's work; and which first appeared in the eighteenth report of the Church Missionary Society.

* That is, the Asiatic Ethiopia, lying near to India.—*Cave*.

† Constantine, the first Christian emperor, convoked the famous council of Nice to compose the violent disputes occasioned by the doctrines of Arius. These doctrines were condemned, and the sentence of excommunication previously pronounced against Arius was confirmed. The emperor enforced this sentence by a decree which excluded him and his followers from all offices in the Church, and from all places of trust in the state; and to this perpetual banishment was added.

‡ Some have supposed the Jacobites to have been so called from James (Jacobus) the apostle; while others assert, and with much greater probability, that they were so named from Jacobus Baradeus, a Syrian, a warm advocate for this doctrine, and who flourished about the end of the fifth century.—*Prof. Lee*.

§ Eutychus was abbot of a convent of monks at Constantinople, and about A.D. 448 began, when advanced in years, to set forth his opinions,—that there was but one nature in our Lord Jesus Christ, that of the incarnate Word. He was hence thought to deny the existence of the human nature in our Lord. He appealed from a council that was assembled at Constantinople, by which his opinions were condemned, and he himself excommunicated, to a general council held at Ephesus A.D. 449, and usually distinguished as *Concunct Latronum*, and was by this reinstated. The council of Chalcedon was held in A.D. 451, and by this Eutychus was condemned as an heretic, and the doctrine asserted, "that in Christ two distinct natures were united in one

* An account of Mr. Bruce's visit to Axum, and also of that of Mr. Salt, will be found in Major Head's vol. already referred to, p. 237, &c. Mr. Gobat was disappointed in seeing the ruins of Axum, but describes it as "finely situated at the foot of two mountains, round which is a vast fertile plain."

† Candace was the name given by the Abyssinians to the reigning queen; as that of Pharaoh was bestowed on the kings of Egypt, and Caesar on the emperors of Rome.

‡ Sermon on "The Noble Convert." See also Doddridge's Expositor.

§ See "History of the Abyssinian Church," by Professor Lee,

Those nations, whose Church had been under the patriarch of Alexandria, ranged themselves under different heads, according to the views maintained by them. The Melchites became subject to the patriarch of Constantinople; the Monophysites to the patriarch of Alexandria; and, as the Abyssinians continued to receive their *abunas* from Egypt, they adhered to the Alexandrian faith. The office of *abuna*, or father, was subordinate to that of patriarch, though he enjoyed the highest ecclesiastical rank in the country. He was not, however, elected by the clergy of the Abyssinian Church, the patriarch of Alexandria having the privilege of nominating and consecrating. It was indispensable, moreover, that he should not be of Abyssinian extraction; to the observance of which rule so strictly the people have been attached, that departure from it would be regarded as little short of heresy. "Some learned men," says Mosheim, "are of opinion, that it was only in this (the ninth) century that the Abyssinians or Ethiopians embraced the sentiments of the Monophysites, in consequence of the exhortations addressed to them by the doctors of that sect who resided in Egypt. But this is undoubtedly a wrong account of the matter; for it is certain that the Abyssinians, who were accustomed to receive their spiritual guide from the bishop of Alexandria, commenced Monophysites in the seventh century, if not earlier. For in that period the Arabians made themselves masters of Egypt, oppressed the Greeks, and granted to the Monophysites such a powerful protection as enabled them to reduce under their jurisdiction almost all the churches that had been established in Egypt." About a hundred and thirty years after the introduction of Christianity, a religious war is said to have been carried on between the Jews and Christians of Abyssinia. After this nothing of any importance is recorded in the uncertain annals of Abyssinia for nearly four centuries and a half; but about A.D. 960 a strong party was formed among the Jews, who, ever since the conversion of the race of Solomon to Christianity, had preserved, on the mountain of Samen, on a healthy pinnacle, called the Jews' Rock, a separate royal family of their own. In A.D. 960, the Jews, supported by their king, and his daughter Judith, a woman of great beauty and talent, resolved to subvert Christianity, and overthrow the race of Solomon. They accordingly surprised the mountain of Damo, the residence of the Christian princes, the whole of whom, about four hundred, were massacred, with the exception of one child, Del Naad, who escaped to the province of Shoa, and through whom it was destined, in God's providence, that the ancient royal race should be placed on the throne. Judith assumed the reins of government, which she held for forty years, and transmitted them to five of her posterity. After a long series of years, a descendant of the child referred to was peacefully restored to the throne, who assumed the name of "Icon Amlai," i. e. "Let him be made our sovereign," indicative of the feelings of the people on the event.

With reference to the controversies referred to, and which caused such dissension in the early ages of the Abyssinian Church, and materially impeded the extension of the Redeemer's kingdom, it is painful to read of the divisions which have from time to time distracted the Christian world, and to know that the religion of Jesus, peculiarly distinguished for the peace, and harmony, and mutual charity which it enjoins, should have been made the ground for contention, animosity, and even cruelty. It will be the aim of the true believer, entertaining his Master's dis-

person, and that without any change, mixture, or confusion." The opinions of Eutychus, however, were embraced by vast multitudes. "Ludolf," says Prof. Lee, "has remarked (Hist. Eth. lib. iii. c. 2-23), that the Abyssinians disavow the tenets of Eutychus; to which the Abbé Renaudot agrees, allowing some difference of opinion between these sectaries and the Monophysites; but perhaps this is rather imaginary than real."

position, and seeking to follow his Master's example, to cultivate a spirit of mildness and gentleness, even towards those who not only differ from him in opinion, but may seek to persecute him for his adherence to what he deems the truth. He is, without compromise, to contend for the faith; he is to beware lest he be led away by a latitudinarian view of religion: still is his adherence to the truth of the Gospel to be maintained with gentleness, no less than firmness; while he will anticipate the arrival of that blissful period, which his eyes may not see, when religious warfare shall cease throughout the earth, and all men know the Lord, from the least even to the greatest; and carry his thoughts forward to a period yet more blissful, which, if a true believer, he shall see, when one voice of adoration and praise shall ascend from the ransomed multitude of heaven, to Him who hath laid down love to the brethren as a test of love to himself, and whose prayer it was, concerning all that should believe on him, that they may be *one*, even as He and the Father are *one*. T.

The Cabinet.

AUTHORITY OF MINISTERS.—Every one, man and woman, must fight against the devil. But we preachers, we have a greater and higher degree—we are magistrates, we have the spiritual sword of God in a higher degree than the common people; we must rebuke other men, and spare no man; our office is to teach every man the way to heaven; and whosoever will not follow, but live still in sin and wickedness, him ought we to strike, and not to spare. Like as St. John Baptist did, when he said to the great proud king Herod, "Sir, it becometh not thee to do so:" so we that be preachers must use God's word to the correction of other men's sins,—we may not be flatterers. . . . Other people that have not this vocation may exhort every one his neighbour to leave sins; but we have the sword,—we are authorised to strike them with God's word.—*Bishop Latimer's Sermon for Twenty-first Sunday after Trinity.*

GOD THE PORTION OF HIS PEOPLE.—God will not only be the giver of all happiness to the godly, but he will himself be their happiness. He will be their glory and their guide. To see him, to know him, to enjoy him, will be their heaven of heavens; and he will himself be the crown with which he will invest believers. They who are assured of this will naturally pour out their hearts to their best of friends, and looking upon God as their glory in both worlds, will open to him the burden of their souls, and seek to hide nothing from that Being from whom concealment is misery, and with whom communion is life.—*Rev. E. G. Marsh, Note on Psalm lxii.*

CHRISTIAN GENTLENESS.—The Christian who really bears about the sweetness of the mind of Christ is continually aiming to add, by his gentle offices of kindness, to the comfort and happiness of others, and yet appears unwilling that they should know to whom they are indebted for them. . . . To see the full excellence of religion, you must observe the Christian eminent for this grace, moving in, and blessing the quiet circle of domestic happiness and peace. It is in home's sacred retirement that this Divine flower blooms in greatest beauty, and sheds its sweetest fragrance.—*Sermons by the late Rev. H. Vaughan.*

THE SECOND COMING OF CHRIST.—It will be the day when the trump of the archangel shall pronounce that time shall be no longer; when the Son of man shall descend from heaven with the glory of his Father and the holy angels; thousand thousands standing before him, and ten thousand times ten thousand ministering unto him; the heavens pass away, the elements melt, the earth reels to and fro amidst the burning

flame, the Son of man takes the judgment-seat, he opens the books, wakes the sleeping nations, summons the living world, every heart is laid open, every secret thing brought to light, and the sentence pronounced, happiness or woe; happiness unspeakable, woe intolerable; happiness eternal, woe that never ends.—*Bishop Hobart's Sermons.*

Poetry.

HEAVENLY WISDOM.

(For the Church of England Magazine.)

BE still, be still, my throbbing heart,
Be hush'd, my soul, to peace;
Let earth-born cares no longer vex,
Let earth-born sorrows cease.

Why moil with worldlings for a share
Of vain and fleeting joy,
When Heaven tenders to thy grasp
Bliss that can never cloy?

Hark! Wisdom from above exclaims,
"Flee from impending wrath;
My ways are ways of pleasantness,
And peace is e'er my path;

I o'er the spirit shed soft light,
E'en in death's gloomy vale,
While the soul murmurs, 'Lo! I come,'
And angels whisper, 'Hail.'

O seek me, for I may be found;
Woo me, I may be won;
Prize me, and make my holy rule
Thine, till thy work be done.

On! 'mong the bless'd in Christ, that live
By faith and not by sight,
Till to the paradise of God
Thy freed soul wing her flight."

W. M. W.

THE LAND OF REST.*

O LAND of rest, we look to thee
When darkness round our pathway lies,
When tempests blow
And waters flow,
Sweeping the lovely from our eyes:
No storm thou know'st, or treacherous sea,
And therefore do we look to thee!

O land of rest, we look to thee
Whene'er iniquities prevail,
When all within
Is dark with sin,
And Satan's wiles our peace assail;
Where thou art, nought impure shall be,
And therefore do we look to thee!

O land of rest, we look to thee,
As exiles homeward bound may turn
Where to their eyes
The cliffs arise,
Of the dear land for which they yearn;
Our home thou art, sad exiles we,
And therefore do we look to thee!

* From Fisher's Christian Keepsake, 1833.

Miscellaneous.

BISHOP BULL.—When Bishop Bull, then a young man, was minister of St. George's, near Bristol, he was sent for to baptise the child of a dissenter in his parish, upon which occasion he made use of the office of baptism as prescribed by the Church of England, which he had got entirely by heart; and he went through it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience were extremely affected with his performance; and notwithstanding that he used the sign of the cross, yet they were so ignorant of the offices of the Church, that they did not thereby discover that it was the Common Prayer. But after that he had concluded that holy action, the father of the child returned him a great many thanks, intimating, at the same time, with how much greater edification they prayed who entirely depended upon the Spirit of God for his assistance in their extempore effusions, than those did who tied themselves up to premeditated forms; and that if he had not made the sign of the cross, that badge of popery, as he called it, nobody could have formed the least objection against his excellent prayers. Upon which Mr. Bull, hoping to recover him from his ill-grounded prejudices, shewed him the office of baptism in the liturgy, wherein was contained every prayer which he had offered up to God on that occasion, which, with further arguments that he then urged, so effectually wrought upon the good man and his whole family, that they always after that time frequented the parish church, and never more absented themselves from Mr. Bull's communion. Whence we may reasonably conclude, that as a mistaken zeal may throw contempt upon what justly deserves to be admired; so also that gravity, seriousness, and devotion in reading the prayers, are necessary to secure that respect to the liturgy which its own excellency requireth from us.—*Nelson's Life of Bishop Bull.*

THE LOGAN STONE.—The indignation which was expressed some years ago, when a naval officer threw down the Logan near the Land's-end, and the orders which he received from the Admiralty to repair, if possible, and at his own expense, the mischief he had done, manifested a proper feeling on the subject in the public press and in the government; yet mischief is so contagious, that the people of the nearest hamlet, who derive some advantage by conducting strangers to the spot, have found it necessary to secure the stone by iron chains. The replacement of that rocking-stone was a most impressive sight. Greater multitudes than were ever before collected upon that wild coast were assembled to behold an attempt which required all the skill and coolness of British seamen. When the rock had been raised, the person who directed the proceedings asked of the spectators, while it was yet suspended, whether it was in the exact position. One man, who seemed to speak with the certainty of accurate knowledge, and to whose judgment others deferred, advised a little movement to one side; and when his approbation was given, the stone was let down. As soon as this was done, the men who had been employed in replacing it fell on their knees, and thanked God that no life had been lost: and it was not till they had arisen from this act of spontaneous devotion, that the multitude who had been kept silent, first by expectant suspense, and then by the devotional feelings of which they partook, filled the air with their huzzas!—*Quarterly Review.*

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND,

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 104.

MAY 19, 1838.

PRICE 1½d.

THERE IS NOT ONE LAW FOR THE PRIEST,
AND ANOTHER FOR THE PEOPLE.

BY THE REV. ROBERT GRANT, B.C.L.

*Vicar of Bradford Abbas; and Fellow of Winchester
College.*

IN the writings of an eminent divine, we meet with the following passages:—"Consider that every sin which is committed by a minister of religion is more than one, and it is as soon espied too; for more men look upon the sun in an eclipse than when he is in his beauty: but every spot, I say, is greater; every mote is a beam; it is not only made so, but it is so; it hath not the excuses of the people, is not pitiable by the measures of their infirmity:" and, again, "Many things are lawful for the people, which are scandalous in the clergy."

In these extracts, as it appears to me, there is a mixture of truth and error; and as there is too much reason to fear that the erroneous sentiments are pretty generally entertained, it is my wish and endeavour to expose their fallacy.

The general position, then, which I would lay down, and endeavour to establish, is this: that whatever is sinful in, or inconsistent with, the character of a minister of Christ's religion, is equally so—not less so, in respect to a lay professor of the same; or, as is expressed, perhaps somewhat laconically, in the title of this essay, "There is not one law for the priest, and another for the people."

It should be observed, that the statements above quoted are supported by referring to what the writer deems a remarkable omission in the Levitical law, viz. that when God gave command to the Levitical priests to make

atonement for the sins of ignorance in the people, there is no mention made of the priest's sin of ignorance.* "God supposed no such thing in them; and Moses did not mention it." Now, without inquiring into the precise nature of what are called sins of ignorance (a question of no small difficulty), and without noticing the striking points of difference in the relative positions of the "priest that is anointed," (which, by the way, has been supposed to mean the high-priest, and not an ordinary priest), we may safely assert, that this portion of the abrogated law is of no weight whatever in a question like the present one, embracing the comparative responsibility, as followers of Christ, of the priesthood and of the people under the Gospel dispensation. "Ignorance" will not now serve either as an excuse for, or palliation of, sin. The way in which Christians should walk, whether they minister in holy things or not, although a "narrow way," is yet a plain way; it is a "high way;" "the wayfaring men, though fools, shall not err therein."

The Bible, and especially the New Testament, contains but one system of faith and one rule of life to all to whom it has been in mercy revealed, whether they be priests, or whether they be people. We do not find that there is any special code of rules for the regulation of their hearts and lives applicable to one more than to another. There are, doubtless, certain precepts of our Lord, and certain directions in the apostolical writings, which were addressed more particularly to his first apostles, and to their successors in the ministry; but the spiritual and moral

* Levit. iv. 2, 3, 35; Numb. xv. 5.

code of the Gospel, if we may use the expression, is equally binding upon *all*, whether ministers or laymen. Sin is sin, wherever and in whomsoever it appears. Its real character is not altered, its dye is neither deeper nor lighter, according to the calling, whether clerical or laical, of the party who commits it. A drop of ink—if we may use so homely an illustration—is identically the same, whether it be spilt on a white surplice, or on a brown or blue coat. Undoubtedly it *shows* more, it *looks* blacker, on the former than on the latter, and it attracts greater notice. So any sin, whether it be committed by a minister of the Gospel, or by a lay professor of the same, is equally of the same dye. Its character is not affected by the world's opinion of character. The same high standard of godliness is proposed to *both* as a mark to aim at; and the same means of grace are needed by, and offered to both, whereby they may attain unto it. Hence I conceive one source of those mistaken notions on the point I am considering arises. The clerical body has been considered by too many as at once constituting "the Church." Hence the study and the practice of Christ's religion have been considered more their business and concern than of laymen, and consequently a greater knowledge of the Scriptures, and a stricter conformity to the spirit and letter of them, has been expected from the one than from the other. Doubtless the work of the ministry is widely different from all secular occupations; and I readily admit, that they who are set apart to minister in holy things, who are "brought near to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them," should live very close to God. "Be ye clean that bear the vessels of the Lord," is an injunction as binding on the pastor under the Gospel dispensation as it was on the Levite under that of the first covenant. I would not abate one jot, or one tittle of that high standard of godliness, which the minister of God should ever, in the strength of God, be reaching after. I wish not to bring him down from those holy heights on which he should be ascending to still higher eminences; but I wish to point out the equal necessity that there is for lay Christians to be, what an apostle describes them, "a royal priesthood, a holy nation, a peculiar people" (1 Pet. ii. 9). No doubt the preacher should be the pattern of what he preaches; he should not be only the direction-post to point the way to others, but he should likewise go before them himself; and wo be to that shepherd who heads not his flock, who says, and does not! But there is the same obligation on those over whom he has charge in the Lord, "to follow

on to know the Lord." There is not one track for the shepherd, and another track for the sheep. Their worldly walk, we allow, in matters of necessary, and useful, and honest business, may, and should be, different. "*Scernere sacra profanis*" is a Christian, as well as a heathen, maxim. But it will surely be allowed, that even in his worldly calling a faithful follower of Christ ought not to have a worldly spirit. His affections should still be set on things above. In one of the passages referred to above, the writer says, indeed, "Many things are lawful for the people, which are scandalous in the clergy"—a sentiment in which I cannot agree. I would rather say, whatever is lawful for the people (interpreting the word "lawful" as having scriptural sanction and authority) is also lawful for the clergy. For instance, is it scandalous in a clergyman to swear, or drink to excess, or to commit other enormities? It is equally so in a layman. The sin, whatever it may be, is not really worse in a clergyman than in a layman. It is more glaring, I admit, inasmuch as the sin of hypocrisy is super-added, and it deserves all the reprobation which it is so sure to meet with; but the sin itself is not more flagrant, I presume, in the sight of God. It is just as offensive to him, by whomsoever it be committed; and it equally needs the application of that precious blood, which can alone cleanse either priest or layman from the defilement of this or any other sin. The world, by which I mean worldly-minded persons, think and act otherwise. They do not weigh the offences of themselves and others in the same scale in which they weigh those of the clergy; and consequently in their estimation what is gross and abominable in a clergyman (and, I allow, justly so) is considered light and venial in a layman: whilst the finger of scorn is pointed at the one, scarcely any notice is taken of the other. It is true we have made our ordination vows, which they have not; but, let it be remembered, our baptismal vows are one and the same.

At the same time, I am quite prepared to admit, that there are some pursuits in the way of business or recreation, which, whilst they are unsuitable to the pastoral character, and interfere with the duties of a Christian minister, may not be considered equally inconsistent or incompatible with the profession of a Christian who is not a minister. I feel the difficulty of drawing the line where the word of God has not distinctly done so, beyond which neither ministers nor laymen can safely go. I have felt, in common with others, some difficulty when I have been asked, whether this or that amusement be *sinful*. Several occupations and recreations

may be very unsuitable and undesirable, which may not yet deserve to be branded as "sinful." But the latitude which I would allow others, but which I wish not to have extended to ourselves, I believe to be very small. I desire not to strain any point beyond what the spirit and letter of the word of God would have us strain it. I fear to relax it in any the smallest degree. In such doubtful cases, "let every man be fully persuaded in his own mind." But the point that I would contend for is this, that what the word of God has either positively commanded, or peremptorily forbidden, is equally to be observed or abstained from by lay professors of the Gospel as by ministers of the same. The Bible is, or ought to be, the same "lamp unto their feet, the same light unto their paths;" and out of the same book shall they both be judged.

These observations, in all probability, will fall into the hands of many laymen: it is the writer's earnest prayer that they may not fall short of that end for which he has written them, viz. to elevate the tone of mind and course of life in *all* who profess and call themselves Christians. They will also probably be placed in the hands of many a faithful and diligent fellow-labourer; and should the subject appear to them to be of the same importance as it does to the writer, they may perhaps see fit to bring it before their hearers in the course of their public or private ministrations: and may the same impression be made on some of their lay brethren as he has reason to know, and thankfully to the Giver of all grace to acknowledge, was made on the mind, and heart, and life, of a layman, before whom the subject was incidentally brought, who had been accustomed to weigh the requirements, and character, and conduct, of the clergy in a different scale from that in which he weighed those of the laity; but who now sees that "there is not one law for the priest, and another for the people."

SUNDAY REFLECTIONS.—No. VIII.

BY MRS. RILEY.

"When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."—1 Cor. xiii. 11.

As the traveller, in passing through unknown scenes, pauses on the brow of some long-sought eminence, looking back on the road he has passed, and onwards to the long track of country stretching out along his path; so in the journey of life there are some points on which we seem to linger, while we review the way already trodden, and endeavour to descry the unknown landscape, hidden in the mists of distance.

Perhaps the era most prominently marked in life, is that when, ceasing to be "a child," the "man" enters on new scenes, under new circumstances. To some,

this epoch arrives fraught with events of great importance. The young heir, who then enters on the possession and command of wealth, with all the honours of a noble line, enters also upon a course on which many eyes are fixed; and, by the manner in which he "fulfils his course," he may either tarnish the honour of an ancient name, or transmit it unsullied to posterity.

Some appear only spared to this period of existence, to enable them to will to others the possessions they are not permitted to enjoy; some hail it as freeing them from restraint; while to all it is a season of importance, rendering them more peculiarly responsible for their own actions to the laws of their country, and calling for the exercise of those right principles of action which it is the highest office of education to instil.

Infancy, childhood, and youth, are now passed away; and manhood opens on the view, with its cares, duties, and enjoyments: the spring of life, with its thornless flowers, its sunny gleams, and transient storms, yields to the "heat and burden" of its summer. Now must the "precious seed" sown in the bosom, and already springing forth, be carefully tended, lest noxious weeds should choke its growth, and destroy the hope of an abundant return.

But ere we venture on untrodden scenes, it is well to pause and review the road already traversed. We too have, as it were, gained a long-sought eminence, up which we pressed, heedless of the humble flowers that gemmed the way-side, and thinking only of the length and toil of the ascent: regardless of the rose or woodbine that garlanded the hedgerow, we perceived alone that these restraints prevented our gazing on a prospect which fancy decked with beauty,—and where stand we now?—on the margin of a widely extending heath, where many devious roads bewilder us; where we see bright and golden flowers, but find that they are thorny; and where, now that the sheltering hedgerows are left behind, we feel that they protected us from the blast.

Now, let the mercies which have marked our course be called to mind: preservation through the dangers of infancy and childhood; the various faculties with which we are endowed; the gradual development of intellect, since we "spake, and understood, and thought as a child:" all these call for gratitude, and encourage us to put our trust in Him who has brought us hitherto.

No longer subject by law to the will of parents, we seem bound to them by firmer ties, when we remember their care over our infancy and childhood, and the obligations we owe them for an education, sometimes purchased by their self-denial, and to be repaid alone by evidencing its good effects. Now must the stores of information already laid up be continually increased by our own exertions; for while life lasts, education will never be completed; and it is one of the ingredients in the cup of heavenly happiness, that knowledge will there be progressive.

The Christian on this, as on every other important occasion through life, will find precepts for his guidance in the book of God. He is taught to "put away childish things:" childhood, with its toys and trifles, is his no longer; his words, his actions, his

very thoughts, are to be measured by a higher standard; and when he buckles on the armour of manhood, he must only retain those graces of his childhood which will still prove consistent ornaments for his new panoply. To this the apostle seems to refer when he says, "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men" (1 Cor. xiv. 20). "The little child's is the appointed standard for all true believers;"* and while to the little child our heavenly Master sends us to learn humility, from its docility, its thirst for information, and its delight in natural pleasures, we may also glean lessons which will prove serviceable in our future career.

Happy is it for those who attain this era blessed with parents to whom they can still look up as friends and counsellors, by whose experience they may profit, and on whose love they may depend: but when this privilege is denied, the young Christian may now plead his filial relation to a heavenly Father, able to protect, and willing to guide him; and if he can lay no claim to the possession of earthly riches, he is still the heir of a heavenly inheritance, which no temporal misfortunes can ever diminish.

They who look forward with anxiety to this epoch, trusting it will emancipate them from restraints which their proud spirits have found galling, will learn in time, that man as a created being was intended always to feel his subjection to some higher power; and this is evidenced in every station of life. He who earns his bread "by the sweat of his brow," is subjected to the will of the master from whom he derives his employment; he who is blessed with talents, by the exertion of which he can derive both honour and emolument, must still yield obedience to the laws of society; while the individual who is placed in a more exalted sphere, finds still higher duties incumbent on his station, which he can never neglect without incurring the reproach of posterity. But to the young Christian, restraint is not unwelcome; he has bound himself to a Master whose service is the only "perfect freedom," and is convinced that both his honour and his happiness unite in obeying his commands. Trusting in God to direct his course, he enters cheerfully on the duties of whatever station he has ordained him to fill; and while as a "man" he seeks to be thoroughly "furnished" for every good work, he feels that as a Christian his most honourable title is yet—a "child" of God.

Biography.

ST. AMBROSE, BISHOP OF MILAN.†

[Concluded from Number CIII.]

THE Roman court, hearing that Maximus was a second time preparing to invade Italy, entreated Ambrose again to interpose. Notwithstanding the many injuries he had received, he readily assented, and hastened to Treves, where Maximus kept his court. Admitted into his presence, he remonstrated with him as to his treachery and cruelty, and particularly the assassination of Gratian. Maximus treated him with great civility, and promised to confer with him concerning a treaty of peace; but finding that the

bishop would not communicate with him, in a rage commanded him to depart immediately from court. Thus dismissed, he returned to Milan, and advised the emperor to beware of Maximus, who was really his enemy, whatever he might pretend; which was fully proved: for having entertained another ambassador with much kindness, on his return he sent a considerable part of his forces with him, under pretence of assisting Valentinian against the barbarians, then preparing to enter Pannonia; but no sooner had they reached the Alps, than they seized all the narrow places to secure their master's passage into Italy, towards which he immediately marched. Valentinian for safety went by sea to Thessalonica, from whence he sent to Theodosius for speedy assistance. Maximus entering Italy meanwhile, slaughtered some, and reduced others to captivity. Ambrose exerted himself to the utmost to relieve the unhappy sufferers, parting with the plate of his church for that purpose. Theodosius having assembled his forces to reinstate Valentinian, Maximus, expecting he would come to Rome by sea, prepared to encounter him. But the army, passing through Pannonia and the defiles of the Apennines, came on him suddenly; and having taken him from his throne, and divested him of the ensigns of royalty, he was beheaded by the emperor's command, and peace was restored to Italy.

Theodosius, while at Milan, was informed that the Thessalonians, being refused a very unreasonable request, had raised a tumult, in which Buthericus, commander of the horse in Illyricum, and several others were killed. He commanded the soldiers to be let loose upon them as a punishment. Ambrose, hearing this, went immediately to Theodosius, and pleaded so effectually that he promised the affair should be entirely passed over. After his departure, however, the officers of the court persuaded the emperor to put his former design into execution; and the people being invited to the circus, on pretence of witnessing some public sports, the soldiers rushed in amongst them, and destroyed near seven thousand, the innocent as well as the guilty.

Ambrose expostulated by letter with the emperor concerning this base conduct; telling him that he must publicly repent before he could be admitted to partake of the Lord's supper; and on his return to Milan, when he came to the door of the church, Ambrose forbade him to enter.

The emperor, confounded at the reproof which accompanied the refusal of the bishop, mentioned, by way of extenuation, the case of David in the matter of Uriah; to which Ambrose replied, "Him whom you have followed in the sin, imitate also in the repentance." Theodosius, convinced of the heinousness of his crime, returned to his palace, and passed eight months in sorrow and lamentation, wearing a mourning dress. When Christmas was at hand, he burst into tears before Rufinus, the comptroller of his palace, who inquiring the reason of this agony, he replied, "Thou little knowest the trouble which I feel. Servants and beggars may go freely to the house of God, and pour out their prayers; while its doors, and consequently the gates of heaven, are shut against me." Rufinus answered, "With your leave, I will go to the bishop, and pray him to release the sentence." "No," said the emperor; "I know the justice of it; and you will be unable to persuade Ambrose to disobey the commands of God out of respect to the imperial dignity." Rufinus went to Ambrose, and entreated him, saying, that the emperor would shortly come himself. Ambrose answered, "I tell you plainly, that I shall forbid him entrance; and if he thinks proper to use force, I am ready to meet any death he may allot me." Rufinus sent a messenger to acquaint the emperor with the bishop's resolution, to prevent his coming; but being on the way before he received the information, he replied; "I will go, and undergo the

* Sherer.

† See Paulinus' "Life of Ambrose," &c.

shame which I have so justly deserved." Being come near to the church, and addressing himself to Ambrose, who sat in a room hard by, he requested absolution. The bishop answered, "Your coming hither is fighting against God, and trampling his laws under foot." Theodosius replied, "I do not desire to enter the holy doors contrary to law; I only beg to be released from the excommunication; and that you would consider and imitate the compassion of our Lord, and not shut those gates against me which he has opened to all penitents." The bishop then asked, what signs of repentance he had shewn? He answered, "It is your duty to prescribe, mine to submit." Ambrose replied, "Since you have let loose the reins to your rage, let a law be enacted, that all decrees made in haste, and under the influence of anger, be cancelled; that all warrants where life or loss of estate is concerned, be kept thirty days after signing before they are executed, to give time for deliberation; and after that, let those who drew up such warrant present it to you again, that the case may be reconsidered." The emperor agreeing, was immediately absolved, and, entering the church, fell prostrate on the ground, crying out, "My soul cleaveth to the dust; quicken me, O Lord, according to thy word." Tearing his hair, and beating his forehead, he then begged pardon of God and all good men. On his return to Constantinople, he told Nectarius the bishop, "that it was with much difficulty he had found a teacher of truth, Ambrose being the only person he ever saw who deserved the name of a bishop."

The fame of Ambrose being extensively spread, Fritigil, queen of the Marcomanni, sent letters to him, with a present, desiring instruction in the Christian faith. He accordingly wrote her an epistle in the form of a catechism. Some time after the receipt of this, she, with her husband, set out for Milan, to put themselves under the protection of the empire; but were too late to converse with Ambrose, who, worn out with cares and labours, had become ill, and had foretold his own death. The news of his illness being spread abroad, a Roman count Stilicho said to some of his friends, the moment that great man dies, destruction hangs over Italy; and sending for several of the bishops and nobility, he requested them to go with him to Ambrose, and entreat him to intercede with God to spare his life. They accordingly went, and endeavoured to prevail with him to do so, representing, with tears, the loss which the Church would sustain by his death. He replied, "I have not behaved myself in such a manner that I am ashamed to live, nor am I afraid to die, because I have so good a master." The day of his departure (April 4th, A.D. 397) he lay several hours with his hands extended, and his lips moving, though it could not be understood what he said. Honoratus, bishop of Verceil, having administered the sacrament of the Lord's supper to him, he expired immediately, aged 64.

In this manner Ambrose closed the scene of this mortal life, having long been an ornament to the religion he professed, and being in his private life a public example. He was constant and fervent in his devotions. The *Te Deum*, as it is generally believed, says Wheatly, "was composed by him for the baptism of St. Augustine." The greatest part of the day, and sometimes the night, he spent in reading and prayer. His disposition was tender and compassionate, which caused him frequently to interpose in behalf of the unfortunate. During the reign of Gratian, being informed that a pagan nobleman was led forth for execution for having spoken disrespectfully of that monarch, he went immediately to the emperor, and obtained a pardon; and after the overthrow of the usurper Eugenius, who had rebelled against the emperor Theodosius, by his earnest intercession with that monarch he saved the lives of many who would have been sacrificed to public resentment in that

affair. His charity was boundless; he loved, relieved, and assisted all, especially those of the household of faith. Of all the affronts and injuries that he received, he never revenged any of them otherwise than by returns of kindness, as was peculiarly testified in his willingness to intercede with Maximus. He was a pattern to all the bishops, and particularly as to the care he took to admit only proper persons to holy orders. He administered the Lord's supper every day, preaching generally every Sunday, and on other occasions. He was an earnest contender for the Catholic faith and the discipline of the Church, which he maintained against all opposition. Offenders he reproved with the utmost impartiality—not sparing those in the highest stations. His uncompromising firmness to Theodosius is a proof of the holy boldness with which he scrupled not to rebuke vice—boldness which testified how little he stood in fear of man. The civil differences which arose among neighbours he was always ready to hear and determine. Though very abstemious himself, he used to entertain not only the poor, but persons of the highest quality, in a manner suitable to their dignity. The esteem and veneration which he had so justly acquired were not confined to Italy: two of the wisest men in Persia went to Milan to converse with him.

The remains of Ambrose were solemnly interred in the church which bears his name; persons of all religions, ranks, and conditions, attending his funeral.

Ambrose instituted a particular formula of worship, which is hence called the Ambrosian office; and when the pope in after-times imposed the Romish office on the Western churches, that of Milan sheltered itself under the authority of Ambrose, from which time the ritual has prevailed. In the fourteenth century, a coin called the Ambrosia was struck by the dukes of Milan, whereon Ambrose was represented with a whip in his right hand, and which is said to have been struck on account of the appearance of the saint to a Milanese general, during a battle.

The life of Ambrose was written by Paulinus of Nola, and dedicated to Augustine. "If we had the real life of this bishop written by Paulinus," says Milner, "we might make a profitable use of it. But that which goes under his name is so stuffed with fables, that I scarce know how to make use of it." The chief edition of his books was that published by the Benedictine monks, at Paris, in 1686, 1690. However indistinct some of his statements may be, and however confused some of his notions, "the lover of godliness will be disposed to forget his errors and superstitions, faults of the times rather than of his disposition, and will remember only the fervent, the humble, the laborious, and the charitable bishop of Milan."* Y.

THE ASCENSION.†

THE visible ascension of Christ into heaven was such a magnificent attestation to the dignity of his person and the truth of his word, as could hardly have been expected by those who had marked the meanness of his life and the humiliation of his death. There was, indeed, an ancient prediction of the Scripture, that, ascending up on high, Messiah should lead "captivity captive" (Ps. lxxviii. 18); but, really, despised and rejected as he had always been, destitute of open honour, deserted too, as it had seemed, by his Father when he hung helpless on the cross in his last agony, it might have been thought that he would quit the world secretly and invisibly, attended only

* Milner, vol. ii. p. 238.

† From the Mystery of Godliness, in Six Discourses. By the Rev. John Ayre. Burns, 1837.

by unseen troops of the angelic host. *They* would welcome their returning Lord; but their loudest hallelujahs might have fallen unheeded upon mortal ears. The resurrection was unwitnessed by man. To be sure, a mighty angel descended to roll away the stone, before whom the keepers of the sepulchre trembled and became as dead men; the earth was felt to quake, and the tenant of the grave was afterwards beheld alive; but no *man* beheld that dead body first stir with returning life, and actually come forth walking and rejoicing from its narrow house. It might have been so at the ascension. We might indeed have known, by the blessings he sent down, that the incarnate God was really seated on his throne; still no human eye might have been privileged to look on the triumphal chariot, in which, as it were, he returned a conqueror from the hard-fought field of battle. But it was otherwise ordained. Faith was here perfected in vision. Those very disciples who had been the companions of our Saviour's ministry, the chosen witnesses of his humiliation, were the chosen witnesses of his ascension; and they who had only a few weeks before fled basely from him as a proved impostor, when, seized and standing before the tribunal of the priests, he could not save himself, were now permitted to see him miraculously and literally soar from a world of suffering to a throne of glory, to his Father and their Father, to his God and their God. They saw flesh wonderfully mounting into the world of spirit, to prepare and occupy the mansions of felicity which they, in body and in soul, should one day inherit. They gazed up even into heaven, till "a cloud received him out of their sight." What an august and amazing spectacle! Compare with it the most splendid pageants of earthly pride and pomp, and they are seen to be utterly insignificant. And how well calculated it was to cheer the minds of his followers through their approaching trials and persecutions! One whom they had beheld visibly "received up into glory" could not, they were well aware, could not but be "able to do exceeding abundantly" for them in their hour of necessity, above all that they could ask or think.

And yet there was a mystery in it, calculated to put to shame the highest wisdom of man. Man's wisdom would have dictated, that, since there was to be a public spectacle, not his friends merely, but more particularly his enemies, should witness it. It would so effectually convince them of their error, and cast down their malice; it would at once establish the supremacy of Jesus, and have left for ever no disputer of his glory. All this might very plausibly have been urged as a reason why our Saviour should ascend openly before the priests and elders, from the centre of Jerusalem, and the very platform of the temple. It would have been, it might be said, a majestic sight for a whole people to confess at once their deadly sin, and to acknowledge in Him, whom they had lately judged, the Lord of glory. Yes, and they *shall* see him—"every eye"—"they shall look on Him whom they pierced," and mourn—but not now: for "the foolishness of God is wiser than men; and the weakness of God is stronger than men." Had Christ, after his resurrection, shewn himself to *all* the people, and ascended in the sight of the rulers and chief

priests, either they would nationally have acknowledged him, or they would have persisted in nationally rejecting him. Had the former occurred, the whole matter would, with some shew of probability, have been represented to other nations as a juggle intended to further the national interests of the Jews: whereas, on the other hand, had the rulers beheld his ascension, and still denied him—and this would doubtless have been the fact; for, as we are assured, if men "hear not Moses and the prophets, neither will they be persuaded though one rose from the dead,"—it would have then been used as an irresistible argument against the truth of Christ's pretensions, that his ascent into glory was attempted to be palmed upon the people, and was indignantly disproved! The witnesses selected by our Lord were perfectly competent to establish any fact; and it is an additional evidence of their veracity, that they moved in the face of most powerful and interested opponents, ready to detect any flaw in their assertions, and eager to overwhelm the Christians with confusion and shame. And this is exactly accordant with all God's dealings in revelation,—to give abundant evidence of every fact to those who choose to consider it, and yet to leave room for the careless, and obstinate, and self-willed, to overlook it. There is thus in every revelation a kind of test and touchstone of sincerity: as our Saviour himself speaks, "if any man will do his will, he shall know of the doctrine whether it be of God" (John, vii. 17). . . .

The consideration of our Lord's ascension ought to have a powerful influence upon the conduct of his professed followers. Their conversation must be in heaven. Christ's removal from the world should give additional weight to all his precepts, not to let the world engross their love (John, xv. 18, 19; 1 John, ii. 15). If any valued friend, at whose hand we have received many kindnesses, be living in a distant land, our thoughts naturally go often thither after him—we consider it in some degree a home—we dwell with him in spirit—we long, especially when discomfort meets us, for the wings of a dove, that we might fly away and be at rest in his society. Much more is this the case if we are really preparing to follow him, to take up also our abode in that country: we then strive to learn the language, and to initiate ourselves into the kind of life which we expect to lead there. When, then, our almighty Friend, the Friend of sinners, who ought to be dearer than our own soul, is on high, then surely ought we to place our "affection on things above," and to "seek those things which are above, where Christ sitteth on the right hand of God." Since he has promised that we shall one day follow him, and inhabit the eternal mansions with him, surely we should cultivate a meetness for that inheritance. The language of heaven we should study; the delights of heaven we should anticipate; the employments of heaven we should begin now in this house of our pilgrimage. If this be not so; if we are engrossed with the pleasures of the world; if our treasure be heaped up here; if our conduct be such as is congenial with the maxims of the world,—where, be it remembered, he whom we call our Master was rejected and slain,—it is clear that we are not citizens of the heavenly city. The covetous man has not his

conversation in heaven, for *there* is no gold which he can hoard; the luxurious, self-indulgent man has not his conversation in heaven, for *there* "they rest not day and night," performing worship to God; the proud, self-righteous man has not his conversation in heaven, for the inhabitants of that happy abode ever humbly ascribe glory and honour to the Lamb alone; the censorious man has not his conversation in heaven, for the blessed company, though a multitude which no man can number, are one, indissolubly one in love. I need hardly say that the open sinner, or the unprincipled hypocrite, cannot have his conversation in heaven, for there entereth there nothing that defileth. You see, then, Christian brethren, that you must walk circumspectly, as men that are strangers upon earth; and you must earnestly seek, in persevering prayer, the aid of the Divine Spirit, that you may have your eyes and heart lifted up to heavenly things. And as you approach nearer to the enjoyment of them, you ought to increase in meekness for them. It is a delightful spectacle, when, as "the outward man" decayeth, "the inward man is renewed day by day;" when, fetter after fetter to the world being shaken off, the spirit becomes more ready to wing its flight above; when the dross and leaven of corrupt nature is by degrees purged out, conformity to Christ's image more clearly expressed, and the loveliness of heavenly character, in all its gentler touches, is more uniformly exhibited; when the corn, as it were, is daily maturing in the ear, till at length, fully ripe, it is gathered, meet for the Master's use, into the eternal garner. To the believer thus washed in the blood of Jesus, and sanctified by the Eternal Spirit, it will be one day said, "Enter thou into the joy of thy Lord."

RELIGION IN THE ARMY.*

I AM often asked (says an officer in the East India Company's Service, addressing the Marquess of Cholmondeley) to write some instructions for the guidance of young men going to India. I think, my lord, that the lives of those who are not dead, but only gone before, may be studied with great advantage; and I will relate the conduct of a departed comrade, whose memory is very dear to the humble individual now addressing this meeting. The name of Showers is known to some on the platform. In the early part of our professional career we passed together some time in the tented field and on the waves of the ocean. He was distinguished for all those amiable qualities which are so attractive; brave, generous, active, cheerful—not querulous, but possessing that high sense of honour, falsely so called, which could not endure the slightest offence—a taunt or sneer would have made his sword leap out of its scabbard. We parted as brethren in arms; but in a few years we met again as brothers in Christ. 'Tis said that religion changes a man, and many think it destroys many valuable qualities in a soldier. My lord, my comrade was indeed much changed; old things had passed away, and all things had become new. The keen sense of personal injury was gone. The taunt, the sneer, the sarcasm, were not spared him. The reproach of psalm-singing and cant was often heard; but they were all laid at his Saviour's feet. His high sense of honour was directed in the cause of the great Captain of his salvation. His resentment was turned towards the enemies of

his Master. His ingenuity was wonderfully active in discovering faults in his own character, his walk and conversation, which he thought justly exposed him to censure. He discovered that it was his own deficiencies which prevented his brother-officers from discerning the beauties of holiness. His servants were all most attentive and well behaved; it was his own want of temper and forbearance which made things go sometimes wrong. He could see those things, my lord, when I could only discern a light shining brighter and brighter. His cross he bore manfully, and found it light. But I would point to his character as a soldier. He was suddenly ordered to place himself at the head of a detachment formed of select or flank companies, and attack the enemy, whom he found posted behind a deep trench, with the earth thrown up as a parapet. Not having any cannon, he endeavoured in vain to dislodge them by a sharp fire of musketry; quickly perceiving that the attack must be made in a different way, he commanded his men to cease firing, and turn all their attention to himself, whose movements they must follow; and then, having recourse to his well-known activity of body, he leaped like an antelope over the trench, and, to the amazement of the foe, lighted in the midst of them. He was spontaneously followed by his men, and the panic-struck enemy quickly fled. Shortly after this occurrence he paid me a visit, and two sergeants called to see him. I inquired how they happened to know an officer of a different regiment: they replied, "Why, has he not told you? When he leaped across the trench we happened to be the first whose feet touched the ground after him; and with that eminent coolness and self-possession for which he is known, he seized our hands to learn our names, and when the action was over applied to the commander-in-chief for our promotion." My lord, this is a valuable proof of what religion does for a soldier. Trusting to his God, he fears no evil; and in the midst of imminent danger he is collected, has the free use of his judgment, with a heart capable of feeling for the lowest soldier under his command. But I must hasten to the closing scene. Years rolled on; the Gowkabs had rapidly conquered a very extensive tract of country in the mountains of Thibet, and at last had the temerity to suppose they could with impunity possess themselves of detached portions of the British territory. In the war which ensued, the troops had for the first time to leave the burning plains of India to carry on their operations amidst snow-capped mountains. I received a letter from my friend, describing the amazing difficulties they had to surmount. Contending with a bold and active enemy under numerous disadvantages, he had still around him a little band of Christ's flock; but their physical powers were greatly exhausted, and he feared their spiritual state was declining. For himself, his desire was to depart and be with Christ. A few days after this, a grand attack upon the strongest post of the enemy was determined upon, and Showers was selected to command one of the columns. He carefully reconnoitred the mountain tract, and, writing to the officer commanding the adjoining column, he expressed his determination to push forward, and not to retreat, whatever opposition he might encounter. The troops anxiously awaited the appointed signal; and thoughts would arise that ere the sun was set the mountain would entomb many a gallant soldier now eagerly desiring the fight. On such occasions, of what unspeakable importance it is to have been conversant with the Bible, and to have been taught by the Spirit of God to look up to Him in whose hands are the issues of life! The signal was heard—the column advanced. It was soon found that the path was so steep and narrow that two men could not walk abreast. The bold mountaineers skillfully availed themselves of their local advantages—a murderous fire soon brought to the ground the lead-

* From the Report of the Naval and Military Bible Society, 1833.

ing section, and every British officer attached to it. The advance was checked—my gallant friend cheered the men, and sprang forward to lead them to victory. The Gowkah chieftain, who was watching this decisive moment, saw that he had to contend with no mean foe, and rushed down the mountain to check his progress. Then was seen what in days of chivalry was no uncommon sight, but is seldom known in modern warfare—two commanders engaged in single combat in the presence of their troops. The struggle was short—the Gowkah weltered in his blood. The mountaineers, stung to fury at the loss of their chief, rushed on with a horrid yell, surrounded my noble friend, and destroyed him with the most forward of his gallant band before the main body could come to their rescue. Thus his immortal spirit took its flight to dwell for ever with that Master whom he served, and who had died that he might live. His conduct made such an impression on the enemy, that instead of insulting his remains, as savage tribes too often do, the moment the action had ceased they sent in a flag of truce, requesting a party might come to remove the chieftain's body, who had so greatly distinguished himself, and who deserved every tribute of respect which could be paid to him.

My lord, I have related this for the benefit of young soldiers, who may learn that genuine religion is perfectly compatible with the zealous and faithful discharge of their professional duties.

THE TRIUMPHANT ASCENSION OF CHRIST INTO HEAVEN:

A Sermon

For Ascension-Day,

By THE REV. WILLIAM DEALTRY, D.D.

Rector of Clapham; and Chancellor of the Diocese of Winchester.

PSALM XXIV. 7-10.

“Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory.”

AMONG the festive solemnities which served to animate the devotion of the ancient Israelite, there are few more striking than that which celebrated the bringing up of the ark of God from the house of Obed-Edon to the tabernacle in Mount Zion. The passage before us forms part of a Psalm which is generally supposed to have been written for that solemnity by David himself; and to have been sung by him and by the whole assembly with every demonstration of delight, “with shouting and with the sound of the trumpet.” It was a day much to be remembered by the house of Israel; and no language could appear to be too elevated, and no public testimonies of joy too great, for such an occasion. Jehovah was now, by the symbol of his divine presence, to arise into his resting-place, and *that* place the hill of Jerusalem; henceforth to dwell, as it were, in the midst of his people.

But on this, as on many other occasions, the inspired prophet appears to have been led from the subject immediately before him to matters of deeper interest—to that period when the promised Messiah, having finished the work which it had been given him to do on earth, should enter into his kingdom of glory. Such has, in general, been the application of these verses by the Church of Christ. Our own Church, in appointing this Psalm to be read on Ascension-day, appears thus to apply them; and where is the Christian who does not rejoice in the view here presented of his exalted Saviour, and enter with delight upon the meditations which it suggests to him?

I. The description is highly poetical. It brings before us the triumphant entrance of a sovereign into his royal city, and in a way which gives great life and beauty to the scene. While the ark was approaching the tabernacle prepared for it in Zion, the congregation are supposed to have sung the verses of the text, partly in alternate measures, and partly together. Thus, too, on the ascension of the Messiah, the heavenly hosts, here introduced, are to be understood as addressing and answering each other, and then as all joining together in one song of triumph. The scene commences on his arrival at the walls. The angels who formed his convoy, call out to the gates, or to the hosts that guarded them, “Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in.” The guards, who are stationed within the walls, reply by inquiring, what are the grounds of this command? Who is the person that can thus claim authority to open the doors, and to exercise the privilege of a conqueror? “Who is this King of glory?” The attendants immediately answer: “The Lord strong and mighty, the Lord mighty in battle;” and again, to urge the command with still greater emphasis, they repeat their former strain, “Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in.” The inquiry being once more repeated, “Who is this King of glory?” we are to imagine the gates as lifting up their heads, and the everlasting doors thrown open, and the whole company of angels uniting in the joyous strain, “The Lord of hosts, he is the King of glory.”

Every circumstance in this description is suited to impress us with a lofty sense of the majesty of the Son of God. He approaches the gates, not as one who belongs merely to that host of blessed spirits, the servants of the Lord: he is conducted by them with the highest imaginable reverence, and with universal acclamations; and he enters

into the place as himself entitled to authority, its undisputed and sovereign Lord.

To illustrate and confirm this statement, let us consider more particularly the testimony of his attendants: he is "the Lord strong and mighty, the Lord mighty in battle;" "the Lord of hosts," and "the King of glory."

(1.) He is described as a powerful conqueror: "The Lord strong and mighty, the Lord mighty in battle."

Is it asked, in what conflicts he had been engaged, and what victories he had gained?

We can speak of him as having *overcome the world*. Such is his own consoling assurance to his disciples toward the close of his ministry. The *pleasures* of the world had no power to attract him; its *wealth* and its *greatness* were by him unheeded; its *children*, both by his words and his example, he put to rebuke. Neither was his victory less decisive over its *hostility*; he "endured the cross, despising the shame;" shrinking from no trial, and rising superior to persecution in all its forms.

We can speak of him further as *subduing the great enemy of man, and bruising the serpent's head*. We can point to his temptation in the wilderness; to the authority which he exercised over unclean spirits; and especially to the closing scenes of his life, and the events which followed it. By his own death "he overcame him that had the power of death;" by that cross, which seemed to tell the spectators only of human weakness, he "spoiled principalities and powers:" it was there that the great conflict was maintained which was to baffle the powers of darkness; and in his glorious resurrection and ascension he triumphed over death, and led captivity captive.

(2.) He is described in the next place as the *universal sovereign*—"the Lord of hosts;" the Lord of angels and of men; the Lord of all things which exist.

Observe, then, in this point of view, his *pre-eminent dignity*. He is not only a king above all the princes of the world, but he is seated upon the throne of the universe.

In our present state of existence we can form no conception of the might even of a single angel of God. It was by one of these exalted beings that an army of Assyrians was destroyed in a night; by another, that, after the sin of David in numbering the people, the sword was stretched over Jerusalem to destroy it; and when the dissolution of all things is at hand, it will be announced by the trumpet of an archangel, which will be heard through all the realms of creation. Imagine the courts of heaven to be peopled by such inhabitants: how mean, when placed in comparison with them, is all the might of this

lower world! But what, then, is the majesty of Him who is the Lord of these hosts? And such is the Messiah. Such he was from eternity in the bosom of the Father; such he is also now on his exaltation, as the recompense of his great humility. "He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him; and hath given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

(3.) To complete the description, "He is the King of glory."

This title must be understood to include in its meaning the substance of the description previously given. For, in reply to the question, "Who is the King of glory?" the answer is, "the Lord strong and mighty, the Lord mighty in battle; the Lord of hosts, he is the King of glory."

Every passage in the Scriptures, which testifies of Christ as one with the Father, contains a clear assertion of his glory; and he makes mention himself, in distinct terms, of the glory which he had with the Father "before the world was." Hence the text leads us to contemplate not only the glory of his wisdom, or power, or majesty, or eternal duration; not that merely which the heavens declare, and which is shewn in the extent of his dominions, or in the multitude of his worshippers, who will hereafter appear in the world of light, casting their crowns at his feet, and ascribing to him their salvation: but that glory, before which angels veil their faces; which was seen under such circumstances of awe and wonder by Isaiah, and is expressly claimed by our Redeemer as belonging to himself. On the mount of transfiguration, and in the visions of Patmos, he was pleased to reveal some rays of that glory with which he is surrounded in heaven,—a sight alike overwhelming to prophets and apostles; and in these representations we may, perhaps, discover something of what is meant by the phrase, "the King of glory;" but never shall we rightly understand it till we become "*like him, and see him as he is.*"

II. This is a subject in which we all are deeply concerned. The ascension of the Son of God to his heavenly kingdom is a fact not merely to be believed and admired; it involves matters of the highest moment to every one of us.

For henceforth we can look to him *as our Mediator at the right hand of God*.

He who was the propitiation for our sins is now with the Father to plead the merits of his

sacrifice, and to present our offerings of prayer and praise. He appears not as the high priest of the Israelites in the holy place which was but the shadow of the true, and before that light which was but the symbol of the Lord, but in the heavens themselves, in the immediate presence of the Father.

Instead, therefore, of lamenting that he is no longer a visible inhabitant of this world, the visible guide and instructor of his people, even the disciples who had enjoyed the benefit of his personal ministrations would, when duly enlightened on the subject, rejoice that they could look to him rather as their Advocate above. And what a motive of lasting comfort must it prove to all who have obtained like precious faith with them, that their crucified Saviour, who, from his own painful experience, knows how to sympathise with them in their troubles, is now in heaven on their behalf, and pleads for them before *his Father and their Father*, before *his God and their God*!

Having, then, such an Intercessor, with what holy boldness may we draw near to the mercy-seat! and to every suggestion of doubt or discouragement, with what justice may we adopt the language of St. Paul, "Who is he that condemneth? it is Christ that died, yea rather that is risen again; who is even at the right hand of God; who also maketh intercession for us."

We can look to him, further, as *the Head of his Church, and the Author of all spiritual blessings*. When he led *captivity captive*, he received *gifts for men*; in consequence of his ascension, are shed down upon his people all the blessings which they need.

Let us hear his own words. "I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you." And this was not said or recorded for the sake of those disciples only, or with reference only to the day in which they were to be baptized with the Holy Ghost and with fire; the blessing of the Comforter, thus proceeding from the Father and the Son, is to be with his people for ever. Is there, then, among ourselves any humble Christian who is taught by the Spirit? any one whose mind has been enlightened by that Spirit to see the evil of his own heart, and who can truly thank God for his restraining and quickening grace, and for a scriptural hope that he is reconciled to God,—the Spirit itself, by the love which he bears to the Saviour, and by the cheerful and conscientious obedience which he pays to the commands of Christ, witnessing with his spirit that he is a child of God? Behold in the ascension of your Redeemer the source of

these manifold blessings. He went up on high, that he might receive gifts for men; that he might communicate to you the Holy Spirit; that you might be quickened, renewed, sanctified, by the power of the Holy Ghost, and be made meet for an eternal inheritance.

Thus, also, has the great work of redemption been completed, by *opening the kingdom of heaven to all believers*.

We have in this fact of our Lord's ascension a convincing evidence of the truth of those gracious words by which, on the prospect of his death, he consoled his afflicted disciples. "I go to prepare a place for you: and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." He has entered into the heavens not merely to intercede for us, or to send down his Holy Spirit; he is there likewise as the Forerunner of his people. As by rising from the dead he became the first-fruits of them that slept, so by his return to heaven he has opened a way for all his followers, and is now preparing for their reception. Had it been possible that our Saviour should have given us no evidence either of his resurrection from the grave, or of his ascension to the right hand of God, how uncertain would have been the best prospects of man, and how vague his hopes! But with the knowledge of these great truths, we have a hope which is fixed upon a sure foundation, and prospects increasing in brightness as this world is receding. By his resurrection we are taught that this corruptible shall put on incorruption: in his ascension we read the promise that his servants shall, ere long, be exalted to the same place, and be with him where he is.

And in dwelling on these prospects and promises, it is specially to be noticed that we are not to confine our views to the future condition of the *immortal spirit* only. Our blessed Saviour ascended into heaven with the same body which suffered on the cross, and was laid in the sepulchre: thus exalting human nature above the nature of angels. And it is an evidence to us, if we belong to Christ, of the honours which await this corruptible body: "this mortal shall put on immortality;" this "natural body" shall be "raised a spiritual body." It is in the completeness of our nature that we shall enter into his kingdom. Not only shall the soul be restored to its original purity, but "this vile body shall be fashioned like unto his glorious body, according to the mighty working whereby he is able to subdue all things to himself;"—a prospect, which, while it fills the believer in Christ with a lively hope,

inculcates most powerfully a lesson of practical holiness.

III. This subject will furnish to the reflecting mind many valuable lessons. We may, in conclusion, briefly advert to it,

(1.) *As suited to inspire us with a sure trust in the Captain of our salvation.*

We speak of him as having *gotten himself the victory*. We behold him celebrating his triumph: and over whom?—only over his own personal enemies, who would not have him to reign over them? It was a triumph over our enemies: it conveys the assurance to us, and to all who are brought by the power of his cross into newness of life, that, mighty as are the enemies of our salvation, He that dwelleth on high is mightier. If, then, you belong to Christ, what have you to fear? Was he baffled in the conflict? or has he left us in doubt as to the issue? And shall you, who go forth not in your own strength, but under the guidance and in the strength of your Lord, deem the victory doubtful? What is the meaning of this triumph, thus celebrated by the acclamations of angels, but that he shall *tread Satan under your feet shortly*? What is the natural tendency of it as to its effect upon your own hearts, but to animate you in pursuing your appointed path, and to give you courage and confidence in the day of trial?

We behold not the Messiah, indeed, in the actual conflict; we hear not the shouts of triumph; but the evidences and effects of his victory are to be seen in his Church through all succeeding ages. Contemplate the progress of his Gospel. Look at the multitudes who have been brought from the bondage of sin into spiritual liberty, from the power of Satan unto God. See them in their conflicts with the world, the flesh, and the devil, moving onward with holy resolution, in defiance of every obstacle which their own evil hearts, their fears, their weakness, their temptations, their enemies, whether visible or invisible, can raise up against them. Observe them passing through the flood and the fire; rejoicing in hope; unmoved by the promises, and unawed by the menaces, of the world; bearing before them the shield of faith, and wielding with energy irresistible the sword of the Spirit. View them at last, when every mortal conflict is drawing to a close, animated and sustained by the sure and certain hope of a blessed resurrection and the life immortal. And what is all this but an evidence that Christ crucified is the power of God? What is it but a testimony continually offered to our minds, and seen through all periods of the Church, that our ascended Saviour is “the Lord strong and mighty, the Lord mighty in battle?” Every

saint who has entered into rest would ascribe to him all the glory of his salvation. It was the Lord Jesus, he would tell us, who released me from my bondage; it was he who strengthened me by his Spirit in the inner man; it was his grace which helped my infirmities, which supported my steps, which enabled me to contend with all the enemies of my salvation, and, finally, to be more than conqueror.

(2.) The subject invites us in a most persuasive argument *to have our thoughts and affections in heaven.*

This is the use which our Church makes of it in the collect for the day; entreating of Almighty God, *that, like as we do believe our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell*. And St. Paul to the same purport exhorts the Ephesians: “If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God: set your affection on things above, not on things on the earth.” The connexion between the ascension of Christ and this state of mind is one which every individual who is influenced by the spirit of love to his Redeemer will instinctively and spontaneously endeavour to maintain. He will find this habitual elevation of his mind very closely associated with his present happiness and his noblest hopes; and in the exercise of that faith which such a habit both requires and promotes, he will, by holy communion with his Saviour, seem already to dwell with him, and to have the world under his feet. He will feel that he is a stranger and pilgrim on the earth, and will learn to look to heaven as his only home.

(3.) This subject may teach us to look forward to *another ascension yet in futurity, and call us to prepare for it.*

The day is approaching in which that same King of glory, after coming in his majesty to judge the world, shall again return with triumph to his kingdom. When he went up to heaven leading captivity captive, he was surrounded by the ministering spirits who are sent forth to minister for the heirs of salvation; by angels who, never having transgressed, had not experienced, as we have, the fulness of a Saviour's love: but in that coming day, which shall gather together all the children of the kingdom, there will be associated with the innumerable company of angels that other company which no man can number, who “have washed their robes and made them white in the blood of the Lamb.” The Messiah will then, indeed, eminently appear as the “Lord of hosts” and the “King of glory:” and the sacred song, “Lift up your

heads, O ye gates, and be ye lift up ye everlasting doors," will express the joyous and triumphant feelings of the great family both of heaven and earth. Would you, my brethren, be witnesses and partakers of that triumph? Would you accompany your Saviour to his kingdom? Follow him in the path of his great humility. By his grace preventing, directing, and supporting you, fight manfully under his banners against sin, the world, and the devil, and continue his faithful soldiers and servants unto your lives' end. Every view which you can take of him in connexion with the event which we this day commemorate, suggests the promise of his never-failing protection on earth, and an entrance into his everlasting kingdom. The very words in which he seems to address us from his high and holy place are those of the written record, "Lo! I am with you alway." "Because I live ye shall live also." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Sacred Philosophy.

BY THE REV. H. MOSELEY, M.A.

Professor of Natural Philosophy and Astronomy in King's College, and Curate of Wandsworth.

NO. VI.

THE ASTRONOMICAL DISTRIBUTION OF TEMPERATURE ON THE EARTH'S SURFACE.

REVELATION does not clear up the mystery which Nature has thrown around that act—filled with the immediate glories of the presence of God—in which she had her origin, when the foundations of the earth were laid, and when the morning stars sang together, and all the sons of God shouted for joy (Job, xxxviii. 7). It concerns truths of infinitely greater importance to us; and we may gather from its silence, that whilst some few elements of natural knowledge are left to the exercise of our faculties of reason and observation here, the full manifestation of them is reserved to that state in which the glory of God, in his works of nature and providence, shall be the occupation and the happiness of eternity.

In numerous passages of Scripture there is, for instance, ascribed to the Almighty, in the great work of creation, the exercise of faculties and powers analogous to those which we are accustomed to associate with the operation of our *bodily organs*.

We read that in the beginning, when the earth was without form and void, and darkness was upon the face of the deep, the voice of God was heard in the stillness of the universe, and there was light; and it was divided from the darkness. Every subsequent act of creation was accompanied by a *command*, and their names, declared by the *voice* of God, were re-echoed from the firmament of heaven, and from the dry land, and from the gathering together of the waters (Gen. i. 8, 10).

We are ourselves said to have been the work of God's HAND, by which we were fashioned as clay by

the hand of the potter (Is. lxiv. 8), and clothed with skin and flesh, and fenced with bones and sinews (Job, x. 11).

He is represented to have measured the waters in the *hollow of his hand*, and to have builded up the world as an architect. "Every house is builded," saith the apostle, "by some man; but he that built all things is God" (Ileb. iii. 4).

His EYE is said to look to the ends of the earth, and see under the whole heaven (Job, xxviii. 24); and to have seen our substance yet being imperfect (Ps. cxxxix. 16).

His EAR is described as open to the cry of the righteous (Ps. xxxiv. 15); and when he planted the ear, he is said to have *heard*.

Nevertheless, God is a Spirit (John, iv. 24). He is invisible; whom no man hath seen at any time, nor can see at any time; neither hath any man heard his voice at any time, or seen his shape (Heb. xi. 27; 1 Tim. vi. 16; 1 John, xviii. 37).

Having no corporeal parts, or bodily nature, it is impossible to associate his actions with the operation of any bodily organs.

It may be, that terms expressive of these actions are used in Scripture only in a figurative sense—from a necessity of our ignorance, and, as it were, in compassion to it—actions of a like kind with those we ourselves perform being the only ones of which we can as yet conceive: or, *it may be*, that the actions ascribed to him are strictly such as we are accustomed to associate with the words used, only separated from those bodily organs through which we perform them.

May we not, however, venture to speculate so far as to assume that the second of these suppositions derives an independent probability from that image and resemblance in which man was originally created to God, and which is to be traced in a corresponding resemblance between God's works in creation and the works of man—between nature and art?—a relation of qualities, alike in *kind*, although infinitely removed in *degree*; the resemblance of that which is infinitely weak and imperfect to that which is infinitely powerful and perfect.

If thus it be, how wonderfully is art elevated by the reflection that it is but nature on a diminished scale, and operating with a less perfect skill; a thing done by a creature of God—a creature *made in his own image*, and operating upon matter governed by the same laws which he in the beginning infixed in it, and to which he subjected the first operations of his own hands—a creature in whom is implanted reason, but as the feeblest ray in comparison with the whole light of the sun, but still of a like nature with that by which the heavens were stretched forth; living power as that of a worm, and as a vapour that passeth away, but an emanation of *Omnipotence*; a perception of beauty and adaptation infinitely removed, but *akin* to that whence flowed the magnificence of the universe; and to control all these, a volition, whose freedom has, with an inconceivable separation, its analogy, and, afar off, its source, in that of the first self-existent Cause.

How full of moral dignity is the thought, that in every exercise of human skill, in each ingenious adaptation, in each complicated contrivance and combination of art, there is included the exercise of faculties which, though separated by an infinite interval, are yet allied to those in the operation of which creation had its birth! And how full of humility is the comparison, which, placing the most ingenious and the most perfect of the efforts of human skill by the side of one of the simplest of nature's works, shews us but one or two rude steps of approach to it! How full, too, is it of profit and instruction to see God thus in *every thing* around us, in every object of *art*, as well as in nature—to find him working with us in the daily operations of our hands, wherein, under different and infinitely inferior forms, and with an independent

volition, we do but reproduce his own delegated wisdom and creative power!

A man may thus *sanctify* the daily exercise of his mechanical skill, hold converse with God as intelligibly in art as in nature, and live under as open a manifestation of his presence in his workshop as when he goes forth among the green fields and upon the hills.

And when he thus reflects on the manifest but infinitely remote analogy of his physical and intellectual nature to that of Him in whose image he was made, *can the contrast of his moral nature escape him?* Can he but reflect that, with all this dignity of the intellectual and physical being, there must once have corresponded an equal standard of the moral being? *that, with all these faculties for the recognition and worship of God, there must once have united a corresponding elevation of the religious being?*

The reference made in the commencement of this paper to those passages of Scripture in which the operation of God in creation is associated with actions which we can only understand to be performed by the agency of corporeal organs, has led us into speculations about which there may possibly be differences of opinion. There can, however, be none as to the propriety of using, under the sanction of those passages, similar terms in speaking of the agency of God in natural things, and leading the mind to a conception, however imperfect, of his wisdom and goodness, as manifested in that distribution of temperature on the earth's surface of which we are about to speak, by the analogous supposition of an ARTIFICER modelling in succession different parts of the surface of a globe.

Let, then, an artificer be imagined to be occupied in sculpturing on the surface of a globe, a work of exquisite delicacy and beauty—a landscape into which there enter as parts mountains and valleys, rivers and lakes—a tissue of foliage, trees, herbage, flowers, fruits, and figures. For its perfection, let it be necessary that every part of it should be subjected to certain varieties of temperature, and that certain intensities of light should fall upon it; and especially at those places on the globe where he is at any time more particularly working, let there be required a *powerful* heat and a *strong* light. Let this heat and light be radiated* from a furnace, before which, but at some distance from it, the globe is placed.

One-half of the globe will, at any instant, be receiving the light and heat of this furnace; and the opposite half will, at that instant, be receiving no heat, and be in darkness.

Of the enlightened and heated side, there will be one particular spot upon which the *direct* light and heat will fall; it will easily be distinguished from the rest by its greater brightness.

On all other points the rays of light and heat will fall *obliquely*, and the more obliquely as they are the more distant from this point,—enlightening and heating the surface, by reason of their increasing obliquity, less and less; until, beyond the boundary of the two hemispheres, the light and heat are wholly intercepted by the mass of the globe.

There are two methods by which the artificer may obtain light and heat on this unenlightened and unheated portion of his globe. He may alter the position of his furnace to the other side of the globe, or he may turn his globe round, so that the other side of it may face the furnace. In either of these cases the spot on the globe where the *direct* light and heat fall, and which is the most enlightened and heated, will be

* The verb to radiate will readily be understood to apply to the emission of rays. There are such rays both of light and heat, and bodies in a state of combustion emit and radiate both. There are, however, other bodies which emit or radiate only rays of heat: of this class are all heated bodies when not heated to redness. This separate radiation of heat, or emitting of rays of heat, a property possessed in a greater or less degree by all heated bodies, will often be referred to in the following paper; it is here explained once for all.

altered; and, by continually turning the globe, or by continually varying the position of the furnace, this spot may be made to traverse the whole surface of the globe, so that every point upon it shall receive, in its turn, the direct light and heat.

But the artificer seeks to *economise his labour*; he is impelled to that economy by a law of his nature. To move about his heavy and cumbrous furnace will therefore not enter into his thoughts, and he will at once decide to effect his object of obtaining a powerful light and heat on the points of his globe, on which in succession he is about to work, by *rotating* it.

He will perhaps suspend it by a string from the ceiling of his room, or he will place it upon an axis by passing an iron rod through its centre, and supporting this rod at its extremities in such a way that it may turn on the points of support. But he will soon find that by this simple contrivance he cannot receive the *direct* light and heat on *every* point of his globe. Whatever is the position of the axis on which he has supported it, when he turns it round upon that axis, he will see the bright and heated spot to traverse, not the whole globe, but only one narrow circle or zone of it. That it may fall on other points than those included in this zone, the position of the axis must be changed.

Let us now imagine *this* change to take place in the position of the axis. From an upright position let it slowly and uniformly incline round its middle point until one extremity is turned directly towards the furnace; let it then revolve back again with the same uniform motion past its first position, and until the other extremity is directed towards the furnace. Whilst the axis is thus vibrating backwards and forwards, turning alternately its two extremities towards the direction from which the light and heat come, let it moreover be continually and rapidly rotating upon it. And to fix in the mind an idea of the relation of these two motions, let the sphere be supposed to rotate about its axis 365 times, whilst the axis itself is slowly making one of its complete vibrations.

It is evident that as the globe thus rapidly revolves, and turns the two extremities of its axis (called its poles) alternately towards the fire, the point of direct heat and light will traverse, in order, every point of it; and that it will have traversed every point twice when the axis has completed a vibration.

The artificer is now enabled to work on every point of his globe in succession under the *direct* light and heat of the furnace. But has every part of his work thus been equally heated?

This is another question, and an exceedingly complicated one.

In the first place, let it be observed, that as the one pole (say the upper one) inclines towards the fire, the region immediately round it does not at each rotation pass at all from the heated and lighted side of the globe to the cold and dark side, so that it receives the heat *continually*,—that the region about the equator (which is mid-way between the two poles), and for some distance, more or less, from it, *does* pass at each rotation out of the heated hemisphere, and receives the heat only at *intervals*,—and that the region about the other (or lower) pole does not pass by its rotation at all out of the cold and dark to the heated side of the globe, and does not, therefore, receive *any* heat at all. Thus, then, by this arrangement, the regions about that pole which is in the act of inclining towards the fire will be receiving oblique heat, without intermission, until at length, in their turn, they receive also direct heat; whilst the equatorial regions receive their heat with a continual intermission; and the regions about the opposite pole receive no heat at all.

Moreover, let it be observed that, describing less circles at each rotation, the polar regions rotate

under the heat more slowly than the equatorial regions do, and therefore imbibe more of its influence.

On the whole, then, it is evident, that by this arrangement the regions immediately about the pole which is inclining towards the fire will receive an immense accession of heat, and become intensely heated as compared with the equatorial regions; whilst the opposite polar regions will be receiving no accession of heat at all, and become intensely cold.

These remarks, which apply *strictly* only to those points which are in the *immediate* vicinity of the poles and the equator, may be extended, with the requisite modifications, to the distribution of the temperature through all the intermediate regions.

Thus, instead of the artificer obtaining by this variation of the position of his globe, the same heat at each spot of its surface where in succession he seeks to work, and at the same time so ordering it that the other parts shall be protected from that extreme vicissitude of cold which might be injurious to the work which he has sculptured upon them,—he will, in fact, work at some points under a heat intensely greater than at others; and precisely those parts which are thus subject to the greatest heat will be those afterwards to be subjected to the greatest cold. The distribution of temperature thus brought about will then be characterised by the greatest varieties of heat and extreme vicissitudes of cold; a distribution the most unfavourable to the purposes of the artificer.

How shall he equalise it? The polar regions accumulated more than their share of heat: *first*, because they received the oblique heat continually; never, during the inclination of the axis in one direction, passing out of the heated hemisphere, as the equatorial regions did; and, *secondly*, because, in addition to this continual oblique heat, they, in their turn, also received the *direct* heat of the fire, and rotated under it more slowly than the equatorial regions did. Both these causes tended to accumulate heat at the *pole*. Let, then, one of them be removed, and made to operate elsewhere; let the pole never receive the *direct* heat at all: and to effect this, let the axis never incline from its vertical into a horizontal position, but, inclining a certain distance towards the fire, let it return and incline an equal distance in the opposite direction, vibrating about its centre as before, not only from the horizontal into the horizontal position again, but from a certain inclined position into the same inclined position again. The *direct* heat will thus never be made to fall upon the pole, or upon a region for some distance round it, as it does upon the equatorial region; but the absence of this direct heat there, will be fully compensated by the fact, that this region never, for a long period, passes from under the influence of the oblique heat, as the equatorial region does at each rotation.

The degree of this equalisation will manifestly depend upon the extreme inclination of the axis; and such an inclination might be fixed upon as should make the equalisation perfect; that is, as the sphere rotates, the axis might be made to incline, until there had been communicated to every point in succession, from the equator to the pole, precisely the same extreme of temperature. Such an arrangement would probably be that best suited to the purposes of the artificer. But whilst he had so arranged it that the parts on which he is to work should all, in their *succession*, acquire the elevated temperature at which he might wish to work upon them, he could not by that arrangement have so ordered it that the opposite extremes of cold to which all would afterwards in their turn be subjected should be similarly equalised. When the axis takes its opposite inclination, the polar regions, which were before continually in the light and heat, will continually be in the cold and darkness, whilst the equatorial regions will continue to pass at each rotation into the heat. Thus the latter will be subjected to the

influence of the heat at each rotation, and the former will not. Whilst the polar regions had then acquired, during the first inclination of the axis, the same maximum degree of heat as the equatorial regions, they will now be subjected to a much greater maximum of cold. Thus, then, it appears that the arrangement by which the same maximum of heat is brought about in succession upon the different points of the globe, is necessarily one accompanied by unequal extremes of cold, and therefore great and unequal vicissitudes of temperature.

Let us now suppose that our artificer finds these vicissitudes of temperature destructive of his sculpture, and that, retaining the equalisation of maximum heat, he is desirous of diminishing them. He will at once perceive that they result from the *inclination* of the axis, and that they would be less if he could make the extreme inclination less. But that inclination was chosen as necessary to bring about the required equalisation of maximum heat; how, then, retaining this equalisation, shall he diminish the inclination? Thus: the axis was before supposed to incline *uniformly*. Let it now incline itself more slowly as it approaches the extreme of its inclination; the same effect will then be produced as though, inclining uniformly, it had inclined farther; for although the point of direct heat will not now so nearly approach the pole as before, yet, when it has approached the nearest to it, it will remain longer there.

It is true that, in order to preserve accurately the equalisation of the maximum temperature, under these circumstances, a very accurate adjustment of the motion of the axis will be necessary. But let us suppose that our artificer, by persevering observation and experiment, has arrived at a knowledge of the true law of this motion, so that without sacrificing the equalisation of the maximum temperature he may, to the greatest possible degree, diminish the vicissitudes of temperature inseparable from that equalisation. Already we have, it is true, supposed a case of admirable knowledge, discernment, and skill; more, perhaps, than it lies within the compass of the human understanding to realise. Let the imagination, however, pass on.

This well-measured and adjusted motion of the axis of the globe is to be *given to it*. By what complicated appliance of machinery shall it vibrate, with a motion varying from instant to instant, according to so perplexed a law, and, at the same time, rotate incessantly and uniformly? After an infinity of fruitless attempts to construct it, let our artificer at length perceive that the vibration of the axis may be wholly dispensed with, and yet that it may be brought precisely into the same positions with regard to the boundary of light and darkness, and heat and cold; and that the direct heat may thus be made to fall upon the globe precisely in the same way, if, its axis remaining always at its extreme inclination, and always parallel to itself, the position of the globe be continually altered, and it be made to move in a circle round the fire.* An idea which will probably have been suggested to him by the consideration, that the parallelism of the axis being thus preserved, the superior pole will, in one position of the sphere in its circle, be made to point—with the supposed extreme inclination—directly from the fire, and in the opposite position in the circle directly towards it, and that the opposite relation will obtain with respect to the other pole.

Proceeding from this idea, and carefully examining the particulars of the two cases through all the intermediate positions, he will perceive that by this arrangement he brings about precisely the required positions of the axis in respect to the boundary of light and darkness, and precisely that motion of the point of

* The fire is here supposed to throw out its heat equally in all directions.

direct heat on the globe which has been shewn to be requisite for the proposed distribution of temperature; being a slower motion of that point, continually, as it approaches the pole; and slower according to the required law.

This revolution of his globe in a circle about the fire, accompanied by a continued parallelism of its axis, and an uniform rotation of it about that axis, he will discover a very simple mechanical contrivance to effect; * and his globe will thus have communicated to each part of its surface in succession precisely that degree of heat at which it suits him to sculpture it there, the other portions of it being at the same time subjected to the least vicissitude of temperature consistent with this arrangement.

The contrivance is now one of admirable simplicity: the artificer works at his ease; the required heat presents itself at every point of his globe precisely when he requires it there, and the whole of his finished work is preserved, as far as it is possible, from opposite extremes of cold. Mechanical skill would seem to have exhausted itself in the perfection of this arrangement—let it, then, remain; but conceive the motionless sculpture of the globe to convert itself into living mechanism; let each modelled tree, and sculptured flower, and blade of grass, have its *growth*,—a putting forth of its leaf, of its bud and blossom; for the perfecting of which process of mechanical vegetation let a certain maximum temperature be every where necessary. Imagination is, however, here *deserting* her legitimate sphere—the boundaries of art are already *passed*, and the domain of NATURE has been entered upon; for if its dimensions be increased to a diameter of 8000 miles, what is that modelled sphere but the mighty globe of the earth on which we live, poised in space, and on which was destined to be wrought the visible creation? And what is that ARTIFICER but HE who founded the earth and hung it upon nothing (Prov. iii. 19; Job, xxvi. 7); who gave the sun for a light by day, the ordinances of the moon and stars for a light by night (Jer. xxxi. 35); who made summer and winter, the north and the south (Ps. lxxiv. 17; lxxxix. 12); and who created it not in vain, but formed it to be inhabited (Is. xlv. 18).

The Cabinet.

NATIONAL PROSPERITY.—To a superficial observer—especially to one who forms his opinions of men and things under the influence of a carnal mind, looking at the things which are seen, and having no spiritual vision to see Him that is invisible, and discern the things that belong to his kingdom—it may very naturally appear as if the achievements of military prowess, the counsels of legislative wisdom, and the researches of science and philosophy brought to bear upon public and private schemes of enterprise, were the safest means and surest pledges of national prosperity and greatness. Neither are they, as means, to be undervalued; but yet neither are they to be overvalued, as if, instead of being only means, they were the efficient and sufficient causes of the end desired. The sources of a nation's real strength and enduring prosperity lie much deeper in the mighty and heart-stirring moral influences which move its whole mind, and pervade the general masses of its population, and bring into captivity to higher and better principles the thoughts and affections which are the mainsprings of action—those influences which elevate the character, and impregnate it with something of a heavenly origin; which control the wild despotism of selfish passions, and purify the fountains, which in their natural state send forth the bitter waters of individual and national sin. It is an axiom established on the authority of God

himself, that “righteousness exalteth a nation, but sin is a reproach to any people.” And the elements of these moral influences, of this national righteousness, we can look for only in national religion. It is the wildest of all theories, and one refuted by the painful details of every day's experience, to imagine that such an effect can be produced by education apart from religion,—by the mere enlargement of the mind without the cultivation of the heart. And for the constant preservation of that pure and holy flame upon the altars of our land, to whom can we look, as instruments in the hand of God, but to a race of devoted, and laborious, and heavenly minded ministers, penetrating the dark corners of our country's wildernesses, and pouring over them the light of the Gospel of life,—extending their peaceful dominion, and exercising a salutary influence as the salt of the earth, by which the natural process of corruption may be stayed, and the kingdom of righteousness and peace silently and gradually established?—*Professor Scholefield.*

MISERY.—Were we called upon to name the object under the sun which excites the deepest commiseration in the heart of Christian sensibility, which includes in itself the most affecting incongruities, which contains the sum and substance of human misery, we would not hesitate to say, “An irreligious old age.”—*Hannah More.*

PHIL. ii. 12, 13.—“Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure.” This beautiful union of holy fear, and yet holy courage—of entire dependence upon God, and yet unabated and jealous “diligence, to make our calling and election sure,” is attainable only, nay, I might say, intelligible only, to a spiritual mind. Not that there is any inexplicable mystery in their connexion. Men are continually acting in the affairs of life in the same way. They clear their ground, sow their crops, go through all the toils of husbandry with unremitting diligence, and when they can do no more, they watch for the increase, they think of it, they talk of it, with the deepest interest; while yet it is undeniable that they cannot make a single blade of wheat spring up, or bear produce. The sun must shine upon it; the rain must water it; the air must nourish it. They can command none of these. God must work with them, and for them, from first to last; and it is all of his good pleasure when he will and how he will; and, for aught they know, frost or flood, blight or drought, may spoil all their labours in a moment. But do they therefore desist from their toil, and say, It is all of God; what can I do? or, what need I do? Far otherwise. God has connected their labour and his blessing, and men know this; and therefore, though utterly unable to ensure the least profitable result of their toil, they “rise up early, and late take rest,” and work as if success depended absolutely and only on their own unassisted efforts. Alas! that men should be so wise for time, so foolish for eternity!”—*Rev. F. Goode's Better Covenant.*

THE SABBATH.—The keeping of one day in seven holy, as a relaxation and refreshment, as well as for public worship, is of admirable service to a state, considered merely as a civil institution. It humanises, by the help of society and conversation, the manners of the lower classes, which would otherwise degenerate into a sordid ferocity, and savage selfishness of spirit; it enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness; it imprints on the minds of the people that sense of their duty to God so necessary to make them good citizens; but yet which would be worn out and defaced by an unremitting continuance of labour, without any stated time for calling them to the worship of their Maker.—*Blackstone.*

* This contrivance is that which gives its motion to the earth in an orrery: it is at once one of the simplest and most beautiful in mechanics.

Poetry.

HYMN FOR THE ASCENSION.

(For the Church of England Magazine.)

HAIL the God of our salvation!
 Christ, the ever-during word!
 Hail Emanuel's exaltation!—
 Lo! our Saviour is the Lord!

See him joyfully ascending,
 'High above the noon-day sun:
 List! the heav'ns with shouts are rending,—
 Shouts of endless praise begun!

Now the wond'rous work is ended,
 Man's redemption is obtained:—
 Lo! the Saviour's crown—how splendid!
 Lo! his raiment—how unstained!

Grant us grace, O Lord victorious!
 Perfectly to love thee here:
 Then, be ours that crown so glorious;
 Ours that spotless robe to wear!

THEO.

DEATH AND LIFE.

"To be carnally minded is death; but to be spiritually minded is life and peace."—*Rom. viii. 6.*

(For the Church of England Magazine.)

MORTAL, thine heritage survey,
 Behold thy wasting form!
 Then "Father!" to corruption say,
 And "Mother!" to the worm!*
 Yes, "father!"—for decaying earth
 Produc'd this mortal frame;
 And "mother!"—at thy soul's last birth
 The worm thy dust shall claim.

Nor think that in the grave alone
 Their influence thou shalt meet;
 The soul, where love of earth is known,
 Where sin itself is sweet,
 Who hides her eyes midst earthly things,
 And scorns severe restraints,—
 The worm around her idols clings,
 Her life corruption taints.

There's not a passion's evil power
 By which her steps are led,
 That binds her not each length'ning hour
 More closely to the dead:
 Ev'n in the soul whose hopes divine
 A better path have trod,
 Sin can obscure each glorious line
 Stamp'd by the seal of God.

Thou think'st the courts above are bright,
 To Christ's lov'd people given;
 But know "God with them" is the light
 That fills their souls with heaven.
 And they for Christ alone that live,
 In whom sin's reign is o'er,
 Ev'n here their God to them can give
 Pleasures for evermore.†

M. A. S. BARBER.

* Job, xvii. 14.

† Ps. xvi. 11.

Miscellaneous.

THE ASCENSION.—*Mount of Olives.*—Were I to attempt to describe those sensations I experienced when I stood on the very ground trodden by the sacred feet of the Son of God, language would fall infinitely short of it. I can only say, that a glow of delight was kindled in my heart greater than I had at any former period enjoyed. Never shall I forget this deeply interesting moment; and to taste that pleasure, the reader must not only possess a heart sincere in the belief of revelation, but stand on the spot, and be favoured with a vivid image of that grand and glorious work of redemption, which was here consummated by Christ before the eyes of those who were the favoured witnesses of his glory, when he ascended to the right hand of the Majesty on high, and "opened the kingdom of heaven to all believers."

"Heaven's portals wide extend to let him in,
 Nor all his friends shut out: as some great prince,
 Nor for himself alone proclaims admission,
 But for his train, it was his royal will,
 That where He is, there should his followers be."

In the centre of three pinnacles on the mount, our Lord is said to have stood; and in a rock is the impression of the left foot or sandal of a man, ten inches long and four broad, represented as that he left on his ascent to the heavenly regions;—and, after all, it is not improbable that those who witnessed his triumphant departure might, in their zeal to retain the memorial of so striking an event, trace an outline on the last spot of earth touched by the sacred feet of their Lord. No person, in any degree acquainted with the word of God, can stand on this commanding height, from which Jerusalem appears to be under the feet, without reflecting on the boundless field which opens for contemplating the infinite variety of stupendous events that occurred on this chosen part of the earth during past ages. Such considerations, then, are most strikingly calculated to stamp deeply on the soul of man feelings of the most profound veneration. It may be added, that it was on this sacred elevation the Redeemer had sat, and in front of the temple, when his disciples conversed with him as to those signs and calamities which should precede the destruction of what he had foretold (*Matt. xxiv. 1-3*).—*Travels through the Holy Land, by W. Rae Wilson, Esq.*

THE CHURCH.—It is from our attachment to a Church establishment that the English nation did not think it wise to intrust that great fundamental interest of the whole to what they trust no part of their civil or military service—that is, to the unsteady and precarious contribution of individuals. They go further. They certainly never have suffered, and never will suffer, the fixed estate of the Church to be converted into a pension—to depend upon the treasury, and to be delayed, withheld, or perhaps to be extinguished, by fiscal difficulties, which difficulties may sometimes be pretended for political purposes, and are, in fact, often brought on by the extravagance and negligence and rapacity of politicians. The people of England think that they have constitutional motives, as well as religious, against any projects of turning their independent clergy into ecclesiastical pensioners of state. They tremble for their liberty, from the influence of a clergy dependent upon the crown; they tremble for the public tranquillity, from the disorders of a factious clergy, if it were made to depend upon any other than the crown. They therefore made their Church, like their king and their nobility, independent.—*Burke.*

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 105.

MAY 26, 1838.

PRICE 1*1*/*d*.

THE COMPASSION OF THE SAVIOUR.

BY THE REV. ROBERT MEEK,
Rector of Brixton Deverill, Wilts.

No. I.

THE evangelists, in their interesting records of the life of the Saviour, have, with matchless and unstudied simplicity, exhibited a perfect character radiant with every excellency. They exhibit the Redeemer not only in the glories of his divinity, but as centering in himself all the perfections of humanity. Both are necessary, the latter not less than the former, to ensure our confidence in him. The fact of the true humanity of the Saviour is no less important to the Christian than the fact of his true divinity. The negation or renunciation of either would be to rob the Saviour of his honour, Christianity of its glory, and the sinner of his hope. Some early heretics in the Church are said to have wished to expunge from the Gospel history, as inconsistent with the glory and perfection of his character as the Son of God, all those passages which attributed to him the infirmities and affections of humanity. Well for us that such touching manifestations of the Redeemer's tenderness and sensibilities as a man have been recorded. They are the precious assurances to us, that he possessed a *oneness* of nature with ourselves, and that he can be "touched with the feeling of our infirmities," and is thereby inclined, as he is ready and able, to succour us under them.

And here we cannot but remark a striking difference in the manner in which the evangelists have exhibited the character of the Saviour, and that in which heathen moralists have exhibited the characters of their

heroes. The characters portrayed and eulogised by the latter are invested with a sternness at which the heart revolts; as eminent for justice and fortitude, but as divested of sensibility and compassion, which they regarded rather as the weaknesses and blemishes of human nature, and inconsistent with true dignity and energy of mind. The men most lauded by them, and held up for imitation as patterns of virtue, are those who themselves endured sufferings with stoical insensibility, and who beheld with equal insensibility and unconcern the sufferings and miseries of their fellow-men. With such characters we can feel no sympathy. On the contrary, when we contemplate the Saviour as manifesting acute sensibility under the sufferings he endured, and see him moved with compassion at the sight of the sorrows of others, we rejoice in him, and feel encouraged to trust in him. There is that, in such exhibitions of the character of the Redeemer, equally to win the affections and to secure the confidence of the soul.

The compassion of the Saviour is that particular excellency in his character to the consideration of which it is intended to devote this paper. The fact of his compassion is more than once asserted by the evangelists, and manifest in every record of his life. The apostle St. Paul, however, carries our views of the Redeemer's compassion much further than the evangelists did. He assures us, though Christ hath passed into the heavens, and is far above the reach of temptations and sufferings, that he "*can be touched with the feeling of our infirmities;*" that he "*can have compassion on the ignorant, and on them that are out of the way;*" "for in

that he himself hath suffered, being tempted, he *is able* to succour them that are tempted" (Heb. ii. 18; iv. 15; v. 2). His heart, in respect of pity and compassion, remains the same in heaven as it was on earth. The *ability* of Christ for the exercise of this compassion, on which the apostle insists with such impressive peculiarity, may be traced to his oneness of nature with ourselves, and to the actual experience which he had in our nature of the various temptations and sufferings endured by his people, who are the objects of his compassion. All this is in accordance with those common maxims—so common, indeed, that they may be regarded as laws of our nature,—that, by being ourselves intimate with grief, we learn to pity and succour the wretched; and that those can never fully enter into our sorrows who have not experienced like sorrows themselves. If we apply these remarks to the Saviour, how wide and interesting the field of thought it opens upon us! In his incarnation, he condescended to assume our humanity, with all those sinless infirmities and affections essential and incident to that nature. While he dwelt among men "in the flesh," he experienced every variety of temptations and sorrows to which his people are liable, and under which they need the sustaining influence of his compassion. If we examine the long catalogue of human sorrows, it would be difficult to point to one of those sorrows which did not assail and try our incarnate Lord. He endured weariness, hunger, thirst, and poverty; he wept over the miseries of others, the sight of which agonised his heart; he was sorely tempted of the devil; he endured the contradiction of sinners against himself; he suffered the treachery and desertion of his friends; in the garden his soul was "exceeding sorrowful unto death;" he experienced the hidings of his Father's countenance, and it wrung from his holy soul that cry of agony, "My God, my God, why hast thou forsaken me?" he felt the pains of death, and submitted to the humiliation of the grave. Truly, "he was in all points tempted like as we are, yet without sin." The only advantage which the Saviour had, from his perfect sinlessness in the endurance of these temptations and sufferings, was that the sorrows of his heart were thereby enlarged. In him, the acuteness and quickness of sensibility to what is evil in temptation, and to what is agonising in mental and corporeal suffering, was not blunted by sin, as in ourselves. It is easy to perceive, therefore, how, from his participation of our nature and experience of our sorrows, the Redeemer was "touched with the feeling of our infirmities" on earth, and qualified for the exercise of compassion. How consoling,

and how important, then, the assurance, that his heart is still the same now he is in heaven! He still, in his glorified state, retains his oneness of nature with ourselves. In his upward flight to heaven, he did not cast aside our nature, as the ascending prophet dropped his mantle. He bears still in remembrance the temptations and sorrows he experienced on earth; and, seeing his brethren conflicting with like temptations and sorrows, he, as "touched with the feeling of their infirmities," regards them with compassion, strengthens them to bear them, and, when he sees fit, delivers them from them.

The compassion of the Saviour is adequate to our necessities, and all-sufficient for our consolation,—seeing it is the compassion of one who is God as well as man. On this account it infinitely surpasses all human compassion. The union of power and benevolence constitutes a character of uncommon excellence. How often is there the pitying heart without the helping hand! I behold distress and misery—my compassion is excited, and I would gladly remove what excites my compassion; but to heal that broken heart, and to chase away that suffering of mind or body, is a task beyond my power. How many are the occasions of a painful demonstration of the weakness of human compassion! It is not thus, however, as it regards the Saviour: his compassion is almighty and all-sufficient. There is not a pang of body or mind, under which he is not able to cheer, and from which he cannot deliver. He can convert the deepest sorrows of the heart into gladness; can clear the darkest sky; can dry the mourner's tears; and "knoweth how to deliver the godly out of temptation:" or, if he see it better, for our moral discipline and the accomplishment of his own gracious designs, to continue our sorrows and our trials; if he but pour his compassion into our souls, and say to us, "My grace is sufficient for thee, for my strength is made perfect in weakness,"—then we rejoice and say, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

It adds, also, to the consolation arising from these views of the Saviour's compassion, that he is a compassionate friend, always cognisant of our circumstances, always near, always accessible, and whose compassions fail not. How often, in seasons of sorrow, does the Christian sufferer sigh for the presence of one who can cheer him by his sympathy and compassion! What though he sigh and say, "No man careth for my soul," his Redeemer's eye is upon him, and his Redeemer's heart regards him with compassion. What though he has no earthly friend near him, to whom he can

unbosom his sorrows, in the retirement of the closet he may unbosom his grief, and cast all his care upon his Saviour. What though the compassion of man fail him, and, when tested to the utmost, prove unavailing, the compassion of the Saviour fails not. Millions have been and are sustained by it, in every age and in every clime; and yet our Redeemer's compassion is still as abundant, as unfailling and efficient, as ever.

Where high the heavenly temple stands,
The house of God not made with hands,
A great High-priest our nature wears,
The Guardian of mankind appears.

Though now ascended up on high,
He bends on earth a brother's eye;
Partaker of the human name,
He knows the frailty of our frame.

Our Fellow-suff'rer yet retains
A fellow-feeling of our pains;
And still remembers in the skies
His tears, his agonies, and cries.

In every pang that rends the heart
The Man of Sorrows had a part;
He sympathises with our grief,
And to the suff'rer sends relief.

[To be concluded in Number CVI.]

Sacred Philosophy.

CONTRIBUTIONS TO THE NATURAL THEOLOGY OF THE VEGETABLE KINGDOM.

By ROBERT DICKSON, M.D., F.L.S.

No. IV.

"What prodigies can power Divine perform
More grand than it produces year by year,
And all in sight of inattentive man?
Familiar with the effect, we slight the cause,
And, in the constancy of nature's course—
The regular return of genial months,
And renovation of a faded world,—
See nought to wonder at."

COWPER.

In the foregoing paper it was remarked that certain distinctions existed between the members of the vegetable and animal kingdoms, some of which I there pointed out. Among these are two to which I must again advert here: the first, that the power of locomotion possessed by animals has been denied to plants; and next, that while the animal kingdom is that of the greatest diversity of actions, the vegetable kingdom is that of the greatest diversity of properties. It almost necessarily results from this last distinction, that the members of the vegetable kingdom, in accomplishing this end, shall subserve a greater number of secondary ends; and accordingly we find, that animals exist more for what they perform with a view to their own benefit or convenience, without respect to other objects; and that plants, while attaining their primary ends, accomplish a variety of secondary ends of much importance in the economy of nature.*

* I wish to be understood as making this assertion only in a qualified sense, intending thereby to state that the secondary uses of plants are more obvious, and more easily traced; for I am aware it would be contrary to the whole analogy of both the physical and moral world to suppose that *any thing*, whether the great leviathan of the deep, or the tiniest insect sporting in the sunbeam, exists for itself alone. The whole of creation unfolds such a series of adaptations, that the contemplation of them forces on the mind the conviction, that the entire scheme is an emanation from *one* great creative Mind, and that every thing has a relation to the objects by which it is surrounded. Even man, who is invested with the rank of sovereign of the earth, is as necessary to the well-being of the animals placed under subjection to him, as the animals are to his own comfort and existence. Without the intelligence of man, and his continual labour bestowed on the surface of the earth, states of the atmo-

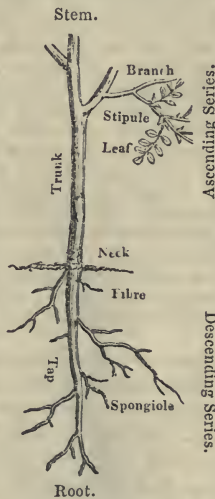
The illustration of these positions will, I trust, be found in the following account of the development of a plant, from the period of the germination of the seed, till it shall have gone through the successive actions which constitute the circle of vegetable life.

The seed of a plant is an organised structure, which becomes the recipient or vehicle of the vital principle when thrown into a latent or dormant state. The revival of the vital principle from this condition constitutes the process of germination; but the changes which occur during this stage of vegetative action need not be fully described here, as it will suffice to observe, that a seed consists of an embryo or young plant, and one, two, or more, cotyledons or seed-lobes. Plants the seeds of which contain only one cotyledon, are termed *monocotyledons*, or monocotyledonous plants; those which contain two or more are termed *dicotyledons*, or dicotyledonous plants. Essential differences in the whole habits, mode of growth, structure, duration, and uses of the respective kinds of plants, are connected with these differences in the number of the seed-lobes; but these will admit of more convenient explanation under the description of the stem, to which head I propose to reserve them. I do not deem it necessary to enumerate at present the circumstances required to bring about germination in a seed, but shall suppose these to be supplied, as they generally are, by merely placing the seed in the earth in the spring of the year.

I shall assume, that the kind of seed to be observed is that of a dicotyledonous plant, not only as being of the most frequent occurrence, constituting all the trees of Europe, as well as many of the cultivated herbaceous plants, such as beans or peas (which last are very convenient subjects for observation throughout their growth), but because they are regarded as the most highly organised, and the arrangement of their parts and tissues is more distinct than those of monocotyledons. When such a seed begins to germinate, a development or evolution of its tissue takes place. The embryo or young plant effects its escape from between the seed-lobes, which either remain in the ground, as in the case of peas and common beans, or are borne upwards into the air by the stem, as occurs in French beans (*phaseolus vulgaris*), the ash-tree, sycamore, and others. The embryo consists of two portions, the radicle or future root, and the plumule, or future stem; of these, the radicle generally escapes first from the integuments or skin of the seed, and penetrates the earth; while the plumule more slowly bursts its cerements, and protrudes above the ground.

sphere would occur which would prove fatal to all the higher animals, vegetation would in time suffer, and the earth again become "without form, and void" of created intelligences. "If, in closing these observations," says Dr. Carus, "intended to shew the progressive development of animal life out of the life of the lower kingdoms of nature, we look to the changes which animal life operates upon them, facts present themselves worthy of the most serious consideration. We have seen how the vegetative life is nourished by inorganic life, and how vegetation in its turn operates changes in many ways upon the surface of the earth, and even on the atmosphere. So, again, we find that the animal life maintains the most active relation with the vegetable life, and with the elements of the earth and of the air. We see coral rocks and islands raised from the bottom of the sea by animated beings apparently insignificant; we see the animal kingdom penetrating into parts of the earth seemingly impenetrable to all living creatures; moreover, we observe that here also, where, according to the eternal laws of nature, the highest is connected with the lowest, and the human organisation itself falls at last into inorganic dust,—the form and culture of the land, the course of the rivers, vegetation and population, along with different animal species, are in various ways changed by the activity of man. If, therefore, we compare the condition of countries which have once flourished and exhibited the activity of human industry, with the desert state which they now present, when, after the fall of these nations, they are deprived of the care and culture of man,—we shall be convinced that, as a modern writer expresses himself on the subject, 'not only does man need the earth in order to live and to be active, but the earth also stands in need of man.'—CARUS on the Kingdoms of Nature, translated in TAYLOR'S Scientific Memoirs, vol. i. p. 253.

It matters not what position the seed occupies in the earth; whether the radicle point towards the centre of the earth, and the plumule to the sky, or the reverse: what I have just stated is the direction they invariably take on their liberation, and no contrivance which the ingenuity of man has been able to suggest has, in even one instance, succeeded in inverting the order of their development.* This direction prevails throughout all the subsequent stages of growth, there being a continuous development of the root downwards, and of the stem upwards, which may be expressed by stating that the root has a centripetal tendency, the stem a centrifugal. The lateral processes or appendages, termed branches in the one case, and rootlets in the other, obey the same law of arrangement, at least on their first off-setting from the axis, though afterwards more or less deflected, particularly in the case of the roots, by a variety of causes to be afterwards noticed. The stem and root of a plant may be likened to two cones or cylinders in contact at their basis. The point of union has been termed neck (*collet, collum*), or *vital point*, not from any concentration of vitality, such as exists at the top of the spinal chord of animals, but because any wound inflicted there causes double injury, by affecting two distinct sets of organs. Neither must it be supposed that the neck is a distinct organ; but, as Professor Henslow well expresses it, "it is an ideal plane, generally situate at or near the surface of the ground, though sometimes considerably below the soil. In dicotyledonous species it is considered to be placed exactly where the pith of the stem terminates, as this substance does not penetrate into the root. The main body of the root is termed the tap (*caudex descendens*), especially when it descends any depth into the soil; but sometimes it forms a mere flattened disk, as at the bottom of bulbs, and then the fibres, which perform the functions of roots, are seated round the circular edge. The root branches more or less on all sides, and these branches are termed fibres (*fibrillæ*), or rootlets. They elongate themselves by additions to their extremities, which are thus kept continually in a soft state, the cellular tissue being in this part uncovered by the skin or epidermis which coats the rest of the plant. The tips of these fibres, where the cellular tissue is exposed, are the portions of the root through which the plant imbibes its nourishment, and are termed spongioles."†



In addition to the different directions which the ramifications of the two series exhibit, we shall find other differences which it is important to note. The ascending portion of the axis, or the stem, so soon as it has attained some length, exhibits on its surface enlargements, projections, or points, termed *nodi* (joints), and intervals or spaces between them, termed *internodia* (internodes). The *nodi* are the places where the leaves are unfolded, and buds are formed. Though

the buds of plants are commonly stated to be of two kinds, viz. leaf-buds and flower-buds, yet they are essentially the same; on which account I here confine attention to those known as leaf-buds. Leaf-buds are of two sorts, termed regular or normal, and adventitious; the regular are only found in the axils of the leaves, or point where the leaf joins the stem or branch, and always above the footstalk, or tapering base of the leaf. Each leaf-bud consists of rudimentary leaves, often in the form of scales, surrounding a vital point (very analogous to the embryo of a seed), the tissue of which is capable of evolution, so as to form, should the bud be at the summit of the plant, an elongation of the stem by forming a leading shoot, or, if at the side of the stem, to form a radius to the axis, in other words, a branch. In our subsequent examination of the structure of the stem and its appendages, we shall find that the leaves are always arranged according to certain fixed laws; and as the regular buds are only found in the axils of the leaves, and, also, as branches are always the development of buds, it follows that, whatever may be the arrangement of the leaves along the stem, the same will be the disposition or arrangement of the branches. It is the consequence of this law which gives to all plants their characteristic air or appearance, denominated habit or air (in French, *port*)—most perceptible in trees—so that the practised eye can decide, often at a great distance, from observing the general aspect which results from the disposition of the branches, whether a given tree be an oak, an ash, sycamore, or pine. Likewise a small portion of a plant is a type of the whole; so that botanists can often determine from a mere fragment of a dried plant what the characters of the remaining parts were,—facts both interesting and useful.

The root, however carefully examined, will not be found to possess obvious buds and nodi; and, as a consequence of the absence of these last, there are no internodes. Hence, the ramifications of the root are given off irregularly, and the branches or divisions do not exhibit the symmetry which has just been indicated of those of the stem. For this difference there exists a very adequate reason, which, however, I must reserve for a future paper. But perhaps the most remarkable difference in their respective habitudes is to be found in their mode of elongation. While the main stem, and the branches given off from it, extend themselves upwards and outwards, a similar increase happens to the roots underground; but though both parts thus gain in length, it will be discovered to have taken place in a different fashion in the two sets of organs. During the later months of spring and the earlier months of summer, in such a climate as ours, the leading shoot and many of the lateral branches may be observed to have gained, according to the kind of tree and state of the weather, from six inches, to one or two feet, or more, in height and length. It is possible that the ramifications of the root may have gained as much, or even more. But a simple experiment will demonstrate that the resemblance goes no further. Let a number of threads be tied around a young branch, when growing most vigorously, at different distances from each other—for example, at intervals of a quarter of an inch; and let a root (such as those of hyacinths growing in water, as being most accessible and easy of observation) be treated in the same way: at the end of six or eight weeks, the shoots may be found to have doubled their length in both instances; but in the branches the threads may be found at the distance of half or even one inch from each other, while no perceptible increase of interval can be remarked in those on the roots. This proves that the branches increase in length by their whole extent, while the roots only elongate by their extremities. The few exceptions to this rule need not be noticed at present, as they occur only in cases of epiphytes, such as orchideous plants. The

* See experiments of Knight, Dutrochet, and others.

† I have taken the liberty of transcribing verbatim the above account, by Professor Henslow, of the nature of the root, not only from its succinctness rendering it most suitable to my object, but because I have been most liberally furnished with the woodcut employed to illustrate it in "The Botanist," by Mr. Maund, the spirited proprietor of that work, to which I shall always refer in illustration of points of structure, as being clear and simple, and, at the same time, one of the most elegant and instructive botanical works which has ever appeared in this country.

object of increasing the internode of the branch is to remove each nodus or node to a greater distance from the preceding node; and, as the leaves are only given off at the nodes, the end attained is that of throwing each leaf to a greater distance from the one below it; an arrangement of the most beautiful nature, as we shall find when we contemplate the offices of the leaves, and the conditions in which they must be placed in order to execute their functions. Were I to attempt to explain the nature and intentions of this arrangement at present, I should anticipate explanations which belong to the examination of the stem and its appendages.

The next point of difference is, that roots, even when freely exposed to light, as in the hyacinth-carafae at windows, do not become green, whatever depth of colour the leaves may acquire under these circumstances. The last point is, that roots have no *stomata*—those peculiar openings which exist on the cuticle or skin of the stem and branches when young, and on the leaves, and leaf-like parts of the flower, of most plants.

In the preceding exposition of the habitudes of plants may be found many points worthy of reflection. The first in order is, the fact of all seeds germinating in the same way—always observing the same order of development of parts. The number of seeds produced by a single plant of the seje-palm is about 8,000; by the common spear-thistle, 24,000; the poppy (oriental), 32,000; the tobacco, 40,000, or even more; and probably a still greater number by plants which have not been observed. Yet all these when germinating send their root downwards, their stem upwards. Nor is this merely a fact of the present day, but has been the case since the first seeds were dropped into the ground by the original plants of the earth. If it were possible to reckon them up, the result, which no figures we possess could represent, would forcibly impress the mind, not only with the uniformity of nature's laws, but cause it to ascend in humble hope and confidence to their divine Author, "in whom there is no variability, or shadow of turning;" and who is "the same yesterday, to-day, and for ever." Useless, however, would be the observance by the plant of this law originally stamped upon it, were not the surrounding media, the earth and the principles diffused through it, and the air, with its various properties, so adjusted as to form a fit recipient for the differently constructed and oppositely endowed parts—the root and the stem. This adaptation is as perfectly known, by its results, to the husbandman and his servants, as to the philosopher who investigates the conditions on which it depends. The volume of creation, and the lessons it can teach, are not the exclusive birth-right of the learned, so that when spread out, with its daily and annually revolving leaves, the poor peasant, when told "Read this, I pray thee," should be obliged to say, "I am not learned;" on the contrary, every page of the book of nature contains the autograph of its great Original, written, as Lord Bacon emphatically expresses it, "in the only language that hath gone out to all the ends of the earth unaltered by the confusion of Babel." The uniformity of action displayed by the seed in the first stages of development is observed in all the subsequent stages; hence we have, with the most undeviating regularity, "first the blade, then the ear, then the full corn in the ear." It is the knowledge of this which determines the farmer to commit to the fruitful bosom of the earth his seed-corn, not doubting but that, as the plant advances, "the former and the latter rain," with all the other circumstances needful for its growth, will be supplied by Him "whose faithfulness is unto all generations;" and makes him feel confident that, though he "cast his bread upon the waters," he shall yet "find it again after many days," multiplied a hundred-fold, so that it "may give seed to the sower, and bread to the eater."

If we attempt to account for the effects thus uniformly occurring, by looking for the secondary causes of them, we shall find ourselves baffled in our skill, as even the most universally operating law with which we are acquainted—that of gravitation—is inadequate to explain the facts, though it has been had recourse to for this purpose. Its insufficiency is shewn by the plumule *ascending*, while the radicle descends,—and surely the same principle cannot determine two opposite actions. Instead, therefore, of attempting that which we are unequal to, it is better to confess our ignorance, admitting that such knowledge is "too high for us, we cannot understand it." Such an example has been set us by one whose words I shall quote, and who on this, and numerous other occasions, vindicates his claim to the title of "the judicious Hooker." "Dangerous it were for the feeble brain of man to wade far into the doings of the Most High; whom although to know be life, and joy to make mention of his name, yet our soundest knowledge is to know that we know him not as indeed he is, neither can know him; and our safest eloquence concerning him is our silence, when we confess, without confession, that his glory is inexplicable, his greatness above our capacity and reach. He is above, and we upon earth; therefore it behoveth our words to be wary and few."*

SKETCHES FROM A TRAVELLER'S PORTFOLIO.

No. VII.—*The Confessional.*

I APPROACHED one evening a city which I had long been desirous of visiting, both as it was formerly the theatre of many events celebrated in ancient story, and also as it presents still, though fallen from the eminence it once enjoyed, many noble structures and many valuable treasures of art. The last few miles of the road I had gazed intently on the tall spire of its cathedral, and was wishing to quicken, as we traversed an expanse of flat country, the slow pace of the conveyance in which I rode. At length we stood upon the verge of the magnificent river beside which the city is built, and a vessel put off from the opposite shore to carry us over. Sublimely did the cathedral now seem to tower above the buildings of the subject town, projecting its graceful form against the clear summer's sky, while from its steeples a stream of strange melody came sweetly across the waters. I never heard chimes more beautiful. Yet there was a peculiarity about them which told me at once I was not in my own land: but I loved to listen to them.

Having deposited my baggage at the hotel, I walked forth to occupy the small remains of day-light in getting a general idea of the place. The churches are always in a foreign city the first objects of attraction to me; and I soon came to one which I saw was partially lighted up, and which—after contemplating, as well as through the gloom I could see, its fine western front, built in the usual Italian style—I therefore resolved to enter. It was dedicated to St. Charles Borromeo. The interior was not large, but very beautiful. A gallery ran round it, and on each side were some exquisite chapels, richly adorned with sculpture and paintings. In one of these a service was proceeding; and in it were the lights which I had seen, which threw a faint glimmer across the

* Ecclesiastical Polity, book i. c. 2.

body of the church, while large portions of it were enveloped in deep shade. I remained a little while in this chapel, attracted by the delicious melody which swelled and sunk as the priests prostrated themselves or moved in procession before the altar. But in a few minutes painful thoughts of the superstitions thus practised in the temple of the living God oppressed me; and I was retiring, when I saw that underneath the gallery, against the walls of the church, there were several confessionals, which in the darkness I had not previously observed. In these confessionals the priest usually sits, in the centre, shut in by a kind of latticed door, over which hangs a thin curtain. On each side are niches, wherein the penitents singly place themselves, and, kneeling, pour through a small hole, to which the confessor applies his ear, the tale of their transgressions. As I passed along, I could perceive a person here and there in the different side-compartments; and as the curtain of the lattice in front waved occasionally in the wind, I could discover the white robe of a priest engaged in receiving a confession. Instinctively I stopped and almost audibly mourned the infatuation which believes that sin can be so remitted in this pretended sacrament. O Lord, I earnestly prayed, open thou these blind eyes that they may see; give this people the hearing ear and the understanding heart.

Just at this moment I was startled by a suppressed sob from some one near me. It seemed the echo to my own thoughts, and I hastily turned round to know from whom it came, and saw an aged man upon a chair before an image of some saint, to which he was addressing some petition. He appeared in an agony of grief: his face was buried in his hands, and, as a beam of light fell upon his forehead, I could perceive the veins swelling as if ready to burst. Every limb was convulsed with strong excitement; and but for the seat on which he partially supported himself, he would have fallen on the pavement. It was his sorrow that had vented itself in the sob which I had heard. I stood at a short distance, gazing on his reverend figure with emotions of mingled curiosity and pity. At length I saw him slowly rise, and, composing his countenance by a strong effort, place himself in a posture of meditation by a pillar, while the compression of his lips and the clenching of his hands shewed how difficult he felt it to master the strong feelings within. Every now and then he looked towards the nearest confessional, each of the niches of which was occupied by a penitent; and I gathered that he was anxiously waiting for his turn to come. I thought that an opportunity was now offered me of speaking to him a word, which might, by the Divine blessing, prove "a word in season;" and therefore, stepping up to him, I said:

"You seem very sorrowful, my friend."

"Because I am a very great sinner."

"What a blessing it is, then," I rejoined, "that there is a kind and all-powerful Saviour!"

"Yes; and I have been entreating the mother of mercy to intercede for me with him."

"He needs no intercessor," I replied; "he is himself the Intercessor with the Father; and he invites, in gracious words, poor trembling transgressors boldly to approach him: 'come unto me, all ye that are

weary and heavy-laden, and I will give you rest.' This is what Christ himself has spoken."

The poor creature looked at me with a countenance I shall not easily forget: it had a mixed expression, in which, first wonder, then delight, and then incredulity, seemed to predominate. He was silent a few moments; and when he was just about to answer, he observed that a place at the confessional was vacant, and, with a respectful bow, he passed me to fill it.

While he was kneeling there, I paced slowly up and down the aisle, wishing that I had been able to say more, and hoping I might have another opportunity of addressing him. I longed to be able to point him to that blessed One who only can "bind up the broken-hearted," and say to the troubled spirit, "Peace, be still." I longed to shew him the vanity of resting upon other mediators than the one Mediator betwixt God and man, the man Christ Jesus, whose blood, applied by faith, cleanses fully and at once from all sin. At last he rose, having received, I suppose, the priest's absolution. As I crossed to meet him, I could not help being struck with the change in his deportment. He walked now with a firm step and upright mien. Instead of the downcast look, his eyes were turned this way and that, curiously looking at every one he passed. And whereas before there was in his face a meek and dejected sadness, he carried now upon his features a conscious boldness, a kind of self-righteous satisfaction, as if he had been doing some deserving deed, and had thereby earned applause. Can this, I thought, be the sobbing, trembling sinner I saw a quarter of an hour ago? But while I was hesitating how to speak, he perceived me near, made a repulsive inclination of his head, hurried past me to the door of the church, and I saw him no more.

Here, then, I had an example presented to me of the evil effect of Romish confession. Independently of the disclosures it demands, and of the authority it thus places in the hands of the priest, its influence is fearful, as leading the soul to a dependence on mere forms and ceremonies which Scripture never inculcated, and which God will never own. The Romish Church teaches that the offences which are committed after baptism are forgiven by the sacrament of penance, and that the absolution which the priest pronounces is a judicial act, really and truly remitting the sins of him that receives it. However this opinion may be by their doctors be qualified and explained, as that this sacrament requires for its full efficacy a thorough contrition and sufficient satisfaction, it is well known that the mass of the people regard, and that it is intended that they should regard, the absolution—the mere pronouncing of the words—as a sufficient conveyance and warrant of pardon. The man of whom I have been speaking appeared touched with a vivid sense of guilt—he felt himself a miserable sinner—he desired deliverance from the burden under which he groaned. And what did the priest do, the so-called ambassador of God? Did he say, "Believe in the Lord Jesus Christ, and thou shalt be saved?" did he tell him that salvation was of grace, through faith, without the deeds of the ceremonial or any other law? did he say, there is a fountain opened for sin and pollution, you may wash therein and be clean?

No: he heard the tale of his confession, he appointed him some penance to undergo, as if man's work could satisfy the justice of God; and then he pronounced him forgiven, and sent him away persuaded that, by this mere form, he had obtained mercy and was worthy of eternal life.

Such are the delusions with which Rome blinds her votaries; such is the "other gospel, which is not another," which she preaches. And so confidently is this believed, that instances are well known, when, the fear of capital punishment having been insufficient in a popish country to restrain from crime, the desired end has been attained and the offenders deterred by the assurance that they would be allowed no confessor, no absolution in their last moments. I know no doctrine of the papacy which puts more fatally a seal upon the eyes and hearts of men than this. For it is by this that they are fortified in the hour of death, and made to believe that their transgressions are no more remembered, and that therefore they may boldly stand before the judgment-seat of Christ. By this the wicked man is made content to die, trusting his eternal state to the mere formal repetition of a ceremony. A priestly absolution is the only key, he is taught to expect, that will open to him the gates of paradise. Alas! this will avail him little with a just and scrutinising Judge. And when, too late, he finds his error, and discovers that the house which he imagined was based upon a rock is in reality built upon the shifting sand, will not his death come up as a witness before God against the guides who deceived him, against the apostate Church which, while she professed to honour Christ, taught for divine doctrines mere human commandments, and made her merchandise of the souls of men? U.

ABYSSINIA.—No. IV.

Portuguese enter Abyssinia—First Jesuit Mission.

THROUGH the prevalent religion of Abyssinia was that of the Church of Alexandria, a variety of superstitions prevailed in various districts of the country. On the coast of the Red Sea, and in the provinces near to the kingdom of Adel, the inhabitants were, generally speaking, Mohammedans. In Dembea, and in Samen, and near the sources of the Nile, a species of Sabaism* existed; while in other regions the most abominable idolatries prevailed.

Owing to the power exercised by the Saracens in Egypt, the existence of the Church of Abyssinia was for centuries unknown to the greater portion of the Western Church; but was discovered by the Portuguese, who sailed to the river Zara, in Congo, A.D. 1484. John II., a prince of great wisdom, then occupied the throne of Portugal; and hearing of this discovery, endeavoured to ascertain the real state of the country. After many fruitless attempts, Piedro Cavilham entered it in 1490, and sent a satisfactory statement home of what he saw and heard. He excited much interest in Abyssinia, the king of which, Alexander, crediting his statements respecting his country, determined to send an embassy to Portugal, but died before it was undertaken. His successor, Nahod, a person of a very different disposition, imprisoned Cavilham, who there died.

* The worship of the sun, moon, and stars. See Deut. iv. 19. That this was the first species of idolatry, besides the probability of the thing, and the many allusions to it in sacred Scripture, we have the positive evidence of the most ancient heathen writers.

Lebna Danzel succeeded Nahod; but being a minor, his mother, Helena, held the reins of government; and between her and the king of Portugal a treaty was set on foot, A.D. 1509. Several embassies passed between the courts; the most remarkable of which was that of Zaga Zaba, which arrived in Portugal A.D. 1527. Zaga signed a confession of faith agreeing in most points with that of Rome, which produced an increased good opinion of his countrymen—their slavery to the see of Rome was, and also in many countries is still, of the most degrading character; and the surest method of gaining the good opinion of the Portuguese, was to acknowledge the faith, if not the supremacy, of the Romish pontiff. The King of Abyssinia was meanwhile carrying on a ruinous war with his Mohammedan neighbours, who obtained a victory in a pitched battle, drove him to the mountains, and took possession of the best part of the country, burning the churches, or turning them into mosques. Knowing that his alliance with Portugal had brought this upon him, the king despatched Bermudes, a Portuguese, who had been for some years in the country, to the courts of Rome and Lisbon for succours. Before he set out, the abuna, an imbecile old man, was ordered to consecrate him his successor; and arriving at Rome in 1538, he was nominated by Paul III., who admitted the validity of his consecration, not merely head of the Abyssinian Church, but patriarch of Alexandria, and had likewise conferred upon him the absurd title of "Patriarch of the Sea." On arriving in Portugal he procured the imprisonment of Zaga.

The king of Abyssinia died A.D. 1540, and was succeeded by his son Claudius, who, unable to bear up against the Mohammedan inroads, retired with his mother to the mountains. Accounts were received that a Portuguese fleet, sent to destroy some Turkish vessels at Suez, were now in the Red Sea: from them succours were requested and ultimately obtained, four hundred men being sent under the command of Don Christopher da Gama, who landed at Arkeko in July 1541, and marched under the guidance of the Baharnagash, or coast king. He hoped to relieve the queen, and join the king's forces, before Gagnè, the Mohammedan leader, should get between them. But he was disappointed, and was killed, with many of his men. A battle, however, was soon after fought, in which Gagnè was killed, and the king was established upon the throne.

The Portuguese began to make unreasonable demands on the Abyssinian monarch for the services rendered him. He was required by Bermudes to embrace the Roman Catholic faith, and surrender one-third of his kingdom. For a long time the distinction between the Abyssinian and Roman Catholic faith was scarcely discernible. The Portuguese and the Abyssinians not only intermarried, but their children were sometimes baptised by the priests of the one Church, and sometimes by those of the other; but Bermudes acted too much in the spirit of popery. Claudius, however, would not listen to the proposal made to him. He declared that Bermudes had no authority whatever, and that the pope was a heretic; and immediately sent to Alexandria for an abuna, whom he went out to meet and welcome. Bermudes followed, hoping to alter his determination; but Claudius ordered him to be imprisoned, and the new abuna was invested with authority. Bermudes shortly after escaped to his friend the Baharnagash of Tigre.

Ignatius Loyola, founder of the Jesuits, aware that the notion that the Abyssinian Church, then so current, had submitted to the pope, was wholly without foundation, and anxious to accomplish an object so desirable, wished to proceed thither himself to effect it. Not obtaining the permission from the pope, however, which he expected, he proposed to send thirteen of his own order as missionaries. This

being approved, John Nunez Baretto, a Portuguese, was appointed patriarch; and Andrew Oviedo, a Spaniard, and Melchior Carneiro, a Portuguese, were appointed bishops of Hierapolis and Nice, and in turn to succeed Baretto, should it be necessary. Ten were added to them, that the mission might represent that of our Lord and his apostles; and having received the papal sanction in time, they departed for Goa. The bull for consecrating the patriarch was dated at Rome, Feb. 17th, 1554, but the missionaries did not reach Abyssinia until March 1557.

The king of Portugal, doubtful as to the propriety of another patriarch being sent to Abyssinia while Bermudes was there, ordered one of his captains sailing to Goa to bring him away. James Dias Oprestes, Consalo Rodriguez, and Fulgentio Freyre, all Jesuits, having landed at Arkeko, appeared at the Abyssinian court about two months afterwards. The king was by no means pleased with their arrival, especially when he heard that more of them were at Goa. The arguments of Rodriguez, who strongly urged the pope's supremacy, as Christ's vicar on earth, and the impossibility of salvation without the Romish pale, were of no effect. The Jesuits were dismissed with the statement, that the doctrines advanced by them were deserving of the deliberation of a council, and that some one should meet them at Mas-sowah. The king, however, made no provision for them, but went into the country.

Rodriguez, at a loss what to do, was taken to the house of a wealthy Portuguese. During the absence of the king, he wrote a tract on Christianity, which was translated into Ethiopic, and presented to the king on his return, who, however, did not accept it very graciously. Rodriguez, still unsuccessful, hastened to Bermudes, and persuading him he was in danger of being murdered, prevailed on him to accompany him to Goa. On their arrival there, they sent Oviedo, with some of the Jesuits, to Abyssinia, resolving to return thither themselves, should this mission be successful. Oviedo spent some time with the Baharnagash, a firm friend to the popish cause; and being told that the king wished to see him, he went to the royal camp with the Baharnagash. Oviedo, presenting his letters from the pope and the king of Portugal, observed that the king was exceedingly displeased, though he managed to recover his good humour. At the next interview, Oviedo asked whether the king would submit to the pope, asserting, as his predecessor had done, that out of the Romish Church there was no salvation. The king replied, that he and his subjects were perfectly satisfied with their own religion. Oviedo, however, still urged submission; and was then told that the matter should be referred to a council, the decision of which should be made known to him. Oviedo, aware that this would lead to nothing, reminded the king of the benefits conferred on him by the Portuguese monarch, of his own acknowledgment of Bermudes as abuna, and cautioned him to beware of the advice of his mother and his ministers.

The king was by no means influenced by these repeated exhortations of Oviedo. They rendered him, if possible, more opposed to the Jesuits. Oviedo challenged the learned men of the country to enter into a disputation with him. This was accepted. Claudius himself took part in it, and, even on the testimony of Jesuits themselves, shewed the futility of many of the bishop's arguments. Oviedo was not to be dissuaded from his purpose. He wrote a tract against the errors of the Abyssinian Church, of which the king wrote a refutation. Oviedo now excommunicated the whole Abyssinian Church, on the 5th Feb. 1559.

Claudius was now called to engage in war against Nur, son of the king of Adel, who entered Abyssinia with a powerful army, plundering wherever he marched. The army of Claudius was wholly undisci-

plined; and when an engagement took place, it was completely routed, and he himself slain.

Dying without issue, Claudius was succeeded by his brother, Adam, a fierce man, who vowed vengeance against the Romanists. He seized the lands granted by his brother to the Portuguese for their services in the former war; compelled such women as had married Roman Catholics to renounce popery; and threatened to put Oviedo to death, if he persisted in promulgating his tenets.

The Baharnagash of Tigré, the friend of the papists, retiring from court, took up arms against the king, and was immediately joined by the Portuguese. Sending Andrew Galdamas to Goa for succours, he waited only their arrival to march against Adam. But Galdamas was massacred by the Turks at Arkeko, when about to embark for Goa. A rebellion also broke out in one of the inland provinces, where Tascaro, the king's nephew, was proclaimed king. Adam immediately marched to fight the Baharnagash, before he was joined by succours from India, and defeated him. He was equally successful against Tascaro, whom he beheaded. The Baharnagash fled with the Portuguese to the Mohammedans, and induced them to march a large army against Adam, who was slain in a conflict. The bishop and his associates having been kept close prisoners in the train of the king's army, were, after the battle, stripped by the Mohammedans.

Adam was succeeded by his son Malec Saged, who, though he suffered the Jesuits, who had retired in disgrace to Fremona, to remain undisturbed, yet disliked them and their religion as much as his predecessors. The restless spirit of the Jesuits suffered them not to remain idle; they incessantly plied the viceroy of Goa for troops; but he prevailed on the king of Portugal to solicit the pope to recall them. A bull to this effect was issued A. D. 1560, ordering Oviedo to sail for Japan or China. Oviedo wrote a submissive letter to the pope, humbly requesting permission still to attempt the subjugation of Abyssinia; but in vain: he was recalled, and died at Cremona A. D. 1567. Thus ended the first Jesuit mission to that country.

In the conduct of these Jesuits we behold an instance, by no means uncommon, of the pertinacious resolution of their order to leave no method untried for the extension of the dominion of the papal see, and for increasing their own power, as well as adding to their resources. It is impossible to read the history of their various missions, and not be led to the conviction, that dominion over the bodies and property of men, rather than anxiety for the salvation of their souls, was the moving principle of their various attempts to propagate the Romish faith. The tenet, that out of the pale of the Romish Church there is no salvation, may have urged them, indeed, to the most strenuous activity in the work of proselytism. But the means employed by them, in the furtherance of this work, were in all respects diametrically opposed to the spirit of the meek and lowly Jesus. A shameful compromise of Scripture truth, an unwarrantable conformity to heathen rites, the persecuting spirit which they manifested,—are all so many proofs that the zeal which burned within them was not the pure flame of love to Jesus. Blind must he be who sees not that, even at the present day, danger is to be apprehended from the machinations of this wily order. He must be ignorant who knows not that, even in our favourite land, they have been suffered to gain a settlement, to erect seminaries for the instruction of youth, and to exercise a most dangerous influence. They have now come boldly forward, and openly joined public processions in the character of their offices; and emissaries are secretly employed by them to entrap the unwary, to circulate books against the doctrines of the Reformation, and bring men under their bondage. Let it never be forgotten that the

maxim of their great Indian apostle Francis Xavier was, "that missionaries without muskets never make converts to any purpose;" and that it is just possible this maxim may be yet carried into operation in the attempt to subvert the Protestantism of Britain.

T.

THE ADAPTATION OF THE ESTABLISHED CHURCH TO THE PROPHESED PURPOSES OF GOD:

A Sermon,*

BY THE REV. W. SCORESBY, B.D.

Minister of Bedford Chapel, Exeter.

ZEPHANIAH, iii. 9.

"Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

SEEING how transitory the period allotted to the life of man is, it becomes a matter of the highest wisdom to spend it to the best advantage. For this we are admonished to work whilst the daytime of life lasts, as the night of death cometh, when no man can work. For this we are charged to walk whilst we have the light, that we may not stumble or wander from the way. And in accordance with this, the Lord Jehovah puts forth the gracious expression of his desire for the people's well-being, saying, "O that they were wise; that they understood this; that they would consider their latter end!"

The right improvement of life consists, mainly, in two grand pursuits: our personal preparation to meet our God; and the proper employment of our talents for edification and benefit to our fellow-men. And these two pursuits will generally be found to prosper the most when they are duly carried on together. They have a stimulating and reacting influence upon each other; so that our personal piety will commonly advance and flourish in no inconsiderable relation to the measure of "our work of faith and labour of love" towards others; whilst our real usefulness to our fellow-creatures will always be more or less proportionate to our individual cultivation of personal piety. Hence it becomes our anxiety and duty, as those who watch for your souls, and desire your spiritual health and prosperity, to press upon you your Christian obligations; so that, whilst you "seek first the kingdom of God and his righteousness" for yourselves, you should also "be ready to give, and glad to distribute;" and, "whilst you have time, to do good unto all men."

Amid the manifold varieties of Christian benevolence which from time to time claim your assistance, all will be found to be resolvable into two classes: the one relating to the *temporal*, the other to the *spiritual* good

of our brethren of mankind. The good work to which I have been requested to direct your consideration on the present occasion belongs to the latter most momentous class, having for its important object, however unostentatious its plan or instrumentality, the religious instruction of the rising generation. And this is an object which God himself both urges and commends; an object which inspiration, both by promises and prophecies, testifies shall ultimately prosper.

Whilst, however, our present duty is to advocate this particular object, we shall the best serve its cause, perhaps, and find the greater edification personally, by taking an enlarged view of the purpose and end, of which this forms a part of the instrumentality and means; the purpose being the extension among mankind of "the knowledge of the one true God, and Jesus Christ whom he hath sent;" and the end, through Divine grace, being the eternal salvation of our perishing brethren.

As to the design of Jehovah in regard to this purpose, he thus speaks in the words of promise and grace in our text: "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

The consideration of this passage, exhibiting an animated representation of the hopes and prospects of the Church of God in the forthcoming ages, we shall extend and appropriate—with a prayerful dependence on the Divine blessing for a profitable result—to three particulars,—the purpose of God, as shewn in revelation, concerning the universal extension of religious knowledge in the world; the adaptation of the system of the Church for the promotion of that purpose; with a plea for the propagation of the scriptural principles of our Church among the rising generation.

I. For our encouragement in Christian efforts for the spiritual benefit of our fellow-creatures, I would first direct your attention to the foundation of all our hopes and confidence for success *in the purpose of God, as shewn in revelation, concerning the universal extension of religious knowledge in the world.*

There is no event, among the things engaging the sympathies of the people of God, more animating—no event more strongly assured to them in prophecy, than this,—that He who reigneth in the heavens, and hath power to accomplish all his will, purposes most glorious things for this now sinful world in the latter days. And this is the declared design, which shall certainly be effected,—that "all the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before

* Preached in the parish church of St. Mary, Whitby, on behalf of the Episcopal Sunday Schools.

him" (Ps. xxii. 27). And the time approacheth: for the prophecy is "written for the generation to come," when all "the people which shall be created shall praise the Lord" (Ps. cii. 18): when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is. xi. 9). So that "they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord" (Jer. xxxi. 34).

This blessed purpose of Jehovah is set forth in the text; and in this place the merciful design is the more strikingly and beautifully brought out, by the contrast in which the prophecy is placed to that of impending visitations,—just as the effect of the sunbeam, as it penetrates betwixt the dense masses of cloud on the decline of the storm, becomes the more glorious from the contrast which it presents to the yet existing portion of the darkened heavens. And herein, in the words of the Lord in the chapter before us, is the impressive contrast; having severely reproved Jerusalem for her pollution and oppression, for her rebellion and unbelief, and other iniquities; and having pointed to his visitations upon her as his providential judgments, and threatened her with still heavier afflictions,—then, in beautiful contrast, comes the glorious exhibition of grace and mercy afterward in reserve: "then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

II. Having thus briefly exhibited the scriptural assurance concerning God's gracious designs as to the universal extension of religious knowledge, we now come with more advantage to our second consideration, designed to embrace this proposition, *that there is a peculiar adaptation in the system of our national Church for the promotion, under the Divine blessing, of the gracious purpose of Jehovah.*

This adaptation may, I think, be satisfactorily put to the proof, by comparing the scriptural characteristics of our venerable Church with the peculiar features of the result purposed of God, as delineated in the text under consideration. And in this comparison we may fairly trace three several points of accordance,—in the purity of her doctrines; in the spirituality of her ordinances; and in the catholicity of her devotions.*

1. *In the purity of her doctrines*, the united Church of England and Ireland exhibits, I conceive, a peculiar fitness for comparison

and likeness with the first feature of this prophecy; "then will I turn to the people a pure language."

We justify the comparison on this important and substantial ground—and blessed be God for the unqualified manner in which we can maintain the statement,—that the established Church embodies in her holy and sublime Liturgy all the essential elements of the Gospel, and these she sets forth throughout in "a pure language." Such is the fulness with which the principles of the Bible are exhibited in her formularies and services, that we find all essential doctrines fairly apportioned: the Gospel declared in its precious freeness; Christian duties and obligations urged on Gospel principles; the Saviour of the world every where honoured, and his sole mediation and intercession perpetually invoked; and the glory of the Godhead, Father, Son, and Holy Ghost, in equality of dignity, in unity of essence, and in distinction of persons, wisely maintained. And so pure is her language, that the very portions of her formularies which the severe scrutiny of enemies has been the means of selecting as grounds of objection, can all, I believe, be shewn to have scriptural foundation; whilst every trial of her doctrine and constitution has but served the more to establish for her the position which she claims; as being "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone:" therefore do we assert her adaptation for the promotion, under the Divine blessing, of the good things contemplated for the world by Him who hath revealed to us his purpose of mercy, because she maintains a pure language, and the Divine purpose is to "turn to the people a pure language, that they may all call upon the name of the Lord."

2. The fitness of the Church for aiding in this contemplated result likewise appears in the spirituality of her ordinances, as means by which the people "may all call upon the name of the Lord."

The scriptural expression, "to call upon the name of the Lord," implies an acceptable approach to God, with a believing reliance on the Gospel method of applying to God for mercy; and for this end our Church most efficiently provides in the spirituality and comprehensiveness of her ordinances. That her members may all call upon the name of the Lord, she introduces them, when infants, by baptismal covenant into Christ; she provides for their confirmation when they become of sufficient age to apprehend aright their Christian obligations; she invites them to the frequent renewal of their covenanted dedication of themselves to the Saviour, whilst com-

* The author is not quite certain whether or not something of these characteristics of the Church was suggested by the reading or hearing of some sermon on this subject.

morating his dying love in the sacrament of the Lord's supper. In her fasts and festivals, moreover, she provides exercises meet for the deepening of repentance, or appoints periodic commemorations adapted for gladdening the hearts of the faithful among her members; whilst, in her particular offices, she piously provides for rendering the several occasions to which they refer the means of spiritual instruction and edification to those who shall considerately engage in them. Thus the interesting and important ordinance of *marriage*, which the anti-spiritual liberality of the age has provided for being degraded to the level of a civil contract, our faithful and apostolical Church doth rightly dignify as a solemn, sacred, and expressive union, rendering it peculiarly instructive and devotional by the specification of the type which marriage scripturally affords of the union of Christ and his Church. In *baptism*, again, the Church becomes the watchful guardian of the spiritual privileges of the people; securing to her members, by that sacrament, that the naming of a child should not be a mere registration of birth—however useful for national statistics or public economy such registration may be,—but a devotional act of faith on the part of the parents in dedicating their offspring to the triune Jehovah; and in taking hold of, for the yet unconscious infant, the precious privileges of the Christian covenant.

And, in like manner, brethren, do *all* the ordinances of the Church contribute, by their judicious adaptation and spirituality, to the same important end, the enabling of the people in every appointment, service, or office, to call upon the name of the Lord. As to the singular wisdom, beauty, and spirituality, in which her formularies have been constructed, let her liturgy generally, and her litany and communion service especially, testify; and of the scriptural character of her offices, this fact may serve for ample verification, that whilst about one-half of her formularies preserve the exact language of inspiration, the remainder is stamped throughout with the spirit or substance of scriptural truth. Hence, whilst our Church preserves "to the people a pure language," she also provides an ample selection of commemorative occasions, and a liberal measure of spiritual ordinances, in which her faithful members "may all call upon the name of the Lord," and may likewise "serve him with one consent."

3. This brings us to the third particular of remarkable accordance betwixt what God graciously designs to accomplish for mankind, and what the established Church provides for her members—that is, *the catholicity of her devotions*.

By the catholicity of devotions in the con-

stitution of the established Church, I mean the beautiful adaptation of all her sacred formularies for general or universal usage. For the effecting of this characteristic condition in her different ordinances, we find, in connexion with a bold exhibition of all essential truths, and a watchful guarding of fundamental doctrines, a cautious avoidance of the *extremes* of doctrine, or of the mere shibboleths of party; so that the pious and unprejudiced members of any denomination may engage in her daily service, and no where find any "stumbling-block or rock of offence" but such as may essentially belong to the grand and fundamental principles of the common faith; whilst the Romanist, convinced of the errors of his Church, and discovering the spirit of every thing good in the system, to which he yet retains strong prepossessions, preserved with us, finds in the bosom of the Church of England his natural retreat.

This catholicity of the devotions of the Church as to adaptation being likewise similar as to *uniformity*—all her congregations worshipping exactly by the same formularies, and reading the same Scriptures in every day's appointed service,—she may claim to have a peculiar accordance with what God designs for his Church universal, when "there shall be but one fold, and one Shepherd," and when *all* the people shall be called "to serve him with *one consent*." More, however, is implied in the text than mere unity of worship and doctrine in the Church "in that day,"—the Hebrew idiom being that they shall "serve Him with *one shoulder*." There shall then not only be an agreement in doctrine and unity of worship, but there shall be *the strongest and most energetic efforts to maintain it*. Instead of the marvellous infatuation by which at present the Church is split by separatists into a hundred names and sects; instead of accounting it matter of conscience, as some do, to separate from the truly Catholic Church planted in these realms,—they shall then be so impressed by a salutary awe of the sin of schism, that all the people shall combine in the endeavour to preserve and promote the unity of the Church, by putting forth their accordant energies as one man, by one consent, and as with one shoulder.

Seeing, then, that the unequivocal purpose of the great Head of the Church, our blessed Lord and Redeemer, is ultimately to bring about glorious things for the world in the universal extension of religious knowledge and of personal godliness; and seeing that in the system of our Church we seem to have *precisely the characteristics of the system which the Lord will bring in*—purity of language or doctrine, spirituality of ordinances, and catho-

licity of devotions,—we may well commend her principles for universal extension, as calculated, under the Divine blessing, which hath prospered us hitherto, most effectually to subserve the best interests of our fellow-creatures for an eternal world, and thus to carry out the best and noblest objects of Christian philanthropy.

III. This brings us—and, I trust, with the advantage of your better judgment with us—to our final proposed consideration, *a plea for the promulgation of the scriptural principles of our Church among the rising generation.*

One of the most striking and characteristic features of the present age, is the general advance of the world in intelligence; and the principle being demonstrable, that “knowledge is power,” this general progress of knowledge will be for good or for evil, for peace or for contention, for the promotion of loyalty or disaffection, for the safety or peril of our admired constitution in Church and State,—just as it is guided and regulated or not by the associated induction of religious principle. Yet herein do many learned among men fatally mistake the sources of the well-being of the people and the real good of the realm. They unscripturally think, and unphilosophically aim, by mere intellectual cultivation, to make mankind *all* they ought to be; to make them morally good, personally happy, nationally prosperous. Natural knowledge, indeed, may make men great and powerful among their fellows; but it cannot make them either temporally or eternally happy. It may alter the *denomination* of men's crimes; but it cannot remedy the iniquity of their hearts, or the ungodliness of their lives; for, without something more than mental cultivation, moral depravity cannot be controlled, much less can it be corrected. And the communication of knowledge, separate from religion, is, with reference to the great object of man's creation, but a pompous negation! For mere knowledge or instruction can no more avail as a corrective for the moral disease of our nature than medicine can avail as a corrective for spiritual darkness. It is no more capable of sanctifying the spiritual man than sound is capable of expelling darkness, or than the shining of the great orbs illuminating the earth is capable of breaking the solemn silence of the desert; for the things have no relation. Without the soul of *spiritual* knowledge, however gorgeous the intellectual form may be, it is but like the assemblage of bones, in Ezekiel's vision, after they were invested with comeliness, as with flesh and skin,—it is, after all, lifeless. Such a communication of knowledge can have no power over moral delinquency, no effect as a corrective for human depravity.

There is a knowledge, however, of God's “pure language,” to which our subject hitherto has had constant reference, which has this important and mighty energy: for “my word,” saith our Lord, “is spirit, and it is life.” “The law,” or doctrine “of the Lord,” says the Psalmist, “is perfect, converting the soul.” “This,” saith He who is the wisdom of God and the power of God, “is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.”

Hence the force of our present plea for the promotion of the principles of our Church among the rising generation, and for their careful instruction according to her pure language and scriptural formularies,—in that she submits every doctrine to the test of Divine revelation, and sets forth in every ordinance the one true Jehovah; and directs our approach to the divine Majesty by one only Mediator and Redeemer, God manifest in the flesh.

The particular case which now claims your support, is that of the *Episcopal Sunday-schools* of this town, the only public charity-schools in which religious instruction on the principles of our Church is communicated and enforced. And this, brethren, is surely a deficiency greatly to be lamented, that neither infant-school nor national-school for the instruction of the children of the labouring classes and of the poor, on episcopal principles, is yet in operation among your numerous population. Doubtless there are many other useful institutions to which benevolence has given rise; and doubtless your schools on the Lancasterian principle are, compared with non-religious institutions for education, unspeakably superior; yet none of these either meet the claims of the Church, or answer the benevolence of its considerate friends.

For the system of our Church in all its religious appointments,—as our subject, I trust, may in some measure have availed to establish,—is truly and thoroughly scriptural; and, as such, will be the better approved, by the candid and ingenuous at least, where it is the most known and understood. And did the labouring classes of these realms thoroughly understand its system and principles, they, of all men, would find,—as, I trust, already many of the wiser among them are beginning to discover,—that *the established Church is especially the poor man's Church.* And were the children of our labouring population more universally nurtured and brought up in the schools of our Church, we should find fewer of their generation disposed to wander from her maternal fold; whilst a correct knowledge of her principles, duly engrafted

on their youthful minds, would serve as a powerful defence against that rampant prejudice and opposition now arrayed, by her enemies and those ignorant of her principles, so industriously against her.

Earnestly, therefore, would I urge upon this congregation, and especially upon all the true friends of our Church who hear me this day, to provide for the instruction of the children of the labourers and poor on strictly Church principles; and another generation will testify a result of real good to the general population, and a boon in their personal affections to the united Church of England and Ireland.

Meanwhile, we have to remind you of one very important instrumentality—however limited in its capabilities for the largest attainable usefulness that instrumentality may be—for the instruction on religious and Church principles of the rising generation immediately around you. A large number of children are now under Sabbath-day instruction in the schools referred to, where both the knowledge which is able to make wise unto salvation is weekly communicated, and the scriptural system of our Church duly maintained. Let, therefore, your contributions at once testify your love to your Church, and your zeal for the furtherance of the Divine will and purpose in the extension of religious knowledge, by an instrumentality embodying purity of language, spirituality of ordinances, and catholicity of devotions, for his glory.

Hitherto our attention has been mainly occupied in endeavouring to shew the adaptation of the Church established in these realms to the prophesied purposes of God, because of her peculiarly and strictly scriptural characteristics, which characteristics we have, I trust, seen to be such as to justify our saying concerning that Church, "Her foundations are upon the holy hills."

But now, brethren, let me, in conclusion, affectionately inquire into your personal and individual participation of that which is involved in these scriptural excellences of your Church. Have you all received influentially her pure *doctrines*, and participated profitably in her spiritual *ordinances*? Christ and him crucified, remember, is the grand doctrine which is laid for the foundation of all her ordinances: have you believed in him to the saving of the soul? Try yourselves by your apprehension of, and felt participation in, the spirituality of the ordinances of your Church. Do you perceive their fitness? do you feel their spiritual accordance with your spiritual nature? do you realise their scriptural fulness? do you enjoy their holy unction?

If you can perceive in yourselves these marks of true discipleship, you have a strong consolation, methinks, in the hope that God's ultimate purpose of mercy concerning his Church is already begun in you. In the experience of the repentance unto life, of the influential faith, of the abiding in Christ, of the work of the Spirit, you have scriptural tokens of "the death unto sin, and the new birth unto righteousness."

But this, it is to be feared, is not the experience of you all; for some, we may too certainly assume, know not the penetrative operation of the pure doctrines of our Church, whereby they become saving. Some, perhaps, are Churchmen only in form, participating in the ordinances of the Church, but having no perception of the spirituality or power of her holy doctrine, and, as yet, no personal interest in Christ's salvation. If so, brethren, turn ye heartily unto the Lord. Behold, the Saviour of sinners invites you to come to him, that you may have life! Behold, the merciful Jehovah waiteth to be gracious, that even now he may anticipate his more enlarged purposes of mercy! Behold, now "the Spirit and the Bride say, Come!" Behold the angels in the presence of God, who joy over the repentance of sinners, say, "Come!" And, behold, we, as ambassadors of Christ, by scriptural authority, say, "Let him that is athirst, come! And whosoever *will*, let him take the water of life freely."

LITURGICAL HINTS.—LX.

"Understandest thou what thou readest?"—*Acts*, viii. 30.

RESTORATION OF THE ROYAL FAMILY. 29th May.

For the sentences (at the commencement of the morning service) are appointed one of the ordinary sentences at morning service (being Daniel's confession of his people's transgression, and of God's mercy notwithstanding, *Dan. ix. 9, 10*); and an additional one out of the book of *Lam. iii. 22*, ascribing our preservation wholly to the mercy and compassion of God.*

II. The HYMN (instead of "*Venite exultemus*"), which was new drawn up in King James the Second's reign, in the room of another that had been used before, is sufficiently plain and applicable to the day, without any comment.

III. The proper PSALMS till King James's reign were the 20th, 21st, 85th, and 118th; but now they are the 124th, 126th, 129th, and 118th. In the 124th Psalm, the Church describes the danger in which she had been, and gives to God alone the glory of her deliverance out of it. The 126th Psalm celebrates the deliverance of the Israelites out of their captivity, which was so sudden and unexpected, that they who saw it thought themselves in a dream, and could scarce be persuaded that the thing was real: which may exactly be applied to the strange and miraculous turn of affairs at the happy Restoration; which was so surprising, that those who saw it were in such an ecstasy of joy and wonder, that they were almost afraid that their senses deceived them. The 129th Psalm is

* Wheatley on the Common Prayer.

a reflection upon the endeavours of our enemies to destroy us, and an acknowledgment of God's continual help in delivering us; and concludes with a curse denounced upon the enemies of the Church. The 118th Psalm was composed originally for David's coronation, after God had brought him from his exile through many troubles, and settled him safely on his throne in peace. It is set last, because it peculiarly relates to the last scene of the Restoration,—the crowning of King Charles the Second.

IV. The first LESSON (2 Sam. xix. 9) is almost an exact parallel to our own case, describing how, *after* Absalom's death (whereby the rebellion was happily ended), the people unanimously resolved to bring back their lawful king, David; and sent an honourable message to him in his exile, to invite him home; and how also upon this he returned, not only without any opposition, but by the general consent, and to the great satisfaction of all his subjects, his people contending which part of them should shew themselves most forward and joyful upon so happy an occasion.

But, if any new practices make it necessary to reflect upon that faction and sedition which began the Rebellion, Numb. xvi. was added by King James, to be used instead of the former, where the example of Korah, Dathan, and Abiram, sets out the greatness of their sin, and the severity of their punishment, who delight in opposing their lawful governors.

The second LESSON, which is now the Epistle of Saint Jude (but which was Rom. xiii. till King James's reign), foretells the coming of false teachers in the last days, and describes their hypocrisy in pretending to sanctity, whilst their lives are notoriously evil; remarking particularly their railing at those in authority, and prophesying falsely for a reward, and containing, at the same time, a prophecy of their fall: and as the character of these was exactly answered by some in those sad times, so also was their prophecy soon after fulfilled, to their ruin and destruction, to warn others to beware of such pretenders.

V. THE EPISTLE, 1 Pet. ii. 11-18 (except the two first verses), is the same with that for January 30, commanding us to be "subject to the king as supreme," which is farther confirmed by the GOSPEL.

The Cabinet.

STUDY OF THE WORKS OF GOD.—There is a frame of simplicity, quietness, abstractedness, and investigativeness, requisite and inseparably attached to the pursuits of natural history, which is highly favourable to the cultivation and encouragement of as many corresponding habits of the mind,—of purity, patience, contemplativeness, and self-denying industry. At the same time, the conversation and habits of persons much exercised in the works of God will evidence, in the majority of instances, the incompatibility of such tastes with a frivolous, worldly, selfish, or sensual spirit; and the decline of a taste for the study of natural history will seldom take place, and not be followed by the development of an indolent spirit, or of unhallowed tastes and sordid affections. I can hardly conceive that the single devotion of the whole heart to the contemplation and cultivation of the *tree of life* should occasion, necessarily, a decline of love for the works of God, and should spring up upon that decline. The very contrary, indeed, is apparent upon the page of the divine record, wherein the sublimest truths of inspiration, and the most heavenly counsels of the wisdom of the almighty Word are embodied, illustrated, and adorned by means of associations with natural objects, betokening in those who penned them habits of familiar and delightful converse with the works of nature. — *From Prefatory Letter to the Wild Garland*, by S. Waring.

PRECOMPOSED FORMS.—The early Christians delighted to repeat the hymns of Mary, of Zacharias,

and of Simeon; God prescribed to Moses a form of blessing for the people; Christ himself dictated a form of prayer for his disciples. Our general wants are the same, our general condition the same, our universal dependence the same; and the Church, contemplating our common interests, our common necessities, our common frailty, has provided us a "form of sound words," with which, in conformity with God's appointment, we may suitably and profitably surround his throne, and compass his altars aright.—*Rev. C. Musgrave's Sermon on the Liturgy.*

A GOOD NAME.—Who shall pretend to calculate the value of the inheritance of a good name? Its benefit is often very great when dependent upon no stronger ties than those which accident or relationship have created; but when it flows from friendships which have been consecrated by piety and learning, when it is the willing offering of kindred minds to departed worth or genius, it takes a higher character, and is not less honourable to those who receive than to those who confer it. It comes generally from the best sources, and is directed to the best ends; and it carries with it an influence which powerfully disposes all worthy persons to co-operate in its views. Nor is this all. The consciousness of the source from which it springs is wont to stimulate the exertions and to elevate the views of those who are the objects of it; and many instances might be enumerated of persons who have laid the foundation of the very highest fortunes upon no other ground than that which this goodly inheritance has supplied.—*Bishop Otter.*

MINISTERIAL INSTRUCTION.—The learned and excellent Archbishop Leighton, whilst a minister of the Church of Scotland, was once publicly reprimanded in a synod for not "preaching to the times." "Who," he asked, "does preach to the times?" It was answered that all the brethren did it. "Then," he answered, "if all of you preach to the times, you may surely allow one poor brother to preach Jesus Christ and eternity." All must admire the piety and simplicity of this answer; and all ought to be ready to acknowledge, that any preaching which has not for its great aim and object the preaching up Jesus Christ and eternity, cannot be likely to promote either the salvation of man, or the glory of God. To this effect is that saying of St. Paul, "I determined not to know any thing but Jesus Christ, and him crucified." That was to be the only hope of salvation, either for himself, or for those to whom he preached; and it was only in and through Christ's name, and not on account of any natural gifts, that he claimed to be received as an apostle. Yet it was never intended by St. Paul that he was to be precluded from preaching upon any topic save the one great fundamental article of a Christian faith, viz. salvation in the name of a crucified Saviour. It is true every other matter must be connected with this, and based upon it as a foundation-stone; but we find St. Paul dilating, in his different epistles, upon the several relative duties of Christians, their duty to one another, to their temporal and spiritual rulers; correcting abuses, whether in Church or individuals; giving directions for Divine worship; clearing up errors and mistakes; exhorting to liberality; condemning divisions and strifes; giving rules for the conduct of ministers and elders in the Church; and, in short, so adapting his admonitions and instructions to all the circumstances, whether of Christians as individuals, or the Church as a body, that all may be done by them decently and in order; that they might learn, not merely to profess a barren faith, but "to adorn the Christian profession in all things." And, in like manner, it is the duty of Christians in all ages, in order that their flocks may "continue in the faith, grounded and settled, and not to be carried about by every wind of doctrine, or deceived by any fancies or craftiness of men," to enlarge upon and explain to

them the meaning and use of the several religious services in which they are invited to join, the nature and constitution of the Church to which they belong, and their several duties, civil and religious. The explanation of these several points, so far from calling off the attention from those great and essential matters, Jesus Christ and eternity, will tend so to build them up in their most holy faith, that they will always be ready "to give an answer to every man that asketh them a reason of the hope that is in them;" and then it shall come to pass, too, with them, as with the Israelites of old, that when their children shall say unto them, "What mean ye by these services?" they will know their origin and object,—that they are not unmeaning observances, or cunning inventions of deceitful men; but as Moses was commanded to make the temple utensils "after the pattern that was shewed him on the mount," so these have all been arranged after the pattern of the primitive Church, and the usage of the apostolic age; and that by their means we are brought into communion with the Church universal; and that through the establishment and enlargement of that Church, with its pure administration of the holy sacraments, and all its devotional helps and aids to piety, it is sought to advance the salvation of man and the glory of God.—*Sermons, by Rev. F. Fulford.*

THE ATONEMENT.—The doctrine of the atonement is not a mere speculative doctrine, one which we may embrace or not, as we please, and the rejection of which is to be classed among involuntary errors: if it be true, and if we believe it to be true (for God has made the application of it to ourselves to depend upon our own faith), then we shall rise again to everlasting life; but if there be no such doctrine, then we have no promise, and we can have no certain hope that we shall rise again at all. Let a man reject the Scriptures altogether, let him deny that in Adam all die, and then he may not see the necessity or the fitness of Christ's atonement. But will he be a gainer by this miserable unbelief? He may not believe that death is the lot of all men in consequence of one man's sin, but, from some cause or other, knows that he himself shall die; and how does he know, without the light of Christianity, that from that death he shall ever rise again? Will abstract reasoning lead him to this conclusion? Let him look to the sages of Greece and Rome, and he will see them, as wise perhaps, or wiser than himself, lost in the ocean of perplexity, or wrecked on the shoals of atheism. Does he think that his own virtues will raise his body from the grave; and that these are sufficient to insure him the happiness of heaven? This is, in fact, the creed of those unhappy persons who reject the atonement of Christ. They may not like to speak of the sufficiency of human merit, or of claiming heaven as a right; but if they do not look for redemption from sin and its punishment through the righteousness and the death of Christ, they must trust to themselves; they must think, that what they have done well will atone for what they have done amiss; and let every one look into his own heart, and see whether this is a belief which will open to him the happiness of heaven. There may be difficulties in the doctrine of the atonement; the very notion of it is fraught with mystery; but God has revealed enough to make faith an anchor of our souls, both sure and stedfast. That Christ, having the divine nature added to the human, should be perfectly free from sin is not difficult to be believed—that, having taken our human nature, he should be subject to death is also a point which we might expect—that his divine nature should enable him to rise again from the dead is agreeable to our notions of divinity: so that in these three propositions, viewed separately and distinctly, human reason would find nothing which it might not readily adopt. That God should accept the death of Christ as an atonement for the death of all men is

undoubtedly an article of faith; it is one which, if God had not revealed it, we could never have discovered; the pride of reason may reject it, and the coldness of philosophy may reduce it to a name; but we have not so learned Christ; we know that it is appointed unto all men once to die, and after death the judgment; and who is there amongst us that looks into his own heart, that sees there a consciousness of sins for which he will hereafter be judged, that hears the comfortable assurance that these sins may be washed away in the blood of Christ,—who will not say with a thankful, though a fearful heart, "Lord, I believe; help thou mine unbelief."—*Professor Burton.*

Poetry.

STANZAS.

(For the Church of England Magazine.)

ETERNAL Saviour, as the ages roll
From the creation to the final day,
All sacred ordinances THEE display,
And point to THEE, the centre of the whole.

The earliest promise, Abel's sacrifice,
The temple, altar, mercy-seat, the priest,
Faith—future, past—the sacramental feast,
Speak thy one offering of greatest price.

THEE doth the Church yet militant proclaim,
And the bright throng which round the throne adore,
In symphonies celestial evermore,
Sound the undying chorus to thy name.

Honerton.

JAMES EDMESTON.

THE SABBATH EVENING WALK.

(For the Church of England Magazine.)

BY THE REV. E. B. WERE.

Vicar of Chipping Norton, Oxon.

THE hallow'd service of the day is o'er:
The priest has blessed the people, and is gone;
The organ's pealing notes resound no more:
The crowd is past; and I am left alone.

Now let me wander on; and whilst I muse
On holy things, befitting well the hour,
May the calm scene that woos my eye infuse
Into each thought a solemnising power.

The clouds lie sleeping in the dewy air,
The thin pale moon looks down with gentle ray;
And earth and sky to fancy seem to wear
The peaceful livery of the Sabbath-day.

The whispering breeze scarce stirs the languid leaves,
No dimple plays upon the creeping rill;
The hare steals silently among the sheaves,
The owl sails drowsily along the hill.

The plants and trees seem inly to rejoice,
The drooping flowers half ope their fragrant breast
In quiet rapture; and a still small voice
Breathes forth the blessing of the day of rest.

O season meet for holy thoughts and prayer!
On such an eve, perchance, and hour as this,
Isaac walk'd forth to view creation fair,
And quaff sweet draughts of sacred, pensive bliss.

From the green bosom of yon lovely dell
Shoots up the taper spire among the trees;
And hark! the music of the curfew bell
With rise and fall comes floating on the breeze.

O soothing, well-known sound! O blessed pile!
Thou bring'st to mind how, when a little boy,
I knelt each ev'ning in that holy aisle,
Leaving at call of bell each game and toy.

O God! would that the freshness of those days,
That childish, eager faith might now return;
Then would I run, nor falter, in thy ways,
Then would I with a flame unquenching burn.

O kindle once again the sacred fire,
And never, never let it more decay;
My boyhood's simple earnestness inspire,
And fan and foster to my latest day.

But turn my steps—no further may I roam:
The night steals on, while thus I fondly talk,
And I must hie me to my quiet home,—
God, bless my lonely Sabbath ev'ning walk!

Miscellaneous.

CLERGY IN ICELAND.—There are in Iceland 184 parishes and 305 churches. The average number of inhabitants to each parish is 256 or 257. The average number of people to each church is 155; the largest nominal stipend is 182½ dollars; the smallest (of which, however, there are but two or three instances) is 5 dollars. The whole nominal revenue of the Icelandic clergy (exclusively of the bishops) amounts to scarcely 6400 specie dollars, giving an average for each parish in the island of not more than 34 or 35 dollars, that is, about 5*l.* a-year. — *Note to Larrou's Tour.*

THE FEMALE SLAVE-MARKET AT CONSTANTINOPLE.—One of my first visits was to the bazaar for the sale of female slaves. Franks, if known to be such, are not permitted to enter; but being habited in the dress of a Turkish officer, and accompanied by my Turkish friend, I easily gained admittance. This building consists of a large quadrangular court, two stories high, surrounded by a portico, with a gallery above: each story contains a range of small cells similar to those in a monastery. The ground-floor is appropriated to the copper-coloured daughters of Abyssinia and negro women; while those above, being somewhat more elegant and airy, are reserved for the beauties of Circassia, Georgia, Mingrelia, Greece, &c. These unfortunates, for the most part pale and emaciated, were huddled like animals, six or seven together, the thermometer at the same time ranging at ninety degrees in the shade. I would, from my soul, entreat the man who thinks highly of human nature, never to cross the threshold of a slave-bazaar. The bare idea of selling an immortal being—life, liberty, all—was absolutely revolting. I felt ashamed of my species, ashamed of being classed among beings capable of committing such a crime against humanity; and never gloried more in the name of a Briton than at that moment: I was proud of my generous country, that had sacrificed millions to eradicate this stain of barbarism from every land over which her flag waved. So strong, however, is the force of early habits of thinking, that these unfortunate beings seemed indifferent to their fate; for they laughed, skipped, and played together, with the greatest cheerfulness and even gaiety. Poor children! to them ignorance was truly bliss; for, of all that I beheld, there was not more than half-a-dozen that exhibited the appearance

of being really dejected; the majority did not even seem endowed with the faintest ray of sensibility, and the 'oldest could not have arrived at the age of eighteen.—*Spencer's Travels.*

PAPAL SUPREMACY.—The more closely we look into the papacy, and examine its complicated machinery, its infinity of wheels, and how smoothly amid all difficulties they work, the more are we lost in wonder and amazement. We see thousands and thousands of people, learned as well as ignorant, blindly subjecting their reason to the most absurd and ridiculous inventions of their priests, and believing, with a faith that wavereth not, every legend, which they pass more currently than the Gospel itself. Let this excite our pity and our sorrow: pity for the blind followers of an antichristian superstition; and sorrow for our departure from the pure Protestant, or rather catholic faith. Should any think the supremacy an unnecessary subject of discussion, I would remind them that the perilous times have come; I would remind them that the supremacy is the root of popery, the basis on which the whole superstructure of its abominations is reared; I would remind them that it has been the parent of every kind of spiritual tyranny, and the enemy of all civil and religious liberty; and I would remind them, too, of Peter's fall, his denial of his Master, and would bid them take heed lest they also fall. The great and guilty spirit which, during the last century, rioted in blood and slaughter in a neighbouring state, seems now to have lighted on our once peaceful shores, and is brooding over the land—marshalling in its train, anarchy, and strife, and confusion, and infidelity—wielding with a powerful arm the axe of destruction at our established churches, and, under the cloak and mask of liberality, aiding and abetting the Romanists again to raise their favourite supremacy, with all its concomitant evils.—*Rev. D. Atchison.*

EARLY RISING.—A single dew-drop, however small, furnishes in turn gems of all imaginable colours. In one light it is a sapphire; shifting the eye a little, it becomes an emerald; next a topaz; then a ruby; and lastly, when viewed so as to reflect the light without refracting it, it has all the splendour of a diamond. But to obtain this beautiful display of natural colours, it is necessary to take advantage of the morning, when the beams of the newly risen sun are nearly level with the surface of the earth; and this is the time when the morning birds are in their finest song, and when the air and the earth are in their greatest freshness, and when all nature mingles in one common morning song of gratitude. There is something peculiarly arousing and strengthening both to the body and the mind in this early time of the morning; and were we always wise enough to avail ourselves of it, it is almost incredible with what ease and pleasure the labours of the most diligent life might be performed. There is an awakening of the mind in the morning, which cannot be obtained at any other time of the day; and they who miss this go heavily about their employments, and an hour of their drawling day is not equal to half an hour of the energetic day of one who sees the sun rise. When, too, we take the day by the beginning, we can regulate the length of it according to our necessities; and whatever may be our professional avocations, we have time to perform them, to cultivate our minds, and to worship our Maker, without the one duty in the least interfering with the other.—*R. Mudie.*

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY
ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
 SUPERINTENDENCE
 OF CLERGYMEN



OF THE UNITED
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VOL. IV. No. 106.

MAY 31, 1838.

PRICE 1½d.

THE COMPASSION OF THE SAVIOUR.

BY THE REV. ROBERT MEEK,
Rector of Brixton Deverill, Wilts.

No. II.

HITHERTO our remarks on this all-interesting theme have been general. In the present paper I would invite attention to a more particular view of the compassion of the Saviour, as manifested in the records of his life; in the great work of redemption; in the experience of believers; and in the conduct of his providence.

The whole life of the Saviour on earth was one continued exercise and manifestation of the compassion of his heart. He was, for reasons already noticed, most intimately acquainted with man, and all his circumstances. To his omniscient eye all the misery and wants, both temporal and spiritual, of those who appealed to his compassion were unveiled. While his disciples looked upon the multitudes which their Lord fed in the wilderness with compassion, as ready to faint for want of food, the compassion of Jesus went far beyond this,—he beheld their *spiritual* destitution, and "was moved with compassion on them, because they fainted, and were scattered abroad, *as sheep having no shepherd*" (Matt. ix. 36) to care for their souls. The manifestation of his compassion, then, while he was on earth, had equally and constantly reference to their corporeal and spiritual necessities. "He went about doing good." Beneficence and love shone in every part of his conduct, and invested his character with a constant glory. Do we behold him healing all manner of diseases; casting out devils from those possessed of them; feeding

miraculously in the wilderness hungry thousands; giving sight to the blind, hearing to the deaf; and restoring to life, and to the embraces of their sorrowing friends, those who had been numbered with the dead? do we behold him shedding tears of sympathy at the grave of Lazarus, "whom he loved," weeping over Jerusalem in the prospect of the calamities coming upon that guilty city? or do we hear him pronouncing pardon and speaking peace to the mourning penitent at his feet? In these, and similar facts recorded in his history, we see and we admire the compassion of the Saviour.

It is, however, in the great work of redemption achieved for us by Christ that we must seek for the fullest and brightest manifestation of his compassion. And here, how vast and delightful the theme which offers for our meditation! The Son of God foresaw the apostacy and misery of our race by sin, and resolved on our redemption. Zeal for the glory of God, and compassion for sinners, were the motives which impelled him to this sublime work of mercy. "He looked, and there was none to help; therefore his own arm brought salvation." When sacrifices ordained to bleed on the altar, and all the wealth and might of man, failed to render a ransom for the soul, he himself came, "in the likeness of sinful flesh," to become the all-sufficient ransom. He came, that, by a life of glorious and unsinning obedience, he might fulfil and magnify the law of God, which had been broken and dishonoured by man's transgression; that, by offering up himself an all-sufficient oblation and sacrifice for sin, he might make atonement for human guilt, and thus redeem a world of sinners from all iniquity,

and reconcile them to God. Mankind, as apostate from God, as polluted and guilty, as "alienated and enemies in mind by wicked works," neither sought nor deserved this sublime interposition of his mercy: "*in his love, and in his pity, he redeemed them.*" To what amazing condescension did this compassion prompt the Saviour! "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich;" "Being in the form of God, he thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." It was this compassion which animated the Redeemer under all the sufferings and privations he endured on earth. This, though he was "Lord of all," made him willing to be a homeless and houseless wanderer, in a world which he had created by his power and enriched by his bounty; and to "endure the contradiction of sinners against himself," whom he came to seek and to save. Behold him as a willing and unparalleled sufferer in the garden of Gethsemane. See him prostrate on the earth, and hear his cries of mysterious agony. It was then the cup of wrath, of penal suffering for human guilt, was presented to him. What was it that nerved his holy soul to the endurance of that sorrow, even unto death; and which led him to drink that bitter potion, rather than allow it to pass from him? It was compassion for sinners, whose redemption was in no other way possible. If we follow the suffering Saviour from the garden to the mount of crucifixion, we see the same compassion. It is supposed by some, that while his executioners were engaged in nailing him to the cross, Jesus offered up for them the compassionate prayer, "Father, forgive them; for they know not what they do!" Such an hour as that of the Redeemer's sufferings on the cross never had occurred, and never will in all the course of time. It was the hour of the prince of darkness; when all the malice of the principalities and powers of hell were put forth and tested to their utmost, to vanquish the Redeemer, and frustrate the work of redemption, which he was then about to consummate. Then the Father "hid his face from him," and wrung from his holy soul that cry of bitter agony, "My God, my God, why hast thou forsaken me?" While hell's thickest midnight darkened, and all the billows of Divine wrath for man's sin rolled in upon him, "he made his soul an offering for sin;" and, having finished his work, and

"obtained eternal redemption for us," he exclaimed in triumph, "*It is finished!*" "bowed his head, and gave up the ghost."

The compassion of the Saviour did not cease when he died on Calvary. He arose from the grave with a heart full of compassion for sinners. On his resurrection he was in no haste to quit a world in which he had been so ungratefully and cruelly used, and to resume the glory which he had with the Father before the world was; but tarried forty days on earth, often appearing to and conversing with his disciples. His stay on earth, and frequent converse with his disciples, had not more for its object the demonstration of his resurrection than the manifestation of his compassion to them. They needed such a demonstration of his compassion. One of their number had basely denied him; and all had cowardly abandoned him in the hour of trial. Had their Lord ascended to heaven immediately he arose from the dead, would they not have had ground for the agonising apprehension, that he had left the world in displeasure at their conduct, and that they had forfeited all interest in the love of his heart? When, however, the risen Saviour sent them the glad tidings of his resurrection,—when, in particular, he mentioned the name of *Peter*, the most guilty of them, and charged his messengers to tell *Peter* these glad tidings,—when, again and again, he appeared among his disciples, and said, "Peace be unto you,"—what a convincing and consoling demonstration had they in all this, of the forgiveness and compassion of the Saviour! And when, as he was about to ascend up into heaven, he charged his apostles "to preach repentance, and remission of sins in his name, among all nations, *beginning at Jerusalem,*" how touching and how convincing the assurance it holds out to the world at large, that our Saviour "can have compassion on the ignorant, and on them that are out of the way;" and that even "the *chief* of sinners" are not excluded from the grace and love of his heart!

Every Christian's experience will supply delightful evidence of the Saviour's compassion. "In that he himself hath suffered, he is able to succour them that are tempted." "For we have not an high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." How honourable to Christ, and how encouraging and strengthening to our faith in him, would prove the frequent review of our experience of the Saviour's compassion! What Christian is there but has reason gratefully to acknowledge, "He remembered us in our low estate; for his mercy endureth for ever?" It is the

compassion of the Saviour which keeps alive the spark of Divine grace in the Christian's soul, which would otherwise be extinguished. It is to this compassion, praying for us amidst our temptations, we owe it, that our faith, though often assailed, has failed not. It is this which sustains us, and pours a flood of consolation into the soul, which enables us to bear up amidst all the trials of life, and to pass through them all, "more than conquerors, through Him that loved us." The mourning penitent who, coming to the cross, finds to his joy that Christ "casts out none that come unto him;" the returning backslider, who proves the readiness and ability of the Saviour to heal and pardon his backslidings; and the weak and fearful Christian, who knows by experience that the Saviour "will not break the bruised reed, or quench the smoking flax,"—can equally and joyfully attest the truth of the compassion of the Saviour.

There may and often do arise circumstances and events in the Christian's experience, which appear opposed to such views of the Saviour's compassion, and which lead him hastily and rashly to call it in question, and say, "Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" (Ps. lxxvii. 7-9.) Every Christian tempted to reason and conclude thus in the season of trial and darkness should say, as did the sufferer whose words I have quoted, "*This is my infirmity.*" Let such remember, "the Lord will not cast off for ever; but though he cause grief, yet will he have compassion according to the multitude of his mercies" (Lament. iii. 31, 32). For our present and everlasting good, our state in this world is one of moral discipline. The chequered scenes and circumstances of joy and sorrow through which Providence leads us are alike intended for the trial and manifestation of the passive and active graces of the Christian character. Those events in providence which often appear to us the most trying and mysterious, because at the time we mark not their tendency and connexion, are the events under which we most realise the Saviour's compassion, are most fitted to glorify the Saviour, and by which our truest interests are the most effectually promoted. The compassion of the Saviour not only sends affliction to correct for sin committed, and to bring back our wandering hearts to himself, but, oftener than we are aware, sends the affliction to prepare us for meeting the hour of temptation, and to prevent our falling into that sin by which he sees our faith, our

safety, and our peace, will be endangered. "*Lest I should be exalted above measure*, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, *lest I should be exalted above measure*" (2 Cor. xii. 7). That affliction, then, which has the effect of *preserving* from sin, as well as that which *re-claims* from sin, should equally be valued by the Christian as a precious gift from God, and as a demonstration to his soul of the Saviour's love and compassion. Under all his trials, let the Christian be assured, that the compassion of his Lord apportions and regulates them all in mercy and for his good; that under all he will graciously sustain him; that he will make all work together for his spiritual and eternal advantage. In the mean time, he may rejoice and say, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong."

BRITAIN'S FIRST MARTYR.*

It was during the last and most rigorous of the persecutions under the Roman emperors, the first which extended to Britain, that a Christian priest, pursued on account of his religion, and wandering destitute in the neighbourhood of Verulamium, attracted the attention of an inhabitant named Alban. Alban was a pagan, but he was naturally humane; and the interesting appearance, the mild manners, and exhausted state of the Christian, excited his compassion. He offered him shelter, and took him to his own house. The more he saw of the refugee, the more he admired him. He compared his resigned fortitude with the ostentatious apathy of the stoic; the code of pure and unselfish morality he inculcated, with the perverted doctrines of the followers of Epicurus. He saw the immortality to which his soul had so ardently aspired, and of which the best and most enlightened philosophy gave but a glimmering of hope rather than of assurance, clearly revealed; the resurrection to a brighter and more glorious world forming the very basis, the very life of Christianity; and he became a Christian.

"You are by birth a Roman?" said Alban to his guest, as they sat together engaged in one of those instructive conversations which were daily more and more firmly establishing his faith; "were you brought up a Christian? or are you, like myself, a convert from idolatry?"

"I was brought up a Christian," answered Amphibalus, and yet I may call myself a convert, too. If you will listen to my history, it will explain the seeming contradiction. I was born of a noble house in Rome, and left an orphan, with one sister, at an early age. We were under the care of a maternal uncle, the Bishop Caius, and educated in the Christian religion. To you, who, after having for years sought in vain any thing like certainty in the wild inventions and errors of paganism, have been suddenly brought into the pure light of the Gospel, it must appear incredible that there should be souls capable of standing in the full blaze of that light, and still remain in darkness. Yet was that my case. I was nominally a Christian; I had been baptised into the Church of Christ. The

* From *Tales of the Martyrs*. Dean and Munday, 1837.

leading doctrines of the faith had, by dint of repetition, become fixed in my memory, but they sank no deeper. In mere externals alone I differed from my pagan companions. I offered no outward homage at the shrines of the false deities; I had not been taught or accustomed to do so; but my heart was a slave to the still more engrossing idols of worldly ambition and pleasure. Persecution is the refiner of the Church, the furnace which separates the dross from the gold, the kindling breath which, if there be but one sleeping spark of true religion in the soul, will fan it into a flame of devotion; except for that, I had, in all probability, been still grovelling, unmindful of my high destiny. I was present when a legion, containing upwards of six thousand soldiers, refusing to assist at a sacrifice, or to take the required oath for the extirpation of Christianity in Gaul, was decimated at the order of Maximian. Still they persisted, professing themselves in the most dutiful terms, ready to obey the emperor next to their God, but not before him; and again every tenth man was put to the sword. This second severity produced no effect; and the whole body, true to their allegiance, even while compelled by conscience to disobey, quietly submitted to the death to which they were consigned. I was unacquainted with their tenets; I had disliked them for their singularity, but I could not but admire their calm determination. I felt that the faith which strengthened them must be something more than a name. To the propagation of that faith I determined to devote the remainder of my life. I was ordained by my uncle, and the good old man gave me his parting benediction with tears. 'Amphibalus,' he said, 'I know your disposition. You have spent your youth in carelessness of all religion; and in the ardour of a first conviction you would glory in being allowed to endure torments, and death, for the sake of Christ: but remember that martyrdom is to be suffered, not sought—suffered, indeed, joyfully, but not sought presumptuously: frequently do I exhort my flock to be prepared for the former; you, I would rather warn against the latter. You are now a minister of the Gospel; to stand against the temptations of the world—to go forth, and in preaching that Gospel stedfastly, year after year, to encounter the daily hardships of a laborious and, as far as earthly distinction goes, a lowly avocation, will give a far higher proof of the depth of your devotion than any fortitude under immediate persecution could evince. I charge you to give this proof; and as long as you can preserve life without a compromise of your faith, to preserve it for a continual offering and a sacrifice unto God. Go! and may his Holy Spirit be with your efforts for the enlightening and salvation of souls.' I obeyed him, for conscience told me he had spoken truth. I left Rome, and, pursuing the path he pointed out, have wandered to Britain; but the arm of Diocletian is extended even here for the destruction of Christianity; orders for its suppression have arrived, and I was flying from his officers, when found and sheltered by you."

Not many days after this, Amphibalus was traced to his retreat.

"Amphibalus," said Alban, "I can conceal you no longer; but I can assist your escape. Change garments with me; before the mistake is discovered, you will have had time to get out of danger; save yourself for the sake of those who, like me, may have cause to bless your ministry."

Alban hastily arrayed Amphibalus in his own habit, and throwing over himself the hair cassock of the priest, was seized by the officers, and carried before the governor. His disguise was soon penetrated; but Amphibalus had already left the house: and Alban was scourged and threatened in vain; he would give no information.

"Alban," said the governor, "were it to shield an old comrade that you were thus obstinate, I could

almost forgive you, for the sake of the motive; but to persist in suffering for a Christian!"

"Noble governor," answered Alban, "for him especially I am bound to suffer, since to him I owe more than life can repay—I am Christian." "A Christian!" was the general exclamation, and those who had pressed round in friendly endeavours to extract from him the secret, which they thought only kept out of a sense of honour not to betray a guest, shrank back at the ominous sound. "A Christian!" repeated the governor; "nay, if you avow yourself a Christian, you may even take the place of him you conceal. Lead him to the altar."

The alternative of burning incense, or of death, was offered. "I have renounced idolatry," said Alban; "God forgive me for the length of time I ignorantly preached it."

It was to a beautiful spot just without side the town that Alban was conducted for execution. A large concourse followed; for he was much loved and respected, and many a poor man felt that he was about to lose his kindest benefactor. He mounted the platform, the block was set ready, and the executioner stood beside it.

"My friends," said Alban, "you are doubtless surprised at my situation: in the countenances of not a few I read sorrow at seeing me so placed; but I call upon you rather to rejoice. I, as you all know, worshipped the deities of the Romans; I bowed down before idols of wood and stone, of silver and gold; but my spirit revolted at the idea, and I said, 'How can they, who cannot help themselves, help me?' I consulted the ignorant: he made use of reason when he cultivated his land, or followed his trade; but I spoke to him of the impotence of his gods, and he said, 'Let the learned see to that.' I turned to the learned—to many I appealed in vain; they were too deeply engaged, each in his favourite subject, to spare a thought upon that: at last one answered, 'We worship not the images, but those they represent.' Then I sought to find who those were: I opened the page of the poet, prepared to reverence these rulers of the world; I closed it in disgust, and I cried, 'Better to adore the senseless block with the multitude.' I gazed upon the sun, and the moon, and the stars, and I could have knelt to them; but I saw the sun still walking his daily path, and the moon her stated orbit. Nightly the stars, ranged in the same order, beamed upon me from the same quarter of the heavens; and I felt that some superior hand had placed them there. I examined the earth, the inanimate stone, the living but unconscious plant; I traced still onwards, till from the worm I arrived at man, and man stood pre-eminent and alone. Did he make the world? Did he call forth this beautiful universe, and give the first impulse to creation? 'There is a God!' I exclaimed; and my soul bowed before him.

"Thus far the light of reason and of nature led me; thus far has it led many before me, and will lead all who seek its guidance. But I was not yet satisfied; I longed to know God more perfectly, to know how to please him. Then came the Christian: he taught me how God made man in his own image, but he by transgression fell; thus were the wickedness and misery of the world accounted for. He told me how the Son of God came down from heaven, and by his death redeemed us from the eternal punishment we had incurred: and I rejoiced; for the offended God, before whom I had trembled, was become a reconciled Father. O how beautiful then did all creation appear! Methought the sun shone with still brighter beams, for my own heart was glowing with gratitude and love. The gladsome lark mounted as before into the cloudless sky, but to me his song thrilled with redoubled sweetness, for my heart arose with him in praises to our great Creator. Better than ever do I love my life—it is his gift; more than ever do I love the earth—it

is his work; yet I stand before you condemned to part with both; and I am happy, most happy, for I know that death is but the gate of entrance to a higher state of being; I know that I am leaving this fair world only to dwell for ever in one still fairer. My friends, my fellow-townsmen, let not prejudice close your eyes to the truth: I entreat you to search for yourselves; listen to the teachers of Christianity, and then decide between them and the priests of your idols. Of my own sincere belief in the crucified Lord of the Christians, I am about to give you the last and most decisive proof." He knelt down, and, commending his soul to Jesus, laid his head upon the block. The executioner was raising his hand to strike, when his resolution appeared to fail, and it dropped powerless at his side. Again the signal was given, and he seemed preparing to obey, but the axe which should have descended upon the neck of Alban, was cast to the ground, and the executioner fell upon his knees beside him: "Holy man," he said, "your God be mine; I am ready to die for you, or with you: pray for me, that I may be accepted by Him."

A murmur rose in the assembled crowd. "Pardon, pardon!" began to be distinguished. "Ah," exclaimed the officer, "we have done wrong to let the Christian speak." He looked round at his soldiers; one of them came forward and took the axe. "Death to them both!" and the weapon, yet stained with the blood of Alban, drank that of his new convert.

To the memory of the first British martyr a magnificent church was erected about the time of Constantine the Great. This edifice, destroyed in the Saxon wars, was rebuilt by Offa, king of Mercia; and the town in Hertfordshire, formerly Verulamium, is still, in honour of the same circumstance, known by the name of St. Alban's.

SUNDAY REFLECTIONS.—No. IX.

BY MRS. RILEY.

"For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."—*John, v. 4.*

AMONGST the blessings of Providence and the wonders of nature may be reckoned those mineral springs which in different parts of the world minister strength to the weak, or relief to the cripple. The metal and the mineral, the acid and the alkali, are prepared and combined by nature in her secret laboratory, and then poured forth, fraught with healing virtue: and though no angelic messenger is now commissioned to endow the streams at intervals with miraculous powers, a compensation is found in the advanced state of medical science, which, analysing their component parts, and discovering their properties, adapts them to the various disorders of man. It is, indeed, an additional incentive to our gratitude to reflect, that from the most noxious weeds, and the most dangerous poisons, their great Creator enables man by science to derive some hidden quality beneficial to his fellow-creatures: * thus even in wrath remembering mercy; for there are few of those diseases which sin has entailed upon mortality, incapable of alleviation or remedy by the skill of the physician and the power of medicine. To the poor, indeed, the knowledge of

this fact may sometimes add bitterness to sorrow—for to be assured that the sufferer might obtain relief, had he but wealth sufficient to command it, must add poignancy to the grief with which he watches over the sick-bed of those he loves. It is the honour of our native land that it possesses so many of those noble institutions, where the highest skill, and the utmost care, combined with the most proper treatment, are provided for the poor in their hour of need; and thus sympathy and gratitude strengthen the bond by which the rich and the poor are united.

Still, there is one disease for which the world presents no hospital—for which earth contains no remedy; it is a leprosy too deep for its hottest springs to eradicate—a palsy too severe for its strongest remedies to reach. From this disease the abstemiousness of poverty is no security—the comforts of wealth are no protection. Born with its seeds in our very nature, they find in every heart a soil congenial to their growth; and though at times they may appear inert, their vitality will never be destroyed till the heart itself shall cease to beat.

Is there, then, "no balm" for this fatal malady,— "no physician" to whom we can apply with hope of relief? The same God who, in his providence, has poured forth the healing spring for the disorder of the body, in his mercy has provided a remedy for the disease of the soul. There is a "fountain opened for sin." Fatal as are its effects, dreadful as are its consequences, the blood of Jesus cleanseth from all sin. Here no wealth is necessary to obtain relief, for poverty of spirit is the surest plea: "ho, every one that thirsteth, come ye to the waters," which are bestowed "without money and without price." Here no recommendation is essential to the sufferer's reception; the Saviour's complaint is, "Ye will not come unto me, that ye might have life:" no previous discipline is necessary, willingness to be healed is all Christ seeks: "Wilt thou be made whole?" the remedy is given, "I will: be thou clean."

For every moral disorder is this one precious stream available; it allays the delirium of passion, removes the palsy of selfishness, calms the fever of earthly ambition: it is offered to every age; to the feeble infant at the baptismal font, to the man oppressed with the infirmity of sin for thirty and eight years, and to him who, on the verge of eternity, discovers that threescore years and ten have passed away like "a tale that is told."

The same qualities which would entitle an earthly physician to our confidence, are possessed by the heavenly One in their highest degree; insight into the nature of the disease, knowledge of the remedy, and sympathy with our sufferings. He who exists from all eternity can alone compute the value of the undying soul. He in whose sight "the heavens are not pure" can alone estimate the heinousness of sin. He who saw that there was no other intercessor, and whose own arm brought salvation to man, can with certainty point out the remedy; "for there is none other name under heaven, given among men, whereby we must be saved." And do we delight in sympathy? our heavenly Physician is not one who cannot be touched with the feeling of our infirmities; for he was in all points tempted like as we are, yet without sin.

* The deadly nightshade (*atropa belladonna*), the henbane (*hyoscyamus niger*), the foxglove (*digitalis purpurea*), with many other plants of less destructive tendency, are now successfully employed in medicine, as well as arsenic, prussic acid, and other deadly poisons.

Are we, then, labouring under this fatal disease, suffering it to gain strength daily, yet delaying to apply to Him who is able and willing to heal? O let us fly to Him who still exclaims, "Wilt thou be made whole?" Let us take of the water of life freely held out to all, and, in that fountain opened on Calvary, let us wash and be clean; for though repentance may trouble the surface of the stream, life and happiness will be found within its waves.

THOUGHTS ON HISTORICAL PASSAGES OF THE OLD AND NEW TESTAMENT.

No. IV. *Jacob's unwillingness to part with Benjamin.**

BY THE REV. JOHN MENZIES, B.D.

Rector of Wyke Regis-cum-Weymouth, Dorsetshire.

IF we look to the account which is given us in the Scripture, we shall see, I think, that when Jacob cried, in unbelief, "All these things are against me," he had lost sight of the sovereignty of God. In other words, he no longer regarded God as the sovereign Disposer of every event, and the almighty Ruler of all that is ordered for the sons of men. He no longer saw the finger of God in that which befell him, but was ascribing it all to some second cause. Mark how he said, "Me have ye bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away;" ye will do it all—forgetting that they could do nothing, save only what God permitted them to do. True, he might have some misgivings that *their* wickedness had been the cause of the loss of Joseph; still he should have remembered that even the wickedness of man is made subservient to working out the good purposes of God—that even Satan himself has his appointed bounds, beyond which the sovereignty of God will not allow him to pass—and that the wickedness of a fellow-sinner cannot work out one single trial for us without the permission of God. It is the privilege of the servant of God to know that his trials, no less than his mercies, are all ordered for him by the God "who careth for his people,"—who "loves them with an everlasting love"—who "knoweth whereof they are made"—and who will "not suffer them to be tempted above that they are able, but will, with the temptation, also make a way to escape, that they may be able to bear it." He who regards not God in the character of a father and a friend cannot thus trace up all which befalls him to the special providence of God; he is ever looking only to some second cause, and saying, If this or that had not been done, it would have been otherwise with me—just as Jacob looked to second causes, when he cried, in the hour of unbelief, "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?" But he whose faith is strong will see, in all, the special providence of God. It is his privilege to rest assured, that, however complex and unintelligible the dealings of God's providence may appear to be, they are, in some mysterious and hidden way which shall hereafter be revealed, working together in accomplishing his good. It is the privilege of him whose faith is in lively exercise to feel thus, not merely when all is fair and prosperous, but even in the darkest hours. Jacob doubtless knew this truth, but he now practically disregarded it, like many of those truths which we ourselves know full well, but which we so often practically forget. Jacob remembered not the source whence even his trials came; and we, too, when we are ready (as we so often are) to say of the trials and perplexities which beset us, "All these things are against us,"—we, too, forget the source whence they come, and are not as mindful as we should be that God is the sovereign

Lord of all. But when Jacob thus, in the bitterness of his heart, gave utterance to his desponding fears, he not only forgot the overruling providence of God in a general point of view; he also lost sight of all the particular attributes of God, which he might have remembered to the stay and comfort of his soul. God's faithfulness, for instance—his never-failing, unchanging faithfulness to his word and promise, was at this time little thought of. God, we know, had given him many precious promises; he had plainly said, "I am the Lord God of Abraham thy father, and the God of Isaac; and behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." What could be more plain or more express than this? Yet Jacob had now forgotten this plain promise, or had begun to think that God would be unfaithful to his word; else, when trouble was nigh at hand and sorrows overwhelmed him, he would not have said, "All these things are against me;" but rather, with faithful David, would have cried, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort and uphold me." So, also, he regarded not the power of God; he forgot that nothing is too hard for the Lord, and that God can make the most unpromising circumstances work out his own good purposes and plans. "All these things," he cried, "are against me;" as if he had said, a combination of evils is set in array against me, which I can never break through; my way is hedged in on all sides, and where can I obtain release? He looked only to his own weakness and helplessness, instead of the almighty power of his God; no wonder, then, that he was cast down, for truly he was involved in a chain of distressing events, from which he had no power to free himself, but from which the power of his God could at once have set him free. So, too, the wisdom and the love of God were overlooked; he forgot that every event is not merely ordered by God, but is also marked by a wisdom which cannot err; he forgot that God has his own way for bringing about the blessings which he designs to bestow; that he is not tied to only such expedients as even short-sighted man may see will bring about a good result. Truly, at this trying hour, all was very dark to Jacob; and when he looked only to those results from the painful circumstances in which he was placed which man could foresee, we can hardly wonder at his cry; for they did indeed seem to be against him. It might have seemed as though it were impossible that these things which had come upon him should produce any thing but sorrow and trouble; still, had he remembered the wisdom of God, that God's judgments are unsearchable, and his ways past finding out; or had he stayed his mind upon the love of God; had he remembered that God is gracious as well as wise; had Jacob looked in simple faith to the character of that God whose he was and whom he served, instead of looking to the trying circumstances which crowded around him,—this bitter cry would never have escaped his lips, but he would have acknowledged that, however dark were present circumstances, however unpromising present appearances, all must be well at last, all must be ordered aright. But, looking only to himself and the evils which so sorely beset him, in the weakness of faith he cried, "All these things are against me." Here is the reason why Jacob thus dishonoured God; and here, too, is the reason why we ourselves so often dishonour him, by our own rebellious murmurings against the trials which God sees fit to send us.

What, then, are the practical lessons which we may learn from the cry of Jacob on this trying occasion?

1. It reminds us to be very careful in the judgments which we form of God's dealings with us. Jacob cried, "All these things are against me!" and he thought he

* See Genesis, xlii. 36; "All these things are against me."

judged correctly when he said so. It seemed, indeed, as if every thing were ordered exactly contrary to what would have tended to his good; it seemed as if the tide of adversity had set in full upon him, and would sweep every thing before it with resistless force: but the sequel of the story shews clearly how very erroneously he judged. The evils which he anticipated either did not exist, or never came to pass. "Joseph," he cried, "is not, and Simeon is not;" but all the while Joseph was alive and in prosperity; and Simeon, too, he was alive, and under the care of a kind and tender brother. "Ye will take Benjamin away, and mischief will befall him by the way;" but Benjamin went down into Egypt, and returned in safety: nay, more; these very things which Jacob thought to be against him, were all for him; they were all working out good, for which he longed most earnestly. Not one of them could have been left out, without breaking the chain of providential mercies, by which God was providing a means of deliverance for Jacob and all his family; and by which he was bringing them down into Egypt, in order that they might partake of this deliverance, and be blessed there. Jacob little knew it at the time; but all the while God was "leading him by the right way, in order that he might bring him to a city of habitation." And is it not thus very often with ourselves? have not we again and again found, that the evils which we dreaded, have never come to pass; and that the very circumstances which we had been ready to pronounce most against us, have, in fact, been working out for us a good for which we had little hoped.

The dealings of God are necessarily very imperfectly understood by us; and even when we take, what has well been called, the telescope of faith, the tears which sorrow will cause to flow so often bedim the eye, that our vision cannot reach very far: but there is a time, when we shall see "face to face;" when all shall be made clear and plain. "Now we know only in part, but then shall we know even as also we are known." Let us patiently wait that time, and "judge nothing before the time."

2. Again; let the example of Jacob teach how foolish it is to be impatient and cast down, because relief does not come at the first moment we seek for it; or, because the trial is not removed immediately that we begin to feel it. The medicine, it is well known, takes time to work its cure; and during that time it often seems only to increase the pain and uneasiness of the disease. So there must be a time for the dispensations of God to produce their proper effects upon the heart; and "no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby." Believe that the reason why he often prolongs the time of trial is, that we may gain the greater good from it. He knows better than we do what really conduces for our good; and though now we think the trial unnecessarily prolonged, we shall in the end find, that the trial was continued exactly so long as was needed to effect the good for which God designed it.

3. Meanwhile, it is very important we should learn to take up our cross and bear it—whatever may be the cross which our heavenly Father sees fit to order for us; for until we can take it up and cheerfully bear it, no deliverance is at hand. This also we see exemplified in the case of Jacob. So long as he was ready in rebellious murmurings to cry, "All these things are against me," and did not acquiesce in the trial to which God had called him, there was no ray of consolation to relieve the darkness which seemed only to thicken around him. The famine still continued; the corn which his sons had brought from Egypt was spent: there seemed no hope of deliverance. It was not until he had bowed before the chastening rod—it was not until he had consented to part from his son,

to whom he so fondly clung, but from whom God in his wisdom called him to part,—it was not until Jacob's will was thus made subject to the will of God, that the whole mystery of God's providence began to clear up, and the voice of joy was again heard in the dwelling of Jacob. So will it be with ourselves. The trials which God sends will not be removed until he has taught us not merely to submit to, but to acquiesce in, his providential government and gracious discipline; until he has compelled us cheerfully to resign ourselves into his hand.

4. In order that we may be brought into this happy state of mind, which will enable us to resign ourselves and all that we have into the guidance and care of God, it is very important that we should grow in the knowledge of God, and be able, by faith, to rest upon him at all times. We have seen that the reason why Jacob cried in murmuring unbelief, "All these things are against me," was because he did not realise God's presence and God's dealings in that which befell him. It is so with ourselves. Imperfect knowledge of God, and weakness of faith, are the true grounds of all that anxiety and sorrow which torments us. We do not know God aright; we do not view him in all the tenderness of the relation in which he stands to us, as a father and a friend; hence we do not rely upon him. No wonder, then, that we possess not the comforts which he so freely offers, and which he yearns to bestow upon his people. It is our infirmity that we are anxious and perplexed; good need have we, then, unceasingly to pray that we may know more of God.

And while we pray that we may know more of ourselves, more of the evil of sin, let us pray also that we may know more of our God and Saviour Jesus Christ; more of his power and willingness to save; more of his love, more of his grace, more of the excellency and truth of his promises. Let our prayers be, that "the God and Father of our Lord Jesus Christ, the Father of glory, would give unto us the Spirit of wisdom in the knowledge of him; the eyes of our understanding being enlightened, that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to usward who believe." "Lord, increase our faith:" according to our faith so shall it be done unto us; if faith be strong, and in lively exercise, the mind will be kept in perfect peace. Whatever be the outward circumstances, and however great may be the changes which await us here, if our faith be strong in Jesus Christ, our peace will be unbroken, because it shall rest on, and flow from, Him who changeth not—"the same yesterday, to-day, and for ever."

The Cabinet.

MISSIONS.—The believer, anxious for the furtherance of the glory of God, and the eternal good of his fellow-creatures, will delight to extend the knowledge of a Saviour's name to the utmost limits of the world. Having himself been fed with the bread of life, he will seek to impart it freely to others. Apathy on the subject of Christian missions is a sure index of the want of vitality in the soul. And yet, how many will withhold their hand from the good work, and view it with suspicion! How many are ready enough to administer to the temporal wants of their fellow-creatures, who yet never think of their spiritual, and who urge, as a ground for withholding their contributions from societies, the object of which is the dissemination of Gospel truth in foreign parts,—that there is sufficient to be done at home—as if it were not notorious, that they who are most distinguished for the spiritual improvement of their benighted fellow-creatures in other lands, are especially remarkable for the ready zeal which they testify to ameliorate the condition of those who have a strong claim to their

benevolence on the ground of being countrymen and neighbours. Assuredly he deserves not the title of Christian, who seeks not to spread abroad the "doctrines of the cross," who can look with morbid indifference on the attempts now made to diffuse far and wide the Gospel of peace and reconciliation; on whom the fact that myriads are daily perishing for lack of knowledge, produces no stimulus to active exertion in sending forth the only medicine that can heal man's moral and spiritual disease. His condition is indeed awful, who can deride, with unhallowed mockery, that zeal for the eternal welfare of another, the flame of which has never been kindled in his own bosom. The believer need not be dispirited with disappointments; which accompany the best-directed exertions; or cast down when he reflects on the obduracy of the Jew, for the Lord shall yet "redeem Jacob, and glorify himself in Israel." "Zion shall put on its strength; Jerusalem, the holy city, its beautiful garments. It shall shake itself from the dust, arise, and sit down." The attempt to bring God's ancient people to the acknowledgment of the claims of Jesus of Nazareth to be their long-expected Shiloh, has not met with the same cordial encouragement which has been vouchsafed to missionary exertions among the heathen. And yet, surely there are sufficiently strong motives to aid in the furtherance of this blessed endeavour. The soul of a Jew is surely as precious as the soul of a heathen. He may not be, indeed, involved in all the extreme wretchedness of those who inhabit the "dark places of the earth;" but there is something in his spiritual condition much more fearful. He is not merely ignorant of Christ as a Saviour, but he rejects Christ as a Saviour. His ignorance arises, not from the locality in which his lot has been cast, but from the obduracy of his heart, which will not suffer him to come to the light. His lot has not been cast in the parched and sun-burnt desert, where no water is. The streams of saving mercy are flowing around him on every side, but the gracious language of invitation to come to these waters is too often made in vain. Nor is there lack of encouragement to animate the Christian to aid this good work—encouragement arising, not merely from the gracious promises of God's revealed word, of the final conversion of his ancient people, "whose debtors we are," but from the facts of real conversion which have presented themselves,—facts which the most diligent scrutiny has been unable to falsify. Even among the ministers of our own Church, some are to be found who are of the stock of Abraham. The report of the progress of Christianity among the continental Jews is gratifying in the extreme. Cases of imposition have doubtless occurred—even with the greatest caution and circumspection—a profession of Christianity has been made from some worldly motive, while the heart was unconvinced. This was to have been expected. But surely this ought not to damp the Christian's ardour in this holy cause. Let him recollect the infinite value of one soul—let him recollect that duties are ours, and that we must look and pray for the Divine blessing upon them. Nor need the Christian despair of the ultimate triumph of the Gospel over the debasing worship of heathen idolatry. He will, indeed, mourn over the miserable spectacle of millions bowing down at the idol's shrine; the slaves of ignorance, cruelty, and pollution; living without God, and dying without hope; feeding on ashes; "without understanding; without natural affection; implacable, unmerciful;" yet will he be of good courage. Little as may have been done—little, indeed, compared with Christian privileges and Christian requirements, or with the early triumphs of the cross,—yet something has been done towards the conversion of the heathen, and ample proof has been set forth that the missionary's labour has not been "in vain in the Lord." The Gospel shall continue to have free

course. It is destined ultimately to bring every creature to the acknowledgment that Jesus is the Son of God, the propitiation for the sins of the world. Debased indeed is the state of the heathen; melancholy, in too many instances, their temporal condition; fearfully tremendous the eternity to which they are hastening,—still is there a sure ground for hope; "under the starless sky of their unbroken night lie buried the elements of all that is great and exalted in our common nature; and when once God's Holy Spirit shall begin to move upon the face of those dark chaotic waters, how shall order spring out of confusion, and rays of light and glory return to us, from the regions of darkness and the shadow of death!"—*Rev. T. Bissland's Preaching of the Cross.*

THE INHABITATION OF THE SPIRIT.—The Spirit is then said to inhabit and keep house in us, not as soon as it is entertained and received, but when it breaks forth into acts, and declares itself before all men; when men "see our good works, and glorify our Father."—*Dr. Hammond.*

LAY HOLD ON ETERNAL LIFE.—The expression denotes a vigorous and resolute effort. It is not said, Wait patiently till an assurance of eternal life be given thee without thy seeking, but *Lay hold* on it. It is near thee in the Gospel; stretch forth thy hand and grasp it firmly.—*Bishop Blomfield.*

Poetry.

COME WITH US!

"And Moses said to Hobab the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you. Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."—*Numb. x. 39.*

(For the Church of England Magazine.)

O COME with us! the Christian's lot
Is blest with peace thou knowest not:
Like you, we tread from age to age
An anxious, trying pilgrimage;
But every weary step we come
Has led us nearer to our home!

For ever present at our side,
Our God is still our strength, our guide
His child lov'd, you too shall be
The heir of immortality:
Gladly your fellowship we own,
Welcome, thrice welcome, to his throne!

O enter through the narrow door,
And wander from the path no more!
The pilgrim's thought, the pilgrim's heart,
In worldly things must have no part.
Bend not your ear, turn not your eye,
The tempter is for ever nigh.

The sunshine of eternal rest
Awaits us soon amidst the blest;
And ev'n our years below grow bright
With some of that reflected light.
It shines upon the path we've trod,
It is the presence of our God!

M. A. S. BARBER.

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE

Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND,

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 107.

JUNE 2, 1838.

PRICE 1½d.

ON THE QUIET SPIRIT OF THE CHURCH OF ENGLAND.

BY THE REV. ABNER W. BROWN,
Vicar of Pytchley, Northamptonshire.

No. I.

FEW persons will hesitate to own, that the present day is characterised by uneasy excitement and restless change throughout society. It is our privilege to look beyond immediate agents and second causes, and to bear in mind, that "the Lord is King, be the people never so impatient;" that "he sitteth between the cherubim, be the earth never so unquiet." It should calm our minds to remember, that commotions in the human family happen only by his permission, and are, in his providence, overruled for good to his Church. Under such and other changes of time and circumstance, the duties of the Church of Christ will more or less alter; but the spirit which it becomes her to maintain cannot vary; for the excellence of it consists in conformity to the spirit of Him who is "the same yesterday, to-day, and for ever." The degree of conformity which she manifests is always a good test of the state of her spiritual health.

We profess and call ourselves Christians; and as our union with the Holy Catholic or universal Church is through that branch of it which is planted in this kingdom, we ought often to contemplate those rites, institutions, and formularies, by means of which we have that union. Thus may we compare our habitual character with that which becomes members of the body of Christ, and ascertain how far we possess the mutual like-mindedness which, as such, we ought to have. Thus,

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also, may we learn to draw from the Church the aid which her suitableness to the exigences of every passing time is able to afford us in our intercourse with mankind. To be content with saying, that the Church of England is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, is to rest satisfied with barely affirming that to be true of her, without which, as she would not otherwise be part of the Church of Christ, so otherwise we could have no warrant to belong to her. We are in general familiar with the truth and soundness of the Church of England; her holiness, fervour, and spirituality; her apostolical antiquity; her elasticity and adaptation to the circumstances and necessities of human nature. But there are other points of character which we are less apt to observe, and amongst the rest that peculiar temperament—one might perhaps call it a *spirit of quietness*—in which is carried on all her intercourse as a Church with mankind. Nor is the subject unimportant. Surrounded, as we now are, with an atmosphere of party, threatened and assailed, through error or malice, by enemies, among whom is displayed every grade of malignity against the truth, the members of the Church should identify themselves with the spirit (and it is the spirit of our Head) which breathes through her, in order that they may be united as an army; which, when in good discipline, moves and acts as if one spirit, the spirit of its general, were infused into every soldier's breast. Nor ought these subjects to be considered appropriate only to the clergy, as though the Church consisted of them alone; for the Church—the body of Christ—comprises all the members, is com-

A A

plete only in him, and thrives only so far as this spirit pervades both laity and clergy.

St. Paul commands Christians that they "study to be quiet, and to do their own business; with quietness to work, and eat their own bread." St. Peter directs them to "seek their adorning in the hidden man of the heart," "the ornament of a meek and quiet spirit, which is in the sight of God of great price." Although these injunctions refer immediately to domestic and private life, yet the substance of them appertains to all the ordinary circumstances of the Church at large. In reference to ministerial duty, St. Paul warns the servant of the Lord not to strive, but to be "gentle to all men, apt to teach, patient; in meekness instructing those that oppose themselves." The spirit which these Scriptures describe as becoming God's "household, the Church," breathes remarkably through the Church of England. We perceive it in her manner of professing doctrines, of conducting worship, and of applying religion to daily life; in her ecclesiastical institutions, her ministerial requirements, and her operation upon society. If her children or her ministers forget her principles, or forsake her spirit, and she is evil spoken of on their account, the blame rests not upon her, but upon them. There is in all she does, as a Church, a placidity and calmness, a gentleness and peace; like the tranquillity of one who "walketh with God, and goes softly all his days." It is not that she is inert, or secret, or ready to shrink from arduous duty, but that *she is quiet*. With the mighty energy of a giant's strength, and the unyielding firmness of conscious truth, she combines the simple cheerfulness of a little child and the composure of one that leaneth habitually upon God. She has no bustle nor restlessness, no excitement, nor any thing to feed excitement. She urges forward "the instruction of wisdom," "earnestly contends for the faith once delivered to the saints," labours to "turn the hearts of the disobedient to the wisdom of the just," and stirs up the affections of the soul towards God: but all is done in a manner so chastened and subdued, so reverential and filial, as keeps before the mind that God is in heaven and we on earth; and avoids setting on fire our unsafe excitability, lest it should cause languor and reaction, or end in aversion and deadness of soul. She aims not at satiating the appetite for novelty, and has nothing to gratify "itching ears," or persons who would "heap to themselves teachers:" she resolutely refuses to feed in her worshippers the pride of human nature, or to encourage "that fermentitious religion which quickly degenerates into self-pleasing."

Many of her enemies have become so because they cannot endure her sound doctrine; others because they cannot bear the equalising, humbling principles upon which she acts in public assemblies, in social worship, and in private devotion. Not a few of her maligners resemble those "whose diseased eye can only be pleased with a single ray of colour, and are dazzled with the light which results from the well-proportioned union of all."

The quietness of spirit so characteristic of our Church belongs to genuine Christianity. It was constantly conspicuous in the tenour of our Lord's actions: as, for instance, when he rebuked those who sought to call fire down upon his contemners,—when he withdrew himself because the multitude wished to make him a king,—when he seized passing occurrences to convey instruction almost unconsciously into the learner's mind. It accompanied the zeal and energy of St. Paul, and the "Sons of Thunder," and is evident wherever it was permitted to appear by their peculiar situation as bearers of miraculous power to astound and awaken the slumbering world. It made the apostles become all things to all men, that they might win some, and led them to do their work without clamour or noise, without partiality, without hypocrisy. It made them, among the flock, "gentle as a nurse cherisheth her children;" warning all "not to think more highly of themselves than they ought to think." The like spirit will be found operating more or less evidently in all Christians, according as they grow in grace, and as their spiritual views enlarge. And it has been justly observed respecting the Church of England, which so remarkably evinces that spirit, "that although there have been holy and conscientious men in other communions, she has produced saints of the highest order—a numerous class of divines, to whom a body completely parallel could hardly be discovered elsewhere since apostolic ages,—men in whom the energy of Divine grace is so united with the ease of nature—in whom there is such a combination of reason and piety, liberality and strictness, true philosophy and childlike faith, deepest seriousness and happiest cheerfulness."

But however readily the excellence of such a character may be conceded, it must be owned, and the admission is sorrowful, that the meek and quiet spirit shewn by our Church is practically little approved and little cultivated at this day. Through the good hand of God upon us, our attention has of late years been awakening to soundness of doctrine and the value of active zeal: but, it may be asked, whether we have not been

often forgetting the temperament which becomes the members of Christ's body, and losing sight of the importance and power of that precious spirit. Our great enemy has not been slow in seizing the opportunity thus afforded; and has been insidiously introducing amongst us a counterfeit of that spirit, and one which exactly suits his purposes. Mark the springing up and fearful extension, in late years, of a false and destructive principle of quietness—one that is external and not inward,—a specious meekness, under the various seductive names of candour, liberality, enlightened views, religious freedom, forbearance, charity;—names which entirely delude, because, in their modern and conventional acceptance, they do not stand for what they literally express. The consequences which are evidently resulting from this dangerous substitution would be most alarming, did we not know that the gates of hell cannot prevail against the Church of Christ. But we are painfully taught by their progress, that, as often happens, the Church militant, by not walking carefully, has been preparing for herself difficulties which she might not otherwise have had to encounter; has stirred up enemies, and given them new weapons; has placed a rod in the hand of her foes for her own needful chastisement.

When the world is delirious after novelty, true wisdom will be more than usually watchful to "hold fast that which is good." It is our wisdom in such changing times to adhere to the spirit which our Church manifests, because proceedings conceived and conducted in such a spirit are well suited to meet the wants of our fallen nature. Amid the sin and debasement of our ruined state, in which nothing is perfect, and nothing perfect can be expected, we need not hope to prevent man from meeting with temptations or encountering spiritual danger; for, until the times and seasons shall be altogether changed, the adversary will go about seeking whom he may devour. True wisdom lies in choosing, of two paths, that which is likely, on the whole, to present the smallest amount of temptation; or that method, among several, which will probably elicit the least degree of evil. Of two alternatives, it will accept whichever seems the less dangerous to individual souls, and the more conducive to the ultimate spread of the Redeemer's kingdom: it seeks to avoid inducement to hypocrisy, yet fears to encourage neglect of religion: its medium point is selected at the greatest possible distance from unbelief on the one side, and from superstition on the other. Such wisdom is evident in the Church of England, as she quietly and circumspectly uses the means within her reach, leaving the

issue with God, and letting her "moderation be known unto all men."

[To be continued.]

Sacred Philosophy.

BY THE REV. H. MOSELEY, M.A.

Professor of Natural Philosophy and Astronomy in King's College, and Curate of Wandsworth.

ASTRONOMY.

No. VII.

DAY AND NIGHT—THE SEASONS.

FROM the poles to the equator, from the torrid to the frigid zone, were destined to be wrought upon the earth's surface the infinite forms of vegetation and of animated being; "beast and cattle, and creeping thing of the earth; every winged fowl, and moving creature which the waters bring forth; and every plant of the field before it was in the earth; and every herb of the field before it grew" (Gen. i. 21, 24, 25; ii. 5). The portion of life was reserved to this fair creation, and beauty was to surround it (Ecc. iii. 11), and happiness. Of these, the ministers were to be light and heat. Far off, therefore, in the trackless realms of space, God "set up his tabernacle for the sun, whose going forth is from the end of heaven; neither is there any thing hid from the light thereof" (Ps. xix. 4, 6). This vast sun, with its train of planets, might, by other laws of force and motion, and other and more complicated machinery than that which exists, present the same appearances as those of the heavens, pour forth the same heat and light upon the earth's surface, and distribute them in the same order through every season,—as, by a more complicated contrivance, the artificer spoken of in the last paper might have obtained the same distribution of temperature upon his modelled globe. But there is an *economy* of creative energy which appears to us as a *law* of its operation. And in obedience to this law of economy* it is, that the earth revolves every year round the central sun, rotating continually upon its axis, and preserving the position of this axis always parallel to itself.

To bring about the change of the seasons, this axis, thus preserving its parallelism, preserves it in a position not perpendicular, but *inclined* to the plane of the orbit in which the earth revolves, as the position of the axis of the artificer's globe was inclined to the floor of his workshop. The angle of this inclination is $68^{\circ} 32' 19''$. By reason of this constant inclination to the plane of its orbit, and this parallelism, it comes to pass, as explained in the case of the artificial globe, that the earth's axis is made in the course of each revolution to place itself in a great number of different positions in respect to the sun—bringing it into precisely the same positions in respect to the boundary of light and darkness as though, keeping always at one point of its orbit, it had vibrated its axis through an angle of $23^{\circ} 27' 41''$ towards and from the sun, vibrating it *more slowly*, however, as it approached the limit of each vibration. By reason, again, of this varying position of the earth's axis in respect to the boundary of light and darkness, it happens, that the point of direct heat and sunlight is made alternately to approach the two poles of the earth, approaching nearest to the north pole when the northern extremity of the earth's axis is most inclined *towards* the sun, which is on the 22d of June; and approaching most nearly to the southern pole when the northern extremity of the axis is most inclined *from* the sun, which is on the 22d of December. It is at the *former* period, when the point of direct

* This has been shewn in a preceding paper. The subject will be resumed when I come to speak of gravitation.

heat and sunlight most nearly approaches us, that in our hemisphere we have summer; and at the latter period, when it is most remote from us, that we have winter. As the point of direct heat and sunlight gains its extreme limit of approach to either pole, it lingers, as though it were to minister a longer influence to the regions north and south, which—travelling in an appointed path—it cannot reach.*

This *lingering* of the point of direct heat and sunlight at its nearest approach to the poles, is a necessary result of that simple and admirable provision by which the earth is made to revolve round the sun, rotating at the same time round an axis which has an inclined position, and which preserves its parallelism. The object of it has been more fully explained where I have spoken of the artificial globe. What, indeed, was that artificial globe and central fire but a fiction, by the aid of which it might be seen how admirably God has provided that the sun's heat should distribute itself over the earth's surface, so as best to minister to those great purposes of his wisdom and goodness in creation which were to be wrought out upon it? By her rotation he made the day and the night, and bade the light to be divided from the darkness. "The morning is spread upon the mountains" (Joel, ii. 2), and "man goeth forth to his work and to his labour until the evening" (Ps. civ. 23); and night follows, with a measured interval, in the footsteps of day across the earth, surrounded with darkness and with the merciful influence of sleep.

During the silent hours of the watching of night, the burning regions of the tropics cool themselves from the heat of the noonday sun; and the parched vegetation is refreshed with dew. As in the artificial globe, so on the earth, the point where the direct heat falls is made to approach alternately towards either pole, and to carry with it summer, and to leave behind it winter. And thus it is that "God maketh the outgoing of the morning and evening to rejoice" (Ps. lxxv. 8); that he visiteth the earth, and blesseth the springing thereof; that he reneweth the face of the earth, and crowneth the year with his goodness; so that the pastures are clothed with flocks, and the valleys are covered with corn" (Ps. lxxv. 9, 10; cxiv. 30; lxxv. 11, 13).

Let it be repeated, that there is an *economy* of creative energy in that particular provision by which the distribution of the sun's heat upon the earth is thus brought about. According to the pre-established laws of motion, one *single* impulse, having a certain determinate amount and direction in space, was sufficient to have produced it; and no other state of things could thus have resulted from a *single* impulse.†

A *single* impulse could not have given to the earth a rotation about its axis in a *fixed* position in space; and an infinitely *complicated* mechanism of nature, impelled by an infinitely complicated development of power, would have been required to give to its

* If the ecliptic, as shewn on a terrestrial globe, be examined, it will be seen that towards its northern and southern limits, for a considerable distance it neither approaches nor recedes from the equator or the pole, but has a direction due east and west. This ecliptic is, in point of fact, the path of the point of direct heat and sunlight over the earth's surface. Thus, then, it appears, that when this point has reached its nearest approach to either pole, it does not immediately turn back towards the other pole, but remains at that nearest distance for a considerable time, or, as it were, *lingers* there. It has been calculated that if the space between the tropics be imagined to be divided into three equal bands of the earth, the point of direct sunlight would be found to linger in *each* of the two outer bands $3\frac{1}{2}$ times as long as in the middle band.

† It will be borne in mind, that for the sun to have revolved round the earth, being so greatly larger a mass than it is, would have been, according to the pre-established laws of motion and force, a mechanical impossibility. Moreover, that it should be of these vastly greater dimensions, and thus far distant from us, was necessary to that degree of uniformity in the diffusion of its heat over so great a globe which we experience; but especially these things were necessary to that like ministry of light and heat to the other planets of our system which was assigned to it.

axis that *vibratory* motion which I have shewn, by the case of the artificial globe, to be necessary, under these circumstances, to the equable distribution of heat upon it.

To constitute the most perfect manifestation of creative wisdom, and to result from the most perfect economy of creative power, the earth must have revolved, as it does, round the central sun, and rotated upon an axis within itself—an axis always retaining its parallelism, but inclined to the plane of the earth's orbit, as the axis of the artificer's globe was inclined to the floor of his workshop in a circle on which he made his globe to revolve.

This may appear incredible; and it may be asked, Are not the existence of the earth in space, its rotation upon its axis, and its revolution in its orbit, *distinct and separate* phenomena? Does not each suppose an *additional* development of the creative power of God, and their co-existence a *complication* of means to an end? No. Such were the laws in the beginning assigned to force and motion, that the force of motion which accompanied the act of placing the earth in space must in that act, by a *second* effort, have been *checked*, or the earth could not have existed there motionless; *two* developments of the power that placed it there would, in like manner, have been necessary that it should retain the same position in space *rotating*; but *one* was required that, rotating, it should *move onwards* through the fields of space, and that, gravitating towards the central sun, it should take its path in an eternal gyration round him.*

But, will it be asked, Is not some new provision, some additional manifestation of God's power, required to account for the continued parallelism of the earth's axis at that particular inclination to its orbit which it has received? The answer is this: Thus rotating and revolving, that it should *not* preserve the parallelism of its axis of revolution is, under the existing form of the earth, and subject to the existing and pre-established laws of motion, an *impossibility*.

The fiat which gave to matter its existence, and to force and to motion their laws, was dictated by "the wisdom of Him who possessed it from the beginning of his ways, before his works of old, while he had not as yet made the earth, nor the fields, nor the highest part of the dust of the earth" (Prov. viii. 22). In the scope of that wisdom were included all the infinite manifestations of goodness and of power in creation to which these laws should be made subservient; and to these they were *adapted*, with a perfect adaptation. And thus it was that the presence of the earth in that region of space where it exists—its rotation upon its axis, wherein is involved the vicissitude of day and night—and its revolution with a parallel axis, in an orbit round the sun, whence result the seasons,—were things, vast though they be in the scale of nature, which were involved in *one single impulse*.

But that original impulse to which the double motion of the earth was due must have had a *direction*, and a definite amount of force; and upon that direction, and that amount of the force then exerted, have depended ever since, and will depend to the end of time, the great features of the distribution of the earth's temperature—especially as on the direction of that impulse has ever since depended the inclination of the earth's axis to the plane of her orbit. An inclination more or less than that which actually exists, would have produced a distribution of temperature widely different. Why, then, was the existing inclination of $66^{\circ} 32' 19''$ chosen out of an infinity of others? What was the distribution of temperature that it was intended to bring about? Can we see in this, as in so many other things, the wisdom and goodness of God?

* The discussion of this subject will be resumed when I come to speak of gravitation.

What are the facts of the case? By what is the actual distribution of temperature characterised? Is there any such marked and characteristic feature of this distribution, that we may be authorised to consider the inclination of the earth's axis to have been fixed with a reference to it?

There is such a feature. *It is the remarkable uniformity of extreme summer heat.* Over eight-ninths of the habitable surface of the globe, and to 30° of the pole, the thermometer attains in summer within a few degrees of the *same height*.* It rises every year at St. Petersburg above 90°; and on the coast of Guinea, and on the Senegal, it is rarely observed to exceed 95°.

There is no greater error than to suppose that a perpetual cold reigns in high latitudes. Moscow has the summer heat of Nantes; and even in Norway, in lat. 70°, or within 20° of the pole, the thermometer not unfrequently rises to 80°.†

Under the influence of this genial summer's heat vegetation spreads itself, as the sun advances northward from the equator to within a narrow circle surrounding the pole.‡ On Melville Island, within 15° of the pole, where winter reigns during nine or ten months of the year, the heat of the remaining two or three months of summer is sufficient to bring into active vegetation mosses, lichens, grasses, saxifrage, poppies, the dwarf-willow, and sorrel; and in a sheltered spot, Captain Parry observed a ranunculus in full flower in the second week of June.

As on the artificial globe the artificer required the *same* temperature at the different points where he worked, at the time when he was working there, so on this vast globe of the earth the GREAT ARTIFICER in those regions where successively he *perfects* the process of vegetation, *perfects* it under nearly the same solar heat; and for this purpose it is that the same *extreme* of heat is made to travel the earth's surface from the equator to the poles.

Let it, however, be understood, that the law according to which fructification appears to be thus controlled every where by nearly the same temperature, is only approximate, and subject, within certain limits, to innumerable modifications.§ Moreover, that the law of the equal *distribution* of extreme summer temperature is subject to numerous and great modifications; that a variety of local circumstances of aspect and elevation, and that continual interchange of the heat of different tracts of the earth's surface which is made by means of currents of the air and ocean, affect it.||

Important as is the discussion of these disturbing causes, when we would compare the variations of temperature at places otherwise similarly situated, and its lesser anomalies,—the great controlling cause is still, however, the *position of the earth's axis*. What, in fact, are the varieties of elevation of the earth's surface but as the elevations of scattered particles of

dust on the artificer's sphere? What are its varieties of aspect but as the sunny and shady sides of those particles of dust? And what is the atmosphere which envelopes the earth but as the thickness of the coat of varnish with which the artificer has overspread it? and its currents but as the movements which the parts of that covering of varnish might, under the influence of its different temperatures, have had when it was fluid?

Subject to all these variations, the position of the earth's axis may be safely stated to be so taken as that the varying obliquities with which the sun's rays fall on different places from the equator to within 30° of the pole—that is, through eight-ninths of the earth's surface—*compensate* with a remarkable accuracy for the different relative lengths of the summer days and nights at those places. Who will believe that it was not so selected *with a view* to that compensation, and the resulting uniform diffusion of the *same* extreme summer heat in succession to every place, at which heat vegetation was destined to fructify—vegetation, the basis of the whole superstructure of life? “The Lord possessed *wisdom* in the beginning of his ways, before his works of old. By his *wisdom* hath he founded the earth; by *understanding* hath he established the heavens.”

It is not by any marked variation in the extremes of *heat*, but in their *continuance*, and in the extremes of *cold*, that the different climates of the earth are characterised.*

Thus, although the extremes of heat may be the same at two places, the whole amounts of heat which they receive in the course of a year may be very different.

If a place be imagined to receive the same quantity of heat every day that it radiates, so that the temperature of that place may remain throughout the year the same; and if the heat, which in this imaginary and impossible case would be received by that place amounted in the whole year to that which it actually does receive,—then would that place have what is called its *mean* temperature.

Now, it is to the whole amount of heat received in the course of the year, or, perhaps, the season, and therefore to the amount of the *mean* temperature of each place, that the forms of vegetation appear to have a special adaptation. So that, whilst to the fructification of all the forms of vegetable life nearly the same extreme heat‡ would seem to be requisite, there are different classes which affect different limits of *mean* temperature.

If a traveller be supposed to set out eastward, and to visit in succession all those places which have the same mean temperature, he will trace out on the earth's surface what is called an *isothermal* line; and

* Thus, between the tropics the extreme heat of about 90° appears to remain nearly the whole year long,—the seasons being there characterised rather as wet and dry than as hot and cold. Frost does not make its appearance in Europe beyond the 40° of latitude; and the cold felt from lat. 35° to lat. 60° is that which distinguishes it, from the torrid, as the temperate zone. It is here only that four seasons prevail; within the tropics there are none; and within the frigid zone but two.

• This remark is intended to apply to that portion of the surface of the globe only which is land, and to extend through the northern hemisphere to within 30° of the pole. It will be remembered, that in the northern hemisphere is collected more than three-fourths of the land, and that it reaches to the immediate vicinity of the pole; whilst none of the continents of the southern hemisphere approach the pole by more than 50°.

† Captain Scoresby speaks of an influence of the sun's rays at Melville Island, lat. 74° 30', under which the pitch on the side of his vessel was melted; and a thermometer placed against it indicated 80° or 90°. And in his last voyage to Greenland, in lat. 80° 19', he speaks of the paint-work of the side of his vessel being heated to 90° or 100°, and the pitch about the bends becoming fluid. The summer comes upon these northern regions with marvellous power; in three or four days the snow is dissolved, and the flowers almost immediately begin to blow.

‡ The rapidity and vigour with which vegetation bursts upon these regions is described as most remarkable. Three or four days after the snow is melted are sufficient to bring the flowers into blossom.

§ One of these, having reference to the case of the birch and pine, will be stated in a subsequent part of this paper.

|| The influence of these various causes will form the subject of a subsequent paper.

† Let it be repeated that this must be taken only as an approximate law. Whilst the great characteristics of vegetation undoubtedly depend upon the *mean* temperature, there are others in which differences of extreme temperature are concerned. The birch and pine are examples. The fructification of the birch requires a higher temperature than that of the pine; but the pine requires a greater continuance of heat, that is, a higher mean temperature. The birch for this reason finds its way much farther north than the pine; for it receives the extreme summer heat necessary to its fructification in latitudes where the pine would not obtain that continuance of heat, or that mean temperature, which it requires. Thus, “at Enontekies, in Lapland, where the mean temperature is only —2·78, magnificent forests of birch are seen; whilst at the island of Megaroe, where it is above zero, only a few scanty shrubs will grow.” The reason is, that in the former place the summer heat reaches 15°; whilst in the latter it only rises to 7° or 8°.

he will every where encounter analogous features of vegetation.*

Let the imagination now fall back upon that single impulse, upon the direction of which has depended from the beginning of time the position of the earth's axis, and by reason of which it shall come to pass that while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease (Gen. viii. 21, 22); let it be seen poised in reference to that distribution of temperature which it was thus to determine to the end of time, and to the forms of vegetation whose varieties that temperature was destined to control, from the gigantic palm, the mimosa,† and the baobab of the tropics, to the cedars, chestnuts, beeches, oaks, pines, and birches, of the temperate zone, and the lichens of arctic regions.

Let each bud, from the evanescent germ and unseen vegetation of Mildew, to the huge bulb whence expands the giant *Rafflesia Arnoldi*;‡ each blossom, from that of the minutest of the *Algæ*§ to the magnificent flower but recently discovered floating on the surface of a stream in the solitude of the forests of Guiana;||—let each have some given temperature at which it is bidden to expand its leaves, to open its cup, and thrust forth its petals; and every fruit a warmth which is destined to ripen it, and a heat fatal to it. Extend this influence of temperature to all the various forms of vegetable life which clothe the green earth—families and species, whose numbers are counted by hundreds of thousands. Multiply them then by the countless myriads of individuals which compose every species. Join to these the myriads of forms of *animal* life whose existence connects itself with vegetation: the insects, whose countless species crowd each to its appointed repast, in the leafy forest, or upon the herbage; the reptiles, who feast upon the roots of trees; the birds, who live among their branches, and upon their fruits; and the cattle upon a thousand hills—the antelope, the ox, the horse, the camel, and the elephant: to these, again, add those thousands of orders of carnivorous animals that prey upon them. Carry this prospect through the predacious insect-tribes; and from that owl, whose solitary wing it is that cleaves the frozen air of the pole, to the ravenous birds in innumerable tribes that crowd to their banquet of flesh in the tepid seas, and amidst the prurient vegetation of the tropics—the condor, and the albatross, and the eagle; include, too, the quadrupeds of prey—the arctic fox, and wolf, and bear; the lion of Africa, the tiger of Asia, and the jaguar of southern America. That nothing may be wanting to the picture, embrace in it the inhabitants of the deep, to whose dwelling is reserved seven-eighths of the whole surface of the globe; those that pasture quietly in its unfathomable depths, and those that traverse the wide expanse of its surface in search of prey: join to these the slimy and unsightly tribe, whose habitation is partly on the land, and partly in the water—the turtle, the lizard, the

crocodile, and the hippopotamus—“leviathan and behemoth” (Job, xl., xli.). Let the imagination summon before it all these in countless myriads—“every living creature, beast and cattle, and creeping thing of the earth; every winged fowl, and moving creature which the waters bring forth; and every plant of the field which God made before it was in the earth; and every herb of the field before it grew” (Gen. i., ii.): animal life, in all its forms, depending ultimately on the distribution of vegetable life; this, again, upon temperature; and temperature for all its great modifications upon the direction of that one primeval impulse. Let all these things be seen comprehended in it, and included in the scope of that vision which directed it; let the mind have elevated itself to the conception of these things in all their visible forms and modifications, yet will it not have *approached* the threshold of the wisdom and knowledge of the mighty Artificer. As yet the soul but worships in the vestibule of the temple of the universe. “Verily, O God, as yet thou *hidest* thyself; dwelling in the light which no man can approach unto” (Is. xlv. 15; 1 Tim. vi. 16).

Were the distribution of temperature limited to these *astronomical* causes, its isothermal lines would all lie parallel to the equator, and its effects would manifest themselves in zones extending uniformly to the poles. Each region having its own temperature would have its own uniform vegetation; and that *variety* which enters, it would seem, as a constituent element into the exercise of creative power, would be *straitened* in its development.* And, despoiled of its boundless *variety*, the existing economy of nature would be shorn of half its beauty. But it is not thus: causes other than the original impulse, and the inclination of the earth's axis, and the lengths of the day and year, dependent upon that impulse, operate in the production of climate; and these with so extensive an effect, that the climate proper to every zone, accompanied by its vegetation, is not unfrequently brought about within a few miles of the same spot.† “Many, O Lord, are thy wondrous works which thou hast done; they cannot be reckoned up in order unto thee: if we would declare and speak of them, they are more than can be numbered. When thy word goeth forth, it doth not return unto thee void, but accomplisheth that which pleaseth thee. As thou hast thought, so doth it come to pass; and as thou hast purposed, so doth it stand.”

Biography.

THE LIFE OF JOHN EVELYN, ESQ.‡

THE family from which the subject of this memoir sprung was one of considerable antiquity. They came originally from Evelyn, near Tower Castle, in Shropshire; whence they removed to Harrow-on-the-Hill, and afterwards took up their abode at Long Ditton. Wotton (the estate of Mr. Evelyn's father) had been in the family, at the time when the subject of this narrative wrote his “Diary,” about one hundred and

* Vegetable forms are said “to present, under the same isothermal lines, such constant relations, that when, upon any point of the earth, we know the number of species belonging to any one of the great families, both the whole number of phænogamous plants, and the number of species composing the other vegetable families, may be estimated with considerable accuracy.”

† Humboldt speaks of a mimosa near the village Turnero, south-west of the city of Caraccas, whose hemispherical head is 600 feet in circumference. The trunk of the baobab (an African tree) has been known to attain a diameter of 34 feet, and a circumference, therefore, of more than 100 feet.

‡ This flower, discovered in 1818 in Sumatra by Dr. Arnold, is one yard in diameter; and its nectarium would hold twelve pints. That minute vegetation which we call mildew, and the plant which produces this flower, both belong to the class of Fungi.

§ The crimson snow, which so long astonished the voyagers to arctic regions, is now ascertained to be a minute form of vegetation, of the order *Algæ*.

|| The *Victoria Regina*.

* When we contemplate a collection of plants, or of insects, or view an assemblage of animals belonging to various orders of creation, and from different regions—having made large allowance for those varieties of colour, size, and especially of form, which connect themselves with the particular wants and economy of the life of each,—it is impossible not to be struck with the fact, that a variety remains not assignable to any of these causes; a variety to the operating principle of which no other analogy presents itself than the exercise of that faculty of imagination in man, which is perhaps its type.

† On the Peak of Teneriffe five zones of temperature may be traced at successive elevations by corresponding zones of vegetation. Vines form the first; next are laurels; then pines; afterwards the alpine broom; and lastly, the arctic grasses.

‡ For the materials of this memoir I have referred to Mr. Evelyn's “Diary;” his *Life* by the Rev. R. B. Hone, M.A.

sixty years. Richard Evelyn, the father of John, was high-sheriff for Surrey and Sussex at the same time. His mother was the only daughter and heiress of John Standfield, Esq., of an old and honourable family in Shropshire; of these parents John was the fourth child, and was born at Wotton, on the 31st of October, 1620. After receiving his early education at his father's home, he was sent, at the age of five years, to reside with his grandfather at the Cliff near Lewes. When he was in his twelfth year, his father proposed to send him to Eton; but the lad becoming alarmed at hearing of the rough treatment he would probably encounter there, he was sent back to Lewes, instead of to Eton, and there remained until he went to the University in May 1637. Having removed from Oxford (where he had been a fellow-commoner of Balliol College), he studied law at the Middle Temple; but his pursuits there received an interruption by the death of his father, which event took place on the 24th of December, 1640.

In consequence of the London riots, the dissemination of seditious libels, and the execution of the Earl of Strafford, he resolved to absent himself for some time from his country. Accordingly he set out for Holland, and continued his tour through Flanders; and returned to England, after an absence of three months. It was not long, however, before he was induced to set out upon a longer travel, through France, Italy, and Switzerland; his motive being to escape, by absence from home, the necessity of taking the solemn league and covenant. "Finding it impossible to evade the doing very unhandsome things," he procured from the king license to travel. Returning to Paris in 1646, and taking up his abode there during the winter of that year, he became intimate with the family of Sir Richard Browne, the British ambassador, to whose only daughter he was afterwards married, on the 27th of June, 1647. The period between his marriage and the beginning of the year 1652 was passed partly at Paris, and partly in journeys to England, whither his private business called him more than once. In February 1652 he crossed, with his family, from Calais to Dover, purposing shortly to take up his abode at Sayes Court, near Deptford. He did not proceed instantly to this place, but took a lodging at Tunbridge; from which place, as he was riding towards Sayes Court, two ruffians started out upon him, and dragging him into a thicket, robbed him, and bound him hand and foot, with his back against a tree. In this state he remained two hours; after which time he extricated himself, though not without much difficulty and pain, from his distressing situation. In speaking of this occurrence, he makes his deliverance a matter of much thankfulness to God; and refers to "many signal preservations," which he remembered with gratitude.

It does not appear that religion had exercised any important influence over the mind of Mr. Evelyn in the early part of his life. He had cultivated his mind and taste in various ways; and possessed those acquirements which gain for a man the reputation of a scholar and a gentleman. But we are without satisfactory evidence that the love of his God and Saviour was deeply planted in his heart. Still "his father's example, and his mother's dying instruction, made a

strong impression upon his mind. Not one expression of levity, not one word which could seem in the remotest degree to countenance laxity of morals or principles, can be found in his Diary, from its commencement, in his twenty-first year, to its conclusion; and on all occasions of recovery from sickness, and preservation from other perils, he recognises the providence of a superintending God. Two days in the year he set apart for especial meditation and prayer: these were his birth-day, and the first or last day of the year; seasons in which a pious mind is inclined to reflect seriously, and to consider the past course of life, and the ways of God's providence. In his foreign travels he remembered God, and proposed to himself, young as he was, more grave and useful objects of pursuit than those too commonly chosen and followed by his youthful fellow-countrymen; and at Paris, although for a short time he relaxed his studies, yet he soon resumed them with diligence, at the same time seeking the acquaintance of grave and pious divines, in preference to that of the young cavaliers, who too generally surrendered themselves to luxury and irreligion. He also noticed the sermons which he heard, their subjects and religious character, as being particularly interesting to him; and we have seen him at the Lord's table at a time and under circumstances when fashion rather invited him to forsake it, and scarcely any worldly motive could have encouraged him to put his pious intentions into practice."

Mr. Evelyn complained of the character of the pulpit instruction which he found generally prevailing after his return from the continent. It will be remembered that the clergy had been ejected from their parochial charges, and that extempore prayers were used in most churches. The fault he found with the teaching of the pulpit at this time was, that it was not sufficiently practical, but consisted of "high and speculative points, and strains that few understood; which left the people very ignorant, and of no steady principles,—the source of all our sects and divisions; for there was much envy and uncharity in the world." It is probable that the usual style of preaching at the time to which the above remark refers was, in many particulars, defective; at the same time, we must not forget that the true source of all effectual preaching is the doctrine of "Christ crucified;" and that we must by no means reckon that great foundation-doctrine among "high and speculative points." No notion has been more prevalent, while none can be more mischievous, than that above alluded to; but we may trust it is among the number of those mistakes which are being fast dissipated by the greater light of the present day. The distinguishing truths of Christ's religion are daily becoming better understood; and men are seeing that every thing vital in religion is drawn fresh from the spring of evangelical doctrine. I do not mean to surmise that Mr. Evelyn, in the above expression, was glancing at the peculiar truths of the Gospel; but I know that these truths have sometimes been spoken of in similar language.

He mentions a wholesome practice which he used at this time—that of catechising his children,—“those exercises universally ceasing in the parish churches, so that people had no principles [*beginnings*, as the

word means; first elements of divine knowledge], and grew very ignorant of even the common points of Christianity, all devotion being now placed in hearing sermons and discourses of speculative and notional things." It is bad for the interests of a Church when any one of its ordinances is entirely disused. Catechising is not *more* important than preaching; but the truth is, both should go hand in hand. Let the Church "walk in *all* the ordinances" (as well as commandments) of her Lord; and then she will be both "blameless" and fruitful.

He tells us that, "there being no such thing as Church-anniversaries in the parochial assemblies," he kept Christmas-day, Easter, Good Friday, and the other fasts and festivals, either privately celebrating Divine worship in his own house, or visiting any among his friends resident in London who were members of the Church of England. He speaks of an "excellent man and worthy divine, Mr. Owen of Eltham, a sequestered person" (ejected from his parochial cure), whose ministry he used privately in his family. In London he went sometimes to a private house, where "some of the orthodox sequestered divines did use the Common Prayer, administer sacraments, &c.;" and, in the years 1654 and 1655, he attended at St. Gregory's, a small Church near St. Paul's Cathedral, "the ruling powers conniving at the use of the liturgy, &c. in this church alone." The edict of the protector, forbidding all ministers of the Church of England from preaching, or teaching any schools, came out in the end of the year 1655; accordingly we find in his Diary this note on the 25th of December: "There was now no more notice taken of Christmas-day in churches. I went to London, where Dr. Wild preached the funeral sermon of preaching, this being the last day, after which Cromwell's proclamation was to take place,—that none of the Church of England should dare either to preach or administer sacraments, teach schools, &c. So this was the mournfullest day that in my life I had seen, or the Church of England herself, since the Reformation, to the great rejoicing of both papist and presbyter. The text was 2 Cor. xiii. 9; that, however persecution dealt with the ministers of God's word, they were still to pray for the flock, and wish their perfection, as it was the flock's to pray for and assist their pastors, by the example of St. Paul. So pathetic was his discourse, that it drew many tears from the auditory. Myself, wife, and some of our family, received the communion. God make me thankful, who hath hitherto provided us the food of our souls as well as bodies! The Lord Jesus pity our distressed Church, and bring back the captivity of Zion!" Persecution after this began to be so sharp that the "Church was reduced to a chamber and conventicle;" but it was of God's appointment that Christians were going through this "great trial of afflictions;" as they were drawn much more closely together, and proved the strength of their principles; for he tells us that at a private house in Fleet Street was held "a great meeting of zealous Christians, who were generally much more devout and religious than in our greatest prosperity." The following anecdote will be interesting, as illustrating the dangerous state in which those were placed who adhered to the ordinances of the

Church: "December 25. I went to London, with my wife, to celebrate Christmas-day; Mr. Gunning preaching in Exeter Chapel, on Micah, vii. 2. Sermon ended, as he was giving us the holy sacrament, the chapel was surrounded with soldiers, and all the communicants surprised and kept prisoners by them, some in the house, others carried away. It fell to my share to be confined to a room in the house [Exeter House], where yet I was permitted to dine with the master of it, and the Countess of Dorset, Lady Hatton, and some others of quality, who invited me. In the afternoon came Colonel Whaly, Goffe, and others from Whitehall, to examine us one by one: some they committed to the marshal, some to prison. When I came before them, they took my name and abode, examined me why, contrary to an ordinance made that none should any longer observe the superstitious time of the nativity (so esteemed by them), I durst offend; and particularly be at Common Prayers, which they told me was but the mass in English, and particularly pray for Charles Stuart, for which we had no Scripture. I told them we did not pray for Charles Stuart, but for all Christian kings, princes, and governors. They replied, in so doing we prayed for the King of Spain too, who was their enemy and a papist; with other frivolous and ensnaring questions, and much threatening; and, finding no colour to detain me, they dismissed me with much pity of my ignorance. These men were men of high flight, and above ordinances, and spoke spiteful things of our Lord's nativity. As we went up to receive the sacrament, the miscreants held their muskets against us, as if they would have shot us at the altar, but yet suffered us to finish the office of communion, as perhaps not having instructions what to do in case they found us in that action. So I got home late the next day, blessed be God!"

It was a great comfort to Mr. Evelyn, in these troublesome days, to meet with a valuable spiritual friend and counsellor in Dr. Jeremy Taylor. Many letters which passed between them are extant; from which it appears that the religious state of Evelyn's mind was highly satisfactory. We have the following passage in a letter from Taylor to his friend, Nov. 21, 1655. "There could not be given me a greater or more persuasive testimony of the reality of your piety and care, than that you pass to greater degrees of caution and the love of God. It is the work of your life, and I perceive you betake yourself heartily to it. The God of heaven and earth prosper you and accept you!" In a letter written by Evelyn to Taylor, soon after a visit which the latter had paid to him at Sayes Court, he thus writes: "I suppose you think me very happy in these outward things; but really I take so little satisfaction, that the censure of singularity would not affright me from embracing an hermitage, if I found that they did in the least distract my thoughts from better things; or that I did not take more pleasure and incomparable felicity in that intercourse which it pleases God to permit me, in vouchsafing so unworthy a person to prostrate himself before him, and contemplate his goodness. These are indeed gay things, and men esteem me happy; but I, a polluted and guilty sinner, am oppressed day and night with the fear of being called to my account. Whilst that account is in suspense, who can truly enjoy any thing

in this life without an alloy? For I am always dreading that I shall deceive myself by false security." Another testimony to Evelyn's piety is contained in the following answer of Dr. Taylor to one of his letters: "Sir, I am well pleased with the pious meditations and the extracts of a religious spirit which I read in your excellent letter. I can say nothing at present but this, that I hope in a short progression you will be wholly immersed in the delights and joys of religion; and as I perceive your relish and gust of the world goes off continually, so you will be invested with new capacities, and entertained with new appetites." His brother George having lost a son, Mr. Evelyn wrote him a letter full of the most worthy sentiments, and evidencing that his principles were founded on the Gospel of Christ. He would not prohibit all manifestations of natural affection, but calls upon his brother to be on his guard, "lest while we sacrifice to our passions (by which he means our strong natural sensations of grief), we be found to offend against God, and by indulging an overkind nature, redouble the loss, and lose our recompense." He concludes an affecting and instructive letter on this painful occasion in the following words: "Brother, be not ignorant concerning them which are asleep, that you sorrow not, even as others which have no hope; for, if we believe that Jesus died, and rose again, even so, them also which sleep in Jesus will God bring with him. They are the words of St. Paul, and I can add nothing to them. . . . Wherefore, comfort one another with these words." In the year 1658, he lost two children, one having died some time before; so that he was now bereaved of three of his progeny. One of the two children, named Richard, who died in 1658, seems to have possessed knowledge and piety in a degree by no means common to his youthful age, being only five years and three days old. His father speaks of him as a "prodigy for wit and understanding; for beauty of body, a very angel; for endowments of mind, of incredible and rare hopes." After describing the extraordinary acquirement of this lad in the classics and mathematics, he says: "Astonishing were his applications of Scripture upon occasion, and his sense of God; he had learned all his catechism early, and understood the historical part of the Bible and New Testament to a wonder, how Christ came to redeem mankind. When one told him how many days a Quaker had fasted, he replied, that was no wonder, for Christ had said man should not live by bread alone, but by the word of God. He would of himself select the most pathetic Psalms and chapters out of Job to read to his maid during his sickness, telling her, when she pitied him, that all God's children must suffer affliction. "Such a child," he says, "I never saw; for such a child I bless God, in whose bosom he is. May I and mine become as this little child, who now follows the child Jesus, that Lamb of God, in a white robe, whither he goes: even so, Lord Jesus, thy will be done! Thou gavest him to us, thou hast taken him from us, blessed be the name of the Lord! that I had any thing acceptable to thee, was from thy grace alone; since from me he had nothing but sin—but that thou hast pardoned! blessed be my God for ever! Amen."

Dr. Jeremy Taylor wrote to Mr. Evelyn and his

wife, who had suffered most keenly from these bereavements, a letter of consolation, and soon after paid them a visit of condolence. He found his friend abundantly comforted of God, and reaping those "peaceable fruits of righteousness" which are promised to those who submit themselves to be "exercised" by the chastenings of their heavenly parent.

[To be concluded in No. 108].

D.

THE HOLY SPIRIT THE GUIDE UNTO ALL TRUTH:

A Sermon

For Whitsunday,

By THE REV. COLIN CAMPBELL, M.A.

Evening Lecturer of Newport, Salop.

ST. JOHN, xvi. 13.

"He will guide you into all truth."

THE Prophet of Nazareth when he uttered these words had almost finished his sojourn upon earth. The time had all but come when he should depart out of this world unto the Father. He was surrounded by those who had with much devotedness and affection attended upon his ministry, identified their own cause with his, and commenced a career, which, however they might be unconscious of the fact, would expose them to the end of their days to much trial, privation, and contempt.

Their gracious and loving Master foresaw all this, and therefore with much candour and faithfulness communicated the fact to them before it came to pass, in order that when it did come to pass they might remember the words which he had spoken unto them. "Ye have not chosen me," said he unto them, "but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not Him that sent me." Thus fully and faithfully did the compassionate Jesus forewarn his disciples. He knew whereof they were made. He remembered that they were but dust; and fearing lest, through the weakness of human infirmity, this ordeal should prove a stumbling-block

unto them, and induce them to grow weary of the cause which they had espoused, he told them plainly of the difficulties that would beset them. "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you shall think that he doeth God service." The lesson thus inculcated was intended as a parting exhortation from a Master to his disciples before he was taken away from them; and its design was to arm them with expectation, to quicken their patience, and to put them on their guard against "a great fight of affliction," which they must go through if they would become brave and victorious soldiers, to whom the eyes of multitudes would be turned with deepening anxiety, and upon whose achievements the future and eternal blessedness of myriads then unborn would, in a great measure, be made to depend. And to assure them of the intense-ness of his anxiety in their behalf, he gives them an additional proof of his love. "These things I said not unto you at the beginning, because I was with you; but now I go my way to Him that sent me." By this intimating, that he had withheld from them the full view of what was to befall them, because they were then unable to bear it, and because he was to remain amongst them as a friend and counsellor in all difficulties. But now the case was to be altered. The Shepherd was to be smitten, and the Leader to be removed, and the countenance that had animated them was to be withdrawn. "Now," said Jesus, "I go my way to Him that sent me; and because I have said these things unto you, sorrow hath filled your hearts." And with good reason was it so. They as yet knew not the blessings that were in reserve for them. They saw only—and that with the eye of sense—the cloud of disappointment that was gathering blackness around them. Hence a declaration was sounded in the ears of these sorrowing ones, which was well calculated to turn their mourning into joy. "Nevertheless," exclaimed Jesus, "I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he, the Spirit of truth, is come, he will guide you into all truth. He shall glorify me; for he shall receive of mine, and shall shew it unto you." Soothing words must these have been, and suited to the utterance of the Being who spake as never man spake! But if in the hour of their anxiety the disciples received joyous encouragement from words which had yet to wait for an accomplishment, how full

and blessed must have been their delight when the appointed time could no longer tarry; and when the promise of the Father, which they had heard from the lips of Jesus, was poured down upon its expectants as a plentiful shower upon a parched desert, or as a glorious flood of light upon the dwellings of those who were abiding in the darkness of the valley of the shadow of death!

My brethren, that promise has long since been vouchsafed in all its fulness to this wilderness world. That "little while," of which the Saviour spoke so touchingly, has long since been mingled with the years beyond the flood; and He that was declared to be our light, our guide, our all, has graciously imparted "his sevenfold gifts" to mankind, and shewn that his "blessed unction from above is comfort, life, and fire of love." We, too, are this day assembled, in glad and grateful obedience to the call of the Church, for the purpose, I trust, of once more setting our seal to the truth of God's faithfulness and love; of acknowledging that God "did, as at this time, teach the hearts of his faithful people by the sending to them the light of his Holy Spirit;" and of uniting our heartfelt prayers to him that he would "grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort." That this gracious principle may be still more deeply rooted in our bosoms, and be confirmed and enlivened by an increased supply of that faith which cometh by hearing, and that hearing by the word of God, it will be my endeavour to suggest to you such a meditation upon the language of my text as may enlarge our views of the truths it contains, and stir up within us an increased longing for a personal realisation and enjoyment of the blessed promise which it contains.

As that pure and reformed branch of the Church of Christ, to which it is our happiness to belong, claims from every individual member of her community a belief "in the Holy Ghost as the Lord and Giver of life, who proceedeth from the Father and the Son, who, with the Father and the Son together, is worshipped and glorified, who spake by the prophets;" as she directs that prayer should be made to him, and refers to the fact of "the coming of the Holy Ghost" as one that is fraught with mighty interest to the world; as she maintains that he is the Author of sanctification to the believer's soul, and the one who cleanses the thoughts of the hearts of men from the pollutions that are in the world through lust,—it will be consistent, and I trust profitable, for us to refer these confessions of our adopted creed to the only true standard of doctrine; that so, by

refreshing our recollection of their conformity with the word of God, we may increase our value for, and delight in, those admirable formularies which have hitherto stood forth as a mighty bulwark for the safety of our spiritual Zion, by checking all attempts at the perversion of Scripture, and by constantly exhibiting before the gaze of all within her pale a sound and spiritual digest of "the truth as it is in Jesus." Long may that bulwark remain unshaken and unimpaired; and long may the shield of Omnipotence spread a shelter over the ark of God that is in the midst of us—that so "peace and happiness, truth and justice, religion and piety, may be established among us for all generations." The Church has shewn a signal love for the souls of her children in setting apart the solemnity which we are this day called upon to commemorate; and in giving to her daily liturgical services so deep and rich a savour of that heavenly doctrine which the day of Pentecost ushered in upon our world. That doctrine, as maintained by our Church, calls upon us to acknowledge the personality of the Holy Ghost. Accordingly we have that striking prayer in our litany: "O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners." It is, however, a doctrine which we derive from the Bible. Among many other instances, my text affords it a strong corroboration. The Holy Spirit is exhibited under the character of a Guide. "He will guide you into all truth." And again: "He shall testify of me; he shall receive of mine, and shall shew it unto you." The apostle Paul, too, speaking of the Holy Ghost, declares "that he maketh intercession for the saints, according to the will of God." The unpardonable sin spoken of by our Lord is "the sin against the Holy Ghost;" and it is the same Spirit that imparteth gifts to mankind, "dividing to every man severally as he willeth." The great fact of Christ's incarnation is directly ascribed to the operation of the Holy Ghost. "An angel said to the Virgin, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." The regeneration of the soul of man is styled the "being born again of the Spirit." And when Jesus commissioned his disciples, and bade them to baptise all nations, he told them to do it "in the name of the Father, and of the Son, and of the Holy Ghost." Now all these are personal attributes. They belong not, nor can they be made to refer, to a mere energy or operation, to a mere quality or power. Let us again listen to the language of our Church as it is expressed, and that too with amazing power and unction, in the homily for this

day. "The Holy Ghost is a spiritual and divine substance, the third Person in the Deity, distinct from the Father and the Son, and yet proceeding from them both: which thing to be true, both the creed of Athanasius beareth witness, and may be also most easily proved by most plain testimonies of God's holy word. When Christ was baptised of John in the river Jordan, we read that the Holy Ghost came down in form of a dove, and that the Father thundered from heaven, saying, 'This is my beloved Son, in whom I am well pleased.' Where note three divers and distinct Persons, the Father, Son, and Holy Ghost: which all, notwithstanding, are not three Gods, but one God. Likewise when Christ did first institute and ordain the sacrament of baptism, he sent his disciples into the whole world, willing them to baptise all nations in the name of the Father, and of the Son, and of the Holy Ghost. These, and such other places in the New Testament, do so plainly and evidently confirm the distinction of the Holy Ghost from the other Persons in the Trinity, that no man possibly can doubt thereof, unless he will blaspheme the everlasting truth of God's word. As for his proper nature and substance, it is altogether one with God the Father and God the Son; that is to say, spiritual, eternal, uncreated, incomprehensible, almighty: to be short, he is even God and Lord everlasting. Therefore he is called the Spirit of the Father, therefore he is said to proceed from the Father and the Son, and therefore he was equally joined with them in the commission that the apostles had to baptise all nations. But that this may appear more sensibly to the eyes of all men, it will be requisite to consider the wonderful and heavenly works of the Holy Ghost, which plainly declare unto the world his mighty and divine power. First, it is evident that he did wonderfully govern and direct the hearts of the patriarchs and prophets in old time, illuminating their minds with the knowledge of the true Messias, and giving them utterance to prophesy of things that should come to pass long time after. For, as St. Peter witnesseth, the prophecy came not in old time by the will of man; but the holy men of God spake as they were moved by the Holy Ghost. And of Zachary the high-priest it is said in the Gospel, that he, being full of the Holy Ghost, prophesied and praised God. So did also Simeon, Anna, Mary, and divers others, to the great wonder and admiration of all men."

The same homily will also be found to proceed in a strain not less emphatic, nor less scriptural. Its language runs thus:—"As there are three several and sundry dis-

tinct Persons in the Deity, so have they three several and sundry offices proper unto each of them. The Father to create, the Son to redeem, the Holy Ghost to sanctify and regenerate. Whereof the last, the more it is hid from our understanding, the more it ought to move all men to wonder at the secret and mighty working of God's holy Spirit which is within us. For it is the Holy Ghost, and no other thing, that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God; such as otherwise of their own crooked and perverse nature they should never have. 'That which is born of the flesh,' saith Christ, 'is flesh; and that which is born of the Spirit is spirit.' Man of his own nature is fleshly and carnal, corrupt and naught, sinful and disobedient to God, without any spark of goodness in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds. As for the works of the Spirit, the fruits of faith, charitable and godly motions, if he have any at all in him, they proceed only of the Holy Ghost, who is the only worker of our sanctification, and maketh us new men in Christ Jesus. . . Did not God's Holy Spirit miraculously work in Matthew, sitting at the receipt of custom, when of a proud publican he became an humble and lowly evangelist? And who can choose but marvel to consider that Peter should become of a simple fisher a chief and mighty apostle? Paul, of a cruel and bloody persecutor, a faithful disciple of Christ to teach the Gentiles? Such is the power of the Holy Ghost to regenerate men, and, as it were, to bring them forth anew, so that they shall be nothing like the men that they were before. Neither doth he think it sufficient inwardly to work the spiritual and new birth of man, unless he do also dwell and abide in him. 'Know ye not,' saith St. Paul, 'that ye are the temple of God, and that his Spirit dwelleth in you? Know ye not that your bodies are the temple of the Holy Ghost, which is in you?' Again, he saith, you are not in the flesh, but in the Spirit. For why? the Spirit of God dwelleth in you. To this agreeth the doctrine of St. John, writing on this wise: 'The anointing which ye have received (he meaneth the Holy Ghost) dwelleth in you.' And the doctrine of Peter saith the same, who hath these words: 'The Spirit of glory and of God resteth upon you.' O what comfort is this to the heart of a true Christian to think that the Holy Ghost dwelleth within him! 'If God be with us,' as the apostle saith, 'who can be against us?'

The language here advanced, supported as it is at every step with the resistless argu-

ments of holy writ, most fully and clearly sets before us the momentous importance of a right belief in the Holy Ghost, "as of one substance, majesty, and glory, with the Father and the Son, very and eternal God:" that he has a distinct and essential personality, and has undertaken his own peculiar office in that work of redeeming mercy, which the boundless love of God devised for the recovery and final blessedness of fallen man; that he leads mankind to a knowledge and obedience of the law of God; that he guides men into all truth, and brings them from darkness to light, from sin to holiness, from Satan to God. We are, moreover, authorised to believe that the assertion, which Jesus made to his sorrowing disciples with respect to the Spirit of truth, has also a full and literal application to every heart among the children of men that shall be touched with a sense of the love of God and of Christ Jesus our Lord. We know that the letter of the promise to the disciples was, "that the Spirit was to abide with them for ever;" and the last assurance which the risen Saviour gave to the same little band before he was finally taken away from them into heaven was, "Lo, I am with you always, even unto the end of the world." And since it is clear to demonstration, that the term "for ever," and "to the end of the world," cannot be limited by the little span of earthly existence which remained to the apostles after the cloud had received Jesus out of their sight, we are left to infer that all who embrace the salvation of Jesus, even those who shall live at the close of earth's dispensations, shall also realise the rich promise that was uttered in the language of my text: "They shall be guided into all truth by the Spirit of truth."

O, then, brethren, while you are carefully investigating the doctrine of the personality of the Holy Spirit, of his essential divinity, and of his co-operation in the mighty scheme of redemption, are ye also anxious to ascertain whether or not ye yourselves have been guided by him into all truth? The abstruseness of your reasonings, and the clearness of your arguments, and the correctness of your conclusions, will avail you nothing, if, after all, you are found to be strangers to the love of Jesus, and unblessed by the teachings of that Spirit which can alone place you among the sons of God. Yea, brethren, the very existence of your knowledge will mightily aggravate your guilt and misery, if, among your other searchings, ye have never sought for a personal interest in that prayer which our Saviour poured forth,—“Sanctify them through thy truth: thy word is truth.” Pause, then, I beseech you, and consider the matter over, once more, with yourselves. This morn-

ing your lips have confessed that you have erred and strayed from God's ways like lost sheep. Did you include yourselves among the number? Some there are among you who rest satisfied with present attainments, and imagine that nothing of truth can lie beyond that scope upon which they have fixed their eyes. They therefore refuse every statement which projects over those most narrow limits; yea, and in too many instances, the authors of those statements have to adopt the expostulation of St. Paul to the Galatians, "Am I therefore become your enemy, because I tell you the truth?" Brethren, we have no desire to bring strange things to your ears, unless those strange things be the unchanging and unchangeable truths of God. As men that have been made overseers by the Holy Ghost, our simple desire is to act under the direction of our divine Teacher, and to guide you into all truth. Beyond that point, we cannot go; short of that point, we dare not intentionally stay your progress. Command is laid upon us; yea, we is unto us if we preach not the Gospel. We are entrusted with souls as men that must give account; and for us to preach another Gospel in order to please man, while in our consciences we believe and know that it is "not a Gospel," would be to destroy our own souls, and the souls of those who hear us. O, then, brethren, seek more earnestly the guidance and teaching of that Spirit whose sacred office it is to guide mankind into all truth! Believe in his power, depend upon his grace, cleave to his promises; so will you be "strengthened with might in the inner man," and "be sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of the glory of Jesus Christ."

THE VALLEY OF BACA.

THE solemn requirement of the Mosaic law,—that at each of the three great feasts all the males should appear at Jerusalem to worship,—as it was obeyed with the utmost punctuality, so did it impose upon many of them no ordinary fatigue. The account given by St. Luke of the numbers assembled on the day of Pentecost, when the Holy Spirit miraculously descended from on high, and the different nations which he enumerates, from which these worshippers had come, abundantly testify that many of them had travelled from a great distance, and must have suffered from the fatigue of the journey; which, in not a few instances, was through a burning and sandy desert. To refresh them on their way, wells were dug at different stations, from whence they might obtain a ready supply of water;* and it was with reference to

this circumstance that the Psalmist, alluding to their journey to Jerusalem, speaks of the blessedness of those whose strength is in God, "who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God" (Ps. lxxxiv. 6, 7).

Whether the Psalmist referred to any particular valley where these wells were dug,—which he most probably did,—as the valley of Bochim; or whether he alluded to the practice so common in the East,—it is certain that wells dug for the refreshment of the traveller were essentially requisite; and hence the greatest precautions were taken to prevent these wells being choked by the moving sand; and the stopping them up was, as it is now, regarded as an act of hostility, as is fully testified by writers sacred and profane. To stop those wells which might be in an enemy's route was, in fact, one of the most effectual methods to cut off the army.

It is difficult, indeed, for us, whose lot has been cast in a good land—"a land of brooks of water, of fountains and depths that spring out of valleys and hills,"—to form any adequate notion of the miseries endured by those who are compelled to journey through a land of drought when their supply of water fails, and when, in the parched desert, under the rays of a scorching sun, the wells to which they hastened are found dried up. Scarcely any bodily anguish, it is stated, can be compared to this; and hence we find such frequent reference in Scripture to the importance of a ready and constant supply of salubrious water, and that the rich blessings of the Gospel are so often likened to those resulting from a copious supply of that element. To enter fully, however, into the force of these passages, it is necessary to enter into the peculiar circumstances of those to whom they refer; we shall thus be enabled to perceive the force and beauty of the scriptural representations, and be more likely to derive instruction.

The journey of those who passed through the valley of weeping, to worship the Lord in the courts of Jerusalem, is strikingly illustrative of the Christian's journey through the wilderness of the world. And, first, it may be observed that, as the Jews directed their steps towards the holy city, so the hearts of God's believing people now are turned towards the sanctuary above, where they trust they shall serve God day and night in his temple. They feel that this world is not their home—that this is not the place of their rest. Like the patriarch of old, they plainly testify that they desire a better country, even an heavenly; and, while they are contented to tarry the Lord's leisure, and patiently to wait their appointed time until their change come, thankful for the privileges they enjoy, and sedulous in the performance of the duties incumbent upon them, they yet breathe a purer spiritual atmosphere than that which the world affords, and are influenced by motives and hopes of which the world is entirely ignorant. The world is to them as a desert, where, notwithstanding the manifold blessings scattered in their path, there is no sure dwelling-place. They feel that they are strangers and pilgrims, and cannot but long for admission into

(1 Sam. xxix. 1), as the celebrated moslem warrior Saladin afterwards did; and for David's men, that were unable to march with him, waiting for him by the brook Besor (1 Sam. xxx. 21). It is not improbable that the ancient wells mentioned Gen. xvi. 14, xxiv. 20, and Exod. ii. 16, were furnished with some conveniences for drawing water to refresh the fainting traveller, and with troughs, or other contrivances, for supplying cattle with water, similar to those which are to be found at this day in Persia, Arabia, and the East Indies. Great precautions were taken anciently, as well as in modern times, to prevent the sands from choking up their wells, by placing a stone over the mouth (Gen. xxix. 2-8) after the requisite supply had been drawn up. The stopping up of wells is to this day an act of hostility in the East, as it was in the days of Abraham and Isaac (Gen. xxvi. 15-18), and Hezekiah (2 Chron. xxii. 3, 4), and also long after among several other nations.—See Rev. HARTWELL HORNE'S *Introduction*.

* In consequence of the scarcity of water in the East, travellers are careful to stop as often as possible near some river, fountain, or well; this will probably account for Jacob's halting with his family at the ford Jabbok (Gen. xxxii. 22); for the Israelites assembling their forces near the fountains of Jezreel

that glorious city of habitation whose builder and maker is God.

Are they reach God's eternal city, however, his believing people must pass through the wilderness of a fallen world; a world which presents many allurements to cause them to swerve from the narrow path, in which temptation besets them in a thousand shapes, and innumerable snares are laid by the great adversary for their destruction. Compassed with infirmity, inheritors of a corrupt nature, believers are apt to be discouraged in their Christian course, or, as the apostle expresses it, to become "weary and faint" in their minds. Liable to the miseries which attach themselves to man as a sinner—those afflictive dispensations which more or less mingle themselves in every human cup,—they are more grievously oppressed by a sense of sinfulness, by reflection on their shortcomings, their backslidings, their violation of solemn vows, their dread lest they should finally fail of arriving at the blissful presence of God. Too often do they doubt the fulfilment of the Divine promises, and are even tempted to ask whether it might not be better to return to the follies of the world, as there is no chance of their continuing steadfast in their Christian course. Like the bondwoman cast out of the house of the patriarch, they sit down to weep, wearied with the journey, and, finding, as they conceive, the water that hitherto refreshed them altogether spent, to weep over the supposed hopelessness of their condition. But at such a moment of extremity, God is graciously pleased to open their eyes, as he opened those of Hagar, that they may see a well of water. This gracious promise is accomplished, "I will pour water on him that is thirsty, and floods upon the dry ground." His gracious voice is heard, "Be strong, fear not, behold your God will come and save you; in the wilderness shall waters break out, and streams in the desert; and the parched land shall be a pool, and the thirsty land springs of water." By the refreshing influence of his Holy Spirit, that Spirit whose descent the Church at this season more especially calls us to commemorate,—God is graciously pleased to invigorate his fainting people, to strengthen them on their journeys, and to enable them to pass in safety along that way of holiness in which the wayfaring men, though fools, shall not err. At each successive step, this Spirit is at hand to aid. The weak hands are strengthened. The feeble knees are confirmed. The wilderness is turned into a standing water, and the dry ground into water-springs. He satisfieth the longing soul, and filleth the hungry soul with gladness. Thus strengthened, the believer goes on, privileged to trust that he shall not ultimately fail, and cheered by the gracious promise, "I will not leave thee nor forsake thee." The Lord shall guide thee continually, and satisfy thy soul in drought. Hitherto hath he helped thee, why then shouldst thou despair? He that first turned thy feet into the narrow path, will surely keep thy footsteps right.

Let the believer, then, be of good courage; his path may be thorny, his worldly comforts may be few; his heart may faint, and his flesh may fail; but God will be the strength of his heart and his portion for ever. Let him bear in mind, that hitherto, in a spiritual as in a temporal sense, his bread has been given him, and his waters have been sure. Yet a few more stages on life's journey, and he shall see the King in his beauty, and look upon Zion, the city of solemnities. His eyes shall see Jerusalem, a quiet tabernacle that shall not be taken down; amidst the ransomed who drink of the pure river of life eternal, he shall, amidst the pastures of Emmanuel's land, recount with adoring gratitude the wells of water which refreshed him whilst passing through the valley of weeping; the invigorating influences of that eternal Spirit, who enabled him to go on from strength to strength, until brought by saving mercy to appear before the God of gods in Zion. O.

The Cabinet.

BLESSEDNESS OF COMMUNION WITH GOD.—How happy is the condition of that man who, through God's mercy, has attained to a state of communion with the Father of spirits! What can he want who enjoys Him that possesses all things? "In thy presence is fulness of joy," saith the Psalmist. On the contrary, in his estranging of himself from us, there is nothing but grief and horror. It is with God and the soul as betwixt the sun and the earth. In the declining of the year, when the sun draws afar off from us, how doth the earth mourn and droop; how do the trees cast off the ornaments of their leaves and fruit; how doth the sap of all plants run down to the root, and leave the bare boughs seemingly sere and dead! But at the approach of it, in the rising of the spring, all things seem revived—the earth decks herself in her fresh habiliments of blossoms, leaves, and flowers, to entertain those comfortable heats and influences. So, and more, it is in the declining or approach of this all-glorious Sun of Righteousness. In his presence there is life and blessedness; in his absence nothing but grief, disconsolateness, despair. If an earthly being do but withdraw himself from us for a time, we are troubled; how much more if the King of Glory shall absent himself from us in displeasure! Surely nothing but our sins can estrange him from us; our miseries do rather attract him to us; our sins, and they only, do separate between God and us. Lord, what can we do without thee? O do thou draw us unto thee, that we may come: do thou enable us to draw nigh unto thee upon the feet of our affections, upon the hands of our actions, upon the knees of our prayers; that so thou mayest draw nigh unto us in thine ordinances, in thine audience, in thy grace and mercy, in thine aid and salvation.—*Bishop Hall.*

MINISTERIAL RESPONSIBILITY.—I have been speaking only of the natural effects of Christian habits and Christian thoughts. There is something yet higher and yet better beyond. For that blessed Spirit who watches over and co-operates with the endeavours of his faithful ministers will shed his own consolations and his own joy over their bosoms. He will indeed be their Comforter, that they faint not; so that, "when troubled on every side, they shall not be distressed; though perplexed, not in despair; though cast down, not destroyed." He will tranquillise and calm them in all the storms of life, comfort them in its worst afflictions, and be their exceeding great reward, alike in the struggle through time and the passage to eternity; renewing the inward man day by day, pointing their view to the house not made with hands, and to the season when their ministry shall pass into empire, their watchfulness into fruition, and their labour into rest. Compare this comfort, my brethren, with the prospects and the hopes of the worldly and thoughtless priest. Look, I would especially beseech you, to that period of life, when even the unbeliever confesses that a browner shade is cast on his declining years by the abbreviation of time and the failure of hope; when even the heathen moralist feels that there is something from within required to support and to sustain, to give dignity to the frailty of age, and cheerfulness and comfort to the long and weary hours of unoccupied infirmity; when, as far as relates to our mortal nature and mortal state, all forward-looking thoughts are closed by the grave, which is opening for us, and all mortal hopes are departing from those dreary days when there is no pleasure in them. Tell me, I beseech you, what must then be the thoughts of the priest who has deemed lightly of his office, and lowered its dignity by his own neglect, or his own carelessness? What is there with him of the thoughts which cheer and comfort the declining years of other and better men, by setting before them the remembrance of a course of honour and of useful-

ness, of duties performed, and good effected? What is there with him but this, that he commenced his course by entering, from the mere hope of lucre, on a profession which he disliked, or lightly respected; that he continued his career by neglecting all its duties but those to which the law compelled him; and that so he closes it, as he deserves, without self-respect, without respect from man, or favour from God? He has called himself God's servant, and has stood in his place, and worn his garb, and received his earthly reward; but he has done none of God's work in the world. He has called himself the minister of joy and health and salvation to his brethren, but where are the tokens of his ministry? where are the feeble knees which he has strengthened, where the drooping heart which he has taught to sing for joy, where the soul which he has saved? What can he see but the sinner unconverted, the ignorant left in his ignorance, God not glorified, his kingdom not filled? But I am speaking only of a careless priest. What shall be said of the declining years of a sinful one? What can hope suggest, what consolation can he minister to the stings of his conscience? Can he say that he was ignorant, and so fell into the snare of sin and of Satan? But it was his business to teach the law of God, and shall he plead that he knew it not? Shall he say that the lust of the flesh, and the lust of the eye, and the pride of life, the temptations of riches and honour, which slay their thousands day by day, slew him also? But did he not of his own free choice vow a vow to the God of Jacob that he renounced the world, and forgot, and forsook it, and resigned the treasures of earth for the higher treasures of heaven? Nay, whatsoever other men may urge to soothe the terrors of their age, whatsoever they may plead in prayer of ignorance or infirmity, to him who knows whereof we are made, and remembers that we are but dust, that cannot be pleaded to God by the profligate priest, nor minister consolation to his declining years. And if from his declining years we turn to his dying hour, what spectacle will it present? Shall I speak of the agony arising from the remembrance of souls lost by his carelessness, which, but for his carelessness, might have shone as angels in the courts of the living God, but shall now rise against him in condemnation from the house of woe? Shall I speak of the most solemn duty neglected, the most awful charge forsaken? Who would draw the picture, who would not shrink from surveying it? Let us draw a veil over its horrors in the certainty that earth has no sight in woe or in terror like the death-bed of the faithless servant of God, the careless shepherd of the souls of his brethren, who is going to his own place to receive from the Master he has dishonoured the portion which he has righteously earned; and let us all who are, or are about to become, ministers of God, pray from our inmost hearts, and on our bended knees, that such a dying hour, such a place, and such a portion, may not be ours.—*Rev. Hugh James Rose.*

Poetry.

SKETCHES FROM SCRIPTURE.

BY MRS. RILEY.

(For the Church of England Magazine.)

No. IV.

THE PARTING OF ABRAHAM AND HAGAR.

NAY, weep not, Hagar! tears from thee

Will but unman this aged heart;

Think'st thou that I unmov'd can see

My first-born son and thee depart?

O no! there is a bitter conflict still

Between my own and heav'n's revealed will.

Farewell! 'tis now a last farewell!

That word, that thought, recall my tears:
A father's eye no more shall dwell

With joy upon his child's fast op'ning years;
But, driven from an earthly parent's love,
My Ishmael has a better one above.

That thought my heartfelt grief can quell,

While the deep darkness of my soul
Hope's rainbow radiance can dispel:

Back from my heart the shadows roll,
As down the vista of advancing years
My son, the founder of a mighty line, appears.

Then, cheer thee, Hagar! for, though grief

Thy fond maternal heart may wring,
The hand that wounds will bring relief—

Streams in the wilderness shall spring:
My son and thee, with peace I now confide
To God, my trust—be he thy guard and guide!

STANZAS.

(For the Church of England Magazine.)

SAILING upon life's dangerous sea,
Amidst surrounding rocks and shoals,
Lord, I would lift my heart to thee,
To guide me as the tempest rolls.

How oft I fear that I shall fail,
How oft my spirit sinks and faints,
How oft doth dark mistrust prevail,
And faithless tremours and complaints!

Yet hast thou kept me safe thus far,
And surely still wilt safely keep;
Veil not thy Spirit's guiding-star,
But lead my pathway through the deep.

From every peril of the wave,
From every devious track restore;
Till the calm harbour of the grave
I reach, and gain the promis'd shore.

Homerton.

JAMES EDMESTON.

THE TRAVELLER AND THE WILD FLOWERS.*

The author of "Walks through many Lands," wandering light-hearted in a foreign country, describes himself as having been suddenly arrested in his course by the scent of well-known flowers wafted across his path, which so vividly recalled the remembrance of home as to affect him very deeply.

The pilgrim hath taken his staff once more,
And turned him again from his native shore;
And lightly flows the traveller's strain,
As he speeds his course over mountain and plain:
Thus sung the blithe pilgrim, as onward he passed,
"Sorrow and care I give to the blast;

And freely and far I love to roam,
The wide, wide world is my pleasant home."
But the gentle south wind came softly along,
Charged with a spell that has silenced his song;
'Twas the fragrant odour of well-known flowers,
Like a gale of sweets from his native bowers.

* From "The Wild Garland," by S. Waring.

What kindling thoughts in his bosom swell,
While he deems the sweet breath of each fragrant bell
Is calling him back to his father's home,
And forbidding his wand'ring footsteps to roam !
Shall their odour exhale, their frail beauty decay,
Ere he turns to retrace his homeward way ?

And how oft have our souls gone wildly astray !
Hope's meteor-star lends its dazzling ray,
And far do we wander in error, and long,
Earth's fleeting enjoyments the theme of our song :
Now elated with joy, now with sorrow depress'd,
We seek, but we find not, the place of true rest.

Then a balm-laden gale from the heavenly shore
Comes, freighted with mercies unthought of before ;
And, soft'ning the heart with its influence bland,
Turns our thoughts and our hopes to a holier land ;
To that home,—to the mansions of glory above,
Prepared for our rest by a Saviour's love.

Miscellaneous.

THE FORCE OF TRUTH.—During a summer residence at the baths of Lucca, a striking instance of conviction growing out of the reading of the Scriptures came under my observation. Among the visitors at that delightful watering-place was a young German, who had come thither in company with an English gentleman and lady. His family were Roman Catholics, and he was brought up in that religion, though, as he confessed, it was a mere profession, and he had no real sense of religion at all. He was educated at the University of Vienna, where he went through the theological course; the Bible they never opened, nor, as he told me, did he and his companions feel any disposition to do so, under the idea that it was like their dry theological works, only worse, because it was longer. How did his views regarding it subsequently change! Accident brought him to Rome, where some English ladies, with whom he became acquainted, gave him a Bible in our language, which he was then studying. Knowing his passion for the imaginative German poetry, they judiciously advised him to read the Psalms: with these he was delighted, and was led on to other parts of this once-despised book. He soon after joined the family above referred to, and the subject of religion evidently had taken strong possession of his mind; but though he consented to join their family prayers, he said he should not think it right to go to our place of worship. When, however, they came to Lucca, he became a regular and attentive member of the congregation, before whom another clergyman and myself had the satisfaction of performing our service. B—h was well known to most of the English residents, and was an agreeable addition to every party, from the wonderful talents he displayed in music, frequently favouring us with extemporaneous compositions on the piano; he was, besides, an intelligent companion, and a person of a reflecting mind. We had frequent conversations with him on the subject nearest to his heart, and for some time it was evident that the only obstacle to his becoming a Protestant was an amiable feeling of regret for the sorrow the news of his change would occasion his parents. The truth, however, accomplished its work, under God's blessing; conversion followed conviction, and on the last day on which we administered the sacrament, we had the satisfaction of seeing B—h amongst the communicants.—*From a Correspondent.*

ST. GEORGE AND THE DRAGON.—Lydda (Acts, ix. 35), after its destruction in the beginning of the Jewish war, on being rebuilt assumed the name of Diospolis, and became a place of some importance. It is now a

heap of ruins; the most remarkable of which are the remains of a very handsome church, said to have been built, but more probably repaired, by Richard, surnamed Cœur de Lion, in honour of St. George, patron of England, whose birthplace it was, and who is reported to have suffered martyrdom here. The latter legend is not quite so satisfactory as the former; nevertheless, a place has been fixed upon to commemorate the event. He is held in great veneration throughout the East. I hardly ever entered a Greek church without noticing a picture representing his achievement with the dragon; and that no mistake might be made, the inscription *Ἅγιος Γεώργιος* is written in the corner. He is likewise held in great respect by the Turks. The latter have an oratory at the western end of the church, the roof of which has fallen in, but the arch of the altar at the eastern extremity remains. It is a curious fact, and noticed by many travellers, that in all the ruined churches—and they are to be met with at every step—the altar is generally found to be more or less preserved. The pious Christians of the East infer from this (and find consolation in the reflection), that some day or other they are to throw off the yoke of Ishmaelism, and that their temples are to be restored to the unshackled worship of the God of the Christian world. Even the persecuted Jew looks forward to his promised deliverance; and the Turk even thinks that Ishmaelism has seen its halcyon days, and finds few to differ with him in his anticipation of a change of fortune.—*Robinson's Travels in Palestine and Syria.*

STATE OF SOCIETY ON THE CONTINENT.—The whole frame-work of society, political and moral, on the continent, is so different—indeed, so diametrically opposed in most things to what we have in England, and is often so degrading, and I may well add disgusting to us,—that we come by time, and at a distance, to look upon the differences amongst our own politicians as comparatively trifling shades of the same thing, which, when we consider the gulf lying between England and the continent, are really not worthy of being named. We have a Protestant Church, and we have genuine liberty—two blessings which, I affirm, no one can value to their full extent till they visit Italy and Austria, and see the horrible vices engendered and fostered by Catholicism—the misery and meanness promoted by the despotic espionage—and, finally, not only the extinction of freedom, but apparently the suppression of almost all wish to be free in those degraded countries.”—*Captain Hall.*

TO CORRESPONDENTS.

“* * Clergymen and others desirous of promoting the circulation of this Magazine may be supplied with Specimen Numbers of the work and Prospectuses, on application to the Publishers; or they can be procured through the medium of any country Bookseller, by ordering “Specimen Packets of the Church of England Magazine.”

We are obliged to the authors of “Death, an Allegory,” and “Reflections on Windsor Castle;” but those papers are not exactly suited to the Magazine.

We beg to remind correspondents, that, as many Numbers of the Magazine are printed in advance, all communications having reference to particular seasons should be forwarded two months previously. We wish it to be generally understood that papers, if considered suitable to our pages, appear in regular course; while those *prose* articles which we are unable to insert, are left for their respective authors at our publishers’. All communications should be addressed to the Editors, care of the Publishers, 17 Portman Street; or 12 Ave-Maria Lane.

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLIN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 108.

JUNE 9, 1838.

PRICE 1½d.

ON THE QUIET SPIRIT OF THE CHURCH
OF ENGLAND.

BY THE REV. ABNER W. BROWN,
Vicar of Pytchley, Northamptonshire.

No. II.

EXPERIENCE and enlightened common sense fully approve the importance of such a principle of quietness as I have alluded to. We generally find that, in proportion to the greatness of a power, is the stillness and imperceptibleness of its operation. Man scarcely marks the constant working of "the mighty hand which, ever busy, wheels the silent spheres;" yet there is no other operation so stupendous. "We speak of the laws of nature, until it slips out of the mind that they are the works of nature's God;" yet the mighty processes of nature are in general silent and imperceptible. The roll of our globe, which whirls us onwards millions of miles each hour, is unfelt by us; the ceaseless agency of air in sustaining our life, and of light in pouring ideas into our mind, proceed without our consciousness. Who would compare the power of the noisy brook with that of the silent creeping river, or with the resistless advancing of the calmest ocean-tide? The hurricane, the earthquake, the volcano, are mighty; but they are the exception, and not the rule, of nature's workings. In her particular kingdoms the same truth meets our view: the imperceptible, unnoticed growth of the oak, rears at length a structure far exceeding in strength and majesty all the more busy and rapid existences of the vegetable world; the slow and quiet elephant is the strongest among beasts:

may, life itself is imperceptible, and known to us only in its results; the beat of our heart is unperceived until disease or hurry disturbs the silent and natural quietness of the vital machinery. We trace the same principle in the methods by which man displays his greatest power and effects his mightiest works. The pyramid, the embankment, the canal, the railroad, are not made by rapid and exhausting efforts of wonderful energy; but by the slow and regular continuance of minute and uniform exertions. The same lesson meets us also in the moral history of mankind; for government, commerce, education, and the whole machinery of society, are most healthily and effectively carried forward by nearly imperceptible operations, and by quiet, noiseless regularity.

The institutions of the Church of God will be found to agree with the ways in which he has been pleased to arrange the laws of nature and of providence. In periods and points where the Church has not been made dependent on miraculous aid, she is based upon principles graciously suited to the weakness of human nature, and to the position to which by our fall we are reduced. In framing such parts of her institutions as are not explicitly determined by revelation, the wisest and best of God's uninspired servants, to whom may have fallen the work of building up from time to time his Visible Church, have drawn lessons of practical wisdom from deep experience and knowledge of human nature, acknowledging all the while that God only could make them effectual for spiritual good. Hence it is that the Church of England, which has been growing up during so long a series of ages, and under such various

states of society, will be found to have steadily arranged herself as an institution upon such general principles as were most likely to act upon the mass of mankind among whom she was placed, because in this way the most extensive and permanent results might be expected. She acts upon the mass by directing her operation towards points of character common to every individual of whom the mass is composed. Existing in substance, like her liturgy, from apostolic times, she survived the Pelagian and Arian heresies; she revived to life and health after popery had for centuries diseased her frame; she arose again from the deathblow which schism struck in Cromwell's day; and now, leaning upon her God, she calmly awaits the fearful assault which infidelity, grasping popery and dissent as its weapons, is preparing to make against her. Having grown up, not at once, but gradually, she has slowly become modelled to the exigencies of human nature, retaining, nevertheless, her identity with the primitive Apostolic Church of which she is a branch. Her operation on mankind is vast, yet nearly unnoticed, and best discerned in its beneficial results. Her moral and religious influence on the characters, the habits, the affections, the souls of her members, is, and is designed to be, like the power of the constant drop of water, which wears away a stone not by individual force, but by unceasing continuance.

So many have felt and have described the excellences of our Church, that in illustrating any point of her character it is scarcely needful, scarcely possible, to do more than select from previous writers remarks bearing on that point. To many readers, therefore, not a few of the present observations will be familiar; while to others they may be more interesting.

Our Church will bear close inspection, and will be the more valued the better she is known; for such is her consistency, harmony, or unity of character, that the praise awarded to her general principles may be safely applied to her minuter details. For instance, that quiet, tranquil spirit, already noticed as one of her general characteristics, will meet our view more and more distinctly as we descend to the particulars of her institutions.

It is evident in the manner in which she makes her profession of doctrine. The affirmative rather than the negative is chosen by her as the way of proposing truth; and when she is compelled to controvert, her statements are straightforward declarations, made in subdued simplicity of manner. She teaches in the spirit of the man of God, who

said, "My doctrine shall drop as the rain; my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass." Never withholding the truth, nor from mistaken charity hesitating to declare, in solemn and uncompromising terms (as in Art. 18), the scriptural anathema against soul-destroying error, she yet avoids needless vituperation; and her words are few, and well weighed. On points less inevitably ruinous to souls, less openly blasphemous against God, her tone is different, as in Articles 9, 13, and 22; and while reproving both fundamental errors and less important mistakes, she is careful by her manner to distinguish between them, as is evident on comparing the 14th and 30th Articles. Candour breathes through her doctrinal statements—as, for instance, in the 6th and 34th Articles. She exhibits no *intensity* in stating truths. She is tender in speaking of the fallen Churches (Articles 19 and 38); full of charity and sorrow towards sinners, whether repentant or obdurate (Articles 16, 33, and 34); and without bitterness in repelling the false charges of enemies (Art. 36). In short, the example which she sets before her members is not merely to be faithful and valiant witnesses for the truth of Christ, but also to maintain a sober, chastened, and quiet spirit; avoiding controversy, except where duty distinctly demands it.

The like quietness and tranquillity pervade her manner of conducting public worship. "There is a stillness about her services which lulls the passions and feelings, which soothes and calms the heart, and prepares it for those holy influences which divine worship sheds." This effect is strengthened even by the character of her places of worship—a few modern erections, perhaps, excepted, which scarcely harmonise with her ten thousand parish churches. "Her vast and venerable cathedrals, as we tread them, tranquillise the mind, and diffuse over us a consciousness of the littleness, nothingness, and transience of man. Her village churches, as we worship in them, have a still solemnity which reminds us of the dead who are sleeping around, and brings us into contact with the world unseen." As regards the worshippers, she avoids calling forth excited feelings; aims at practical and lasting effect; speaks forth the words of truth and soberness; and teaches the way of peace by "bringing before us continually the very sum and substance of piety." As regards the worship offered, she is careful that it shall be not only fervent, earnest, and affectionate, but also calm, humble, and chastised. Her *Common Prayer* is evidently an address to One who is our

Friend, notwithstanding our offences against him; who, though we see him not, is present listening to our desires, and reading the thoughts and intents of our hearts; who knows the secret history, and holds in his hand the present and everlasting lot, of each worshipper. The petitions are varied, because our necessities are countless; yet they have substantial sameness, because all our wants and woes are symptoms of one disease, and require the same remedy. The words are few and comprehensive, because we are asking from One whose love to us has already been proved, and who knows before we ask what things we have need of. Her prayers have nothing controversial, because petition and praise, not statement of doctrine, is the proper substance of prayer and supplication. "She adds to public worship the simplicity and retiredness of private prayer: for the speaker gives nothing of his own; he may be almost lost sight of, and is not even a necessary associate with the earnest worshipper in his secret inward devotion." She keeps attention alive, not by commanding men to listen, but by changes and responses. The lowliness which breathes through her prayers "is not a low degree of desponding struggling piety," but a solid and humble tranquillity of soul, which rests itself without alarm upon the infinite merits of the Saviour, and calmly delights itself in the blessed hope of everlasting life. Not to mention the avail of effectual fervent prayer from the earnest worshipper; not to speak of the direct importance of public service, such as I have described, in composing and softening the character of all who take part in it,—how much precious instruction and holy impression is indirectly, and almost unconsciously, conveyed to the minds of the worshippers! They are habituated to feel pleasure in divine worship by that mixture of the Psalms and prosaic hymns with the prayers, which not only "kindles a glow in the breast, and sheds a light within by the richness of their contents, but also diffuses a glad cheerfulness over the service, which makes a deep impression even upon children." The Church, in her public service, unobtrusively stores the memories of her worshippers with all the great truths of Christianity; for her prayers are built upon them. She silently rears a barrier against national infidelity, by requiring her members publicly in the creed to profess their belief of true doctrine. The successive framers of her liturgy seem to have been intimately acquainted with the primitive Church; for they speak throughout the language of the Apostles' Creed. They seem also to have caught the very spirit of the Lord's Prayer, and the character of the ten

commandments, which, in their letter, are adapted to the understanding and conscience of the most dead in soul; whilst, in their spiritual import and comprehensive extent, they are progressively suitable at each step to the advancing Christian, and will meet the wants and express the desires of the most spiritually minded.

The avowed and stated instruction of the Church is provided in the like quiet and unobtrusive manner, in no way depending on the individual character of her ministers; for she causes almost the whole of Scripture to be read aloud, year by year, in the midst of public worship, without human comment. Many of these stated portions, as the Sunday Old Testament lessons, the epistle, and gospel, have a bearing more or less remote on the successive steps of a course of instruction, which circles through the year, and embraces in each day's collect some great truth of our holy religion, as a subject for that day.

[To be concluded in Number CX.]

CHURCHWARDENS—THEIR OFFICES AND DUTIES.*

I SHALL first address myself to the churchwardens.—Your duty, my friends, in the present day is restricted, with one exception, to very humble though very important, because very useful, inquiries, respecting the repairs and state of the fabric of the church, the condition of the churchyards, of the books, the ornaments, and other property of the church. Because the fabric of the church, and the things which thus belong to the due administration of its services, concern the whole parish, and not a portion only, it is your privilege to require the payment of a rate for the due preservation of those things which appertain to the people at large. In former days you were required to attend to three other very important duties: the churchwardens were required to present to the bishop the names of all persons who were guilty of heresy in opinion, and of wickedness or immorality in conduct; they were the persons, also, who were entitled to apportion to the parishioners the space which was enclosed within the church-walls, which was formerly occupied by movable seats, then by benches, and in latter days by pews. The first of these duties, that of presenting persons who held heretical opinions, is removed by the Toleration Act; the second, that of presenting charges against a parishioner for immorality of life, is attended with so many difficulties, in consequence of the law of libel, that it is almost entirely superseded; and the third, respecting the disposal of pews, is so much hindered by the obscurity of the laws respecting pews, that much of this part of the duty of the churchwardens may be said to be superseded also. There is, however, another part of your duty which I hope will never be superseded, though it is one which I trust you will never find occasion to exercise. You are the persons who are required by the public law to present and report to the bishops, or to their various representatives, the names of those clergymen who may either dishonour themselves by unworthy conduct, or who

* From the charge lately delivered by the Rev. G. Townsend, M.A., Prebendary of Durham, at the visitation held by him as Master-Keeper of certain Peculiars of the Dean and Chapter of Durham in the county of York.

shall depart, in their administering Divine service, from the order and rubric of the Church. Your superintendence over the laity of our parishes has been taken away; while it is continued over us, the clergy. You are the representatives of our parishioners; and while the churchwardens, therefore, do their duty, every clergyman in the country may be said to be under the vigilant control and inspection of his people. If the clergy, either by conduct, or by departing from the right order of the Church, give offence to the congregation, the remedy is in the hands of the people, by means of the churchwardens of the place. This was the exception to which I alluded, when I said that the churchwardens were now restricted to the performance of more humble duties. Not only is it their duty to pay attention to the fabric, the burial-ground, the books, and goods, and cleanliness of the churches; it is their duty to take care that the higher services of the church are regarded, in the due administration of the sacraments, the offering up of the prayers, the right observance of the duties of the pulpit as directed by the Church, and the inspection, to a certain extent, also of the manners and conduct of the minister. I mention these things, not merely to remind you of your duties, but that you and your people—and I wish I could say all the people of England—might perceive, that when a rate is demanded of our parishes for the support of the fabric, and other expenses of the public worship, they have in you, as the guardians of the parishes, full and sufficient security that their money is expended, not to please nor to support the clergyman, not to maintain any extravagant charges, but that it is demanded to uphold the public worship of God; while the most ample pledge is afforded which the law can give, that the clergy do their duty. And I call upon you to discharge your office properly, not merely as a matter of form, but as a Christian service. Take care that the churchyards are kept in cleanliness and order, as is becoming the last home of your friends and kindred, who have departed this life in the faith and fear of God. Provide things honest and decent in the state of the table of the ten commandments, of the Lord's prayer, and the creed. See that the Bibles and Prayer-books be well kept. Be attentive in your own conduct to morality, to your public performance of religious duties, and to your place as churchwardens in the churches to which you belong, both in the morning and evening services. Be in spirit what you are in name,—the wardens of the spiritual interests of the Church, in all things which belong to the respectable upholding of the appendages to our public worship. Attend to these things, not merely as a duty, but as a privilege; for it is an honour, in any way whatever, to bestow the least attention and care to the house of God and the things of God. Act from principle, and from a sense of duty to Him; and then, that office which is now too much regarded as a mere form, will become an efficient, faithful, and valuable aid to the common cause of the religion which, by God's mercy, has been so long established among us. You will thus do good to your parishes; and I am sure I need not add, that this good will be much increased if your religious example in private life, and your constant observance of family worship at home, should prove that principle to all who observe your firm and faithful adherence to the public performance of the warden-ship of your respective churches.

Biography.

THE LIFE OF JOHN EVELYN, ESQ.

[Concluded from Number CVII.]

THE year 1665, and the following year, are memorable in the annals of this kingdom—the one for the plague,

which appeared in London; the other for the great fire, which dealt such fearful ruin and devastation throughout the metropolis. Many pious sentiments uttered by Mr. Evelyn on both those occasions are recorded. In the plague, he took the precaution of sending his wife and family to Wotton (his brother's residence), but resolved to stay at his house himself, “and to look after the sick and wounded, trusting in the providence and goodness of God.” Speaking of his purpose not to remove from Deptford, where the plague was raging in the month of September, he says, “For mine own particular [for my own part] I am resolved to do my duty as far as I am capable, and trust God with the event; but the second causes should co-operate.” On the last day of the year 1665, when he was reviewing its mercies, he writes:—“Now, blessed be God for his extraordinary mercies and preservation of me this year, when thousands and ten thousands perished, and were swept away on each side of me, there dying in our parish this year four hundred and six of the pestilence.” The pestilence being arrested on the 6th of February following, and his family being enabled to return with confidence to their home, he says, “Blessed be God for his infinite mercy in preserving us. I have gone through so much danger, and lost so many of my poor officers, escaping still myself, that I might live to recount and magnify his goodness to me.”

Mr. Evelyn gives a most vivid and interesting description of the fire of London, which any one wishing to obtain a minute account of that fearful occurrence would do well to consult. “O the miserable and calamitous spectacle!” (he writes) “such as haply the world had not seen the like since the foundation of it, nor will be outdone till the universal conflagration of it. All the sky was of a fiery aspect, like the top of a burning oven, and the light seen above forty miles round about for many nights. God grant mine eyes may never behold the like, who now saw above 10,000 houses all in one flame. . . . Thus I left it this afternoon (4th Sept.) burning, a resemblance of Sodom, or the last day. It forcibly called to my mind that passage, ‘We have here no abiding city.’ . . . In this calamitous condition I returned with a sad heart to my house, blessing and adoring that distinguishing mercy of God to me and mine, who, in the midst of all this ruin, was, like Lot, in my little Zoar, safe and sound.” Mr. Evelyn considered that the plague and fire were judgments of God for national sinfulness. In a letter to one of his friends, he says, “God give the repentance of David to the sins of David; we have all added some weights to this burden—ingratitude and luxury, and the too soon oblivion of miracles.” A day of general fasting and humiliation was appointed in consequence of these marked visitations of God. He gives the following notice of the appointment:—“Oct. 10. This day was ordered a general fast through the nation, to humble us on the late dreadful conflagration, added to the plague and war” (the Dutch war, which had been unsuccessful,) “the most dismal judgments that could be inflicted; but which, indeed, we highly deserved for our prodigious ingratitude, burning lusts, dissolute court, profane and abominable lives, under such dispensations of God's continued favour in restoring Church, prince,

and people from our late intestine calamities, of which we were altogether unmindful, even to astonishment. This made me resolve to go to our parish assembly, where our doctor preached on Luke, xix. 41, piously applying it to the occasion; after which was a collection for the distressed losers in the late fire." In a letter which Mr. Evelyn wrote to his relation, Sir Samuel Tuke, he alludes to the general submissiveness that was manifested at this visitation. "The miracle is," he says, "I have never in my life observed a more universal resignation, or less repining amongst sufferers, which makes me hope that God has yet thoughts of mercy towards us. Judgments do not always end where they begin; and therefore let none exult over our calamities—we know not whose turn it may be next."

Mr. Evelyn's care for the religious education of his family, and his conduct in the more private relations of life, were highly exemplary. He seems to have sought some private instruction for his son on the subject of the Lord's Supper; as he mentions, March 29, 1673: "I carried my son to the Bishop of Chichester, that learned and pious man, Dr. Peter Gunning, to be instructed by him before he received the holy sacrament, when he gave him most excellent advice, which I pray God may influence and remain with him as long as he lives. And O that I had been so blessed and instructed when first I was admitted to that sacred ordinance! March 30, Easter Day:—Myself and son received the blessed communion—it being his first time; and with that whole week's more extraordinary preparation, I beseech God make him a sincere good Christian, whilst I endeavour to instil into him the fear and love of God, and discharge the duty of a father." The special attention which this lad was led to give to the subject of the Lord's Supper, on this his first occasion of receiving it, was probably not out of place. But there is reason to fear that the habit of giving up the previous week to the contemplation of the approaching sacrament has been productive of less real benefit than is usually supposed; especially those books which have been published under the title of "Week's Preparations" have, *sometimes* from their contents, and *always* from that title, an injurious effect: seeming to teach that the daily and hourly life need not be a state of preparedness; and that the demands of religion can be answered by adopting serious moods of feeling within given spaces of time.

The pious frame of Mr. Evelyn's mind will be further seen from the following extracts from his "Diary" and "Letters":—"1674, Oct. 31. My birth-day—fifty-fourth year of my life. Blessed be God! It was also preparation-day for the holy sacrament, in which I participated the next day, imploring God's protection for the year following, and confirming my resolutions of a more holy life even upon the holy book. The Lord assist me, and be gracious unto me. Amen.

"1676, Oct. 9. I went with Mrs. Godolphin and my wife to Blackwall, to see some Indian curiosities. The streets being slippery, I fell against a piece of timber with such violence, that I could not speak nor fetch my breath for some space. Being carried into a house and let blood, I was removed to the water-side, and so home, where, after a day's rest, I recovered.

This being one of my greatest deliverances, the Lord Jesus make me ever mindful and thankful. Oct. 31, being my birthday, and fifty-six years old, I spent the morning in devotion, imploring God's protection, with solemn thanksgiving for all his signal mercies to me, especially for that escape which concerned me this month at Blackwall.

"1679, April 20. Easter-day.—Our vicar preached exceeding well on 1 Cor. v. 7. The holy communion followed, at which I and my daughter Mary (now about fourteen years old) received for the first time. The Lord Jesus continue his grace unto her, and improve this *blessed beginning*." This latter phrase, as applied to a young person communicating for the first time, is strictly appropriate. Each sacrament is a "*beginning*." The Church shews that she views baptism in this light when she calls upon the congregation to pray that the baptised child may "*lead the rest of his life according to this beginning*." In like manner, the "*confirmed*" member of the Church begins the life of the matured Christian, by "*shewing forth the Lord's death*;" from which same ordinance, resorted to with an intelligent faith, the life of the full-grown member of the Church will be strengthened unto life eternal.

"1680, Oct. 30. I went to London to be private—my birthday being the next day, and I now arrived at my sixtieth year; on which I began a more solemn survey of my whole life, in order to the making and confirming my peace with God, by an accurate scrutiny of all my actions past, as far as I was able to call them to mind. How difficult and uncertain, yet how necessary a work! The Lord be merciful to me, and accept me. Who can tell how oft he offendeth! Teach me, therefore, so to number my days, that I may apply my heart to wisdom, and make my calling and election sure. Amen, Lord Jesus!—I began and spent the whole [following] week in examining my life, begging pardon for my faults, and assistance and blessing for the future, that I might in some sort be prepared for the time that now drew near, and not have the great work to begin when one can work no longer. The Lord Jesus bless and assist me."

He wrote a letter to Dr. Tenison (afterwards archbishop of Canterbury), in which he speaks of having begun to "*set his house in order*," the advanced period of his life reminding him that ere long he should "*die, and not live*." From this letter (dated Nov. 4, 1680), we give the following passages. "Being now (through the infinite clemency of a gracious God), arrived at the sixtieth year of my age, I have, upon very serious consideration, thought it absolutely necessary to make a more accurate discussion and search into all the passages of my whole life to this large period: and that what I have but hitherto done, perhaps, yea doubtless, too partially, and upon solemn occasions chiefly, with great infirmities, I might now do universally, and so as I would desire to have my last audit and accounts stated, when God shall call me to die, and have then only that work, which is also a very great one, to finish. I cannot expect my time should now be long in this world. By the course of nature (though, blessed be God, I have enjoyed wonderful health of body); I must and do now look when my change shall come, and I

would not be surprised (as I perceive daily most men are) with either weakness, pain, or stupidity, which render them exceedingly indisposed for the finishing of any thing of this nature, and altogether from beginning of it with any certain comfort. To put this, then, to adventure, I have not the courage, and do therefore endeavour so to prepare, that I may have nothing then to do but resign myself wholly to the merciful Jesus. I have now been in this exercise some time, but find great necessity of your prayers, which I beg that you will send up for me in particular, that God will especially soften my heart, pardon my great sins, accept and sanctify my purposes of so living as I may die his servant, and behold his glorious presence with joy."

From his diary, Nov. 7. "I participated of the blessed communion, finishing and confirming my resolutions of giving myself up more entirely to God, to whom I had now most solemnly devoted the rest of my poor remainder of life in this world, the Lord enabling me, who am an unprofitable servant, a miserable sinner, yet depending on his infinite goodness and mercy accepting my endeavours."

Among other notes in his diary, we quote the following, which are interesting, as giving his opinion of three distinguished clergymen of his day.

"1683, March 18. I went to hear Dr. Horneck preach, at the Savoy church, on Phil. ii. 5. He was a German born, a most pathetic preacher, a person of a saint-like life, and hath written an excellent treatise of "Consideration."* "March 20. Dr. Tenison preached at Whitehall on 1 Cor. vi. 12. I esteem him to be one of the most profitable preachers in the Church of England, being also of a most holy conversation, very learned and ingenious. The pains he takes, and the care of his parish, will, I fear, wear him out, which would be an inexpressible loss." The life of Dr. Tenison was, however, spared, as he was afterwards Archbishop of Canterbury. "1684, March 7. Dr. Meggot, dean of Winchester, preached an incomparable sermon on Heb. xii. 15, shewing, and pathetically expressing, the care we ought to have lest we come short of the grace of God."

Brief and few as these extracts are (says Mr. Hone), they manifest on the part of the writer a strong feeling of dependence upon God, a conviction that spiritual grace is the gift of God, and a desire to enjoy larger supplies of it; they evince a persuasion of the duty and efficacy of prayer both for ourselves and others; they shew that he looked to the Lord's supper as a means of spiritual comfort, and that he was anxious not to partake of it unworthily. As he advances in years, we find him making more active preparation for his change, and giving up a week for the examination of his soul, in which he acknowledges himself a miserable sinner, and devotes himself thenceforward, during "the rest of his poor remainder of life," to the service of God, hoping that at the last he might have nothing else to do but to resign his soul into the hands of God.

Other passages might be quoted, and amongst them some in which he manifests great tenderness towards

his suffering fellow-creatures, and speaks of days employed in visiting the poor as "the best days he ever spent in his life." But these are tokens for good (adds the above writer) and prove that he was looking for "a city which hath foundations, whose builder and maker is God."

The year 1685 brought with it a renewal of those domestic trials by which it pleased God to exercise and strengthen the faith of his servant. Mr. Evelyn had now only four children living out of eight; and of these, two were ere long to be taken away. His daughter Mary was seized with small-pox on the 7th of March, and died on the 14th, "to our unspeakable sorrow," writes her father in his Diary, "and not to ours only, but that of all who knew her, who were many of the best quality, greatest and most virtuous persons. The justness of her stature, person, comeliness of countenance, gracefulness of motion, unaffected though more than ordinarily beautiful, were the least of her ornaments, compared with those of her mind. Of early piety, singularly religious, spending a part of every day in private devotion, reading, and other virtuous exercises."

Mr. Evelyn's account of this young lady is long and highly interesting, as it portrays the qualities of her mind and heart with much minuteness and vividness. The following passages are pathetic and instructive: "God alone (in whose bosom thou art at rest and happy) give us grace to resign thee, all our contentments (for thou, indeed, wert all in this world), to his blessed pleasure. Let him be glorified by our submission, and give us grace to bless him for the graces he implanted in thee, thy virtuous life, and pious and holy death, which is indeed the only comfort of our souls, hastening, through the infinite love and mercy of the Lord Jesus, to be shortly with thee, dear child, and with thee, and those blessed saints like thee, to glorify the Redeemer of the world to all eternity! Amen."

After describing his daughter's funeral, he says, "Thus lived, died, and was buried, the joy of my life, and ornament of her sex and of my poor family! God Almighty, of his infinite mercy, grant me the grace thankfully to resign myself and all I have, or had, to his divine pleasure, and in his good time restore health and comfort to my family: 'teach me so to number my days that I may apply my heart to wisdom,' be prepared for my dissolution, and that into the hands of my blessed Saviour I may recommend my spirit. Amen." The second bereavement he experienced was in August of the same year; in which month the same fearful malady carried off another (married) daughter.

I have never met with a character who so steadily contemplated the time when his "change should come" as did Mr. Evelyn; at all events, never with any who made so systematic and serious a preparation for it. Though the Christian should be able to say, at every stage of his course, "I die daily;" yet it is surely becoming those who carry with them the sentence of death written in large characters in an aged frame, to set their house in order with special earnestness. Soon after entering his eighty-fourth year, his friend Dr. Bohun officiated in his family, and preached on 1 Cor. xv. 55, 56, "I gave him thanks," he says, "and

* A life of Dr. Horneck will be found in "Lives of Eminent Christians," by Rev. R. B. Hone, M.A.

told him I took it kindly as my funeral sermon." He was permitted to see the commencement of his eighty-sixth year (1706) on the 27th of February; in which year he "fell asleep in full hope of a glorious resurrection through faith in Jesus Christ," having directed this truth, which he had learned by long experience, to be inscribed upon his monument, "That all is vanity which is not honest, and that there is no solid wisdom but in real piety." D.

LITURGICAL HINTS.—No. LXI.

"Understandest thou what thou readest?"—*Acts*, viii. 30.

ST. BARNABAS THE APOSTLE. 7th June.

"THE proper name of this apostle was Joseph, or, in Greek, *Joses*. Barnabas was an additional name, signifying the *son of consolation*; and given to him in allusion to the consolation he was enabled to supply to his poorer Christian brethren, by supporting them with the money for which he sold his goods (*Acts*, iv. 36, 37). He was one of the disciples of our blessed Lord, but not one of the twelve chosen apostles. Though his family lived at Cyprus, they were Jews of the tribe of Levi, and he himself was sent for education to Jerusalem, and placed under the care of the learned Gamaliel. During that period of his life, probably, he became acquainted with St. Paul, who was himself also 'brought up under the feet of Gamaliel.' With that apostle he afterwards made journeys; labouring together with him in preaching the Gospel to the heathen world. He is generally supposed to have died by martyrdom.*

THE COLLECT is one of that class which were composed anew, and substituted in the place of those which contained either false or superstitious doctrines. This collect was framed in 1549.

(1.) "O Lord God Almighty, who didst endure thy holy apostle Barnabas with singular gifts of the Holy Ghost." The recorded acts of this apostle shew us, that the collect with great propriety thus speaks of him. It is said of him (*Acts*, xi. 24), that he was "a good man, and full of the Holy Ghost, and of faith." His character standing thus high for firmness of faith and sanctity of life, he was selected as a fit person to settle the form and discipline of the new Church at Antioch. When nearly two years had elapsed after his appointment to that office, he and St. Paul, who had for some time assisted him at Antioch, were expressly set apart by the Holy Ghost to preach the Gospel to the Gentiles. Accordingly we find them so engaged in various parts of Asia; confirming their claim to a Divine mission by miracles, signs, and wonders. The conversion of Sergius Paulus the Roman deputy at Paphos, was the result of an awful exercise of their power in striking with sudden blindness the false prophet Elymas (Elymas is an Arabian word, and means "magician"). In journeying through other extensive parts of Asia, their preaching was so acceptable to the Gentiles, to whom indeed they were especially sent, that the doctrine they preached on one Sabbath was eagerly called for on the next. At Lystra they worked so glorious a miracle upon a man born lame, that when the people saw him who never before had walked "leaping and walking, they lifted up their voices, saying, in the speech of Lycaonia, The gods are come down to us in the likeness of men." The future separation of these apostles, though the cause of much sorrow to the Church at the time, was turned, by the overruling providence of God, to its benefit; by giving to each apostle a more extended

field for action, and thereby enlarging the borders of the kingdom of Christ.

(2.) The *prayer* of this collect is, that God would "leave us neither destitute of his manifold gifts, nor of grace to use them always to his honour and glory." What, then, are the gifts, of what kind, for which we pray? The gifts that Barnabas had were clearly supernatural. These we may not ask for, because there is no good ground on which to expect that they will be bestowed. The necessity of miracles has ceased, and with the necessity, the working of them. Nevertheless, it is true, that the "manifestation of the Spirit is given to every man to profit withal;" so that we may pray, with a confidence of being answered, "for the best gifts." Can we find these better summed up than in those words of prayer which the bishop uses at the time of confirmation, in behalf of those upon whom he is about to lay his hands? "Daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear now and for ever."

THE EPISTLE is not strictly such, but a passage from the narrative part of the Scriptures, from the *Acts* of the Apostles (*Acts*, xi. 22-30). It relates how the good work begun at Antioch, by the preaching of the Gospel there, was carried on to great perfection by the joint ministry of Barnabas and Saul. The Church at Jerusalem, hearing that the Gospel had been received at Antioch, despatched Barnabas to encourage these hopeful beginnings. He was pleased to find that the Gospel gained ground, and that some of his countrymen, men of Cyprus, were instrumental in it. He did all in his power to fix them in their faith; giving therein a proof of his good character; the description of which is, that he was a "good man, and richly endued with the gifts and graces of the Spirit, and full of the Christian faith: accordingly, he was instrumental, not only in building up those who were already within the Church, but in bringing in those that were as yet without its pale." Paul and Barnabas continued at Antioch a whole year, presiding in their religious assemblies, and preaching the Gospel. A new honour was about this time put upon the Church at Antioch, in that the disciples were called by the name "Christians" first at this place; a high honour, when we reflect upon the reproachful names with which their enemies had until now branded them.

At this time, a particular prediction was uttered by Agabus, one of the company of prophets who had come from Jerusalem to Antioch,—of a famine which was to extend through all the Roman empire (which the Romans, in their pride, called "the inhabited," or "the world"); upon which occasion a contribution was made among the Gentile converts for the relief of the poor saints in Judea; an instructive instance of primitive charity.

In the GOSPEL (*John*, xv. 12-16) Christ sets forth his love to believers, as both an obligation to mutual love, and a pattern and example of it. The saint of this festival was an exemplification of this principle of love. "He cheerfully devoted, first his fortunes, then his labours, and last of all his life, to the service of God and his fellow-Christians. This was, indeed, to love his brethren, as Christ had loved him."*

* Dean Stanhope.

* See "James on the Collects."

THE APOSTOLICAL BENEDICTION :

A Sermon

For Trinity Sunday,

BY THE REV. HENRY BLUNT, M.A.

Rector of Streatham, Surrey.

2 COR. xiii. 14.

"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

IF there be a subject from the consideration of which the mind of man returns overwhelmed by a profundity that it cannot fathom, and humbled with a sense of its own weakness, it is that doctrine to which our Church this day peculiarly bespeaks our attention. Happy should we feel if the universality of its belief would permit the minister of God to pass it over as an acknowledged mystery, but, at the same time, an acknowledged truth, to which it was only necessary to direct your attention, and neither to endeavour to explain what is in itself inexplicable, nor to insist upon the proofs by which it is upheld, and which to every candid and humble inquirer, are not less obvious than unanswerable. Such, however, is far from being the case; and we cannot but fear that even among persons professedly Christian, there are some who totally disbelieve the great doctrine in question,—many who have most indistinct and erroneous views of it,—and still more who, possessing perhaps a knowledge of this great truth in their heads, have never yet received it into their hearts—the only way in which religious truths can be received, to be effectual to the great purposes for which they are revealed to us—the improvement of our lives and the salvation of our immortal souls.

We shall, first, simply state the doctrine of our Church upon this important point in her own language, as contained in her 1st Article. "There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible; and in unity of this Godhead there be three Persons, of one substance, power, and eternity—the Father, Son, and Holy Ghost."

We commence by addressing those who disbelieve or doubt this important and everlasting truth. And here, speaking to the worshippers of God, we feel ourselves perfectly justified in assuming two facts—the first, that they believe in the existence of a God; and the second, that they acknowledge the Bible to be the revealed word of that God. The first of these facts will supply us with an answer to the most common objection to the great doctrine in question; and the second will be sufficient, and more than sufficient, to establish its truth.

The commonplace objection to which we allude is this, so continually advanced by those, the pride of whose reason does not take alarm at the concession that there is a God, but which withholds its assent to the doctrine of a triune God, because it is inexplicable and unintelligible. To such we would say, Is the Deity you confess, the God of the Christian? the God revealed us by the Bible? If so, and we are convinced that it is,—for the Deist of the present day, in a Christian country cannot avoid deriving all his rational ideas of a God from the voice of revelation,—that Deity is a Spirit existing throughout eternity, omniscient and omnipresent. Is there, then, no mystery in this? Can you understand that, to which you have already consented to resign your belief, that you are so scrupulous in any further concessions? Can you explain an existence which never had a commencement, and which continuing throughout uncounted millions of ages, not only shall have no end, but shall never approach nearer to a conclusion? And yet, if you confess a God at all, you cannot but confess that this eternity of existence is one of his inalienable attributes; and by so doing, you at once acknowledge a mystery so unspeakably stupendous, that nothing which revelation can add to it can augment its difficulties. Thus, also, to escape from greater perplexities, you are willing to confess the omnipresence of the Deity in whom you believe; yet reason would tell you that nothing but infinite matter could occupy infinite space,—in what manner, then, do you imagine it to be occupied by a Being whom you confess to be a Spirit, and yet essentially and intimately present every where? Thus, also, with regard to the omniscience of the Deity; you allow this to be his attribute, and yet you are able to demonstrate by your words and actions, that your own will remains unfettered. Can you, then, comprehend the nature of that freedom of will which instigates you to actions, every particular of which, and even their remotest consequences, were intimately known to the Almighty, ages before you were called into existence? Will you explain to us a foreknowledge which does not influence the act which it foreknows?

We are anxious not to dwell upon such points as these, because we are aware that they are not points of general utility; still, we cannot but hope that the brief allusion to them may be beneficial to those whose reason, that invaluable gift of our heavenly Father, is ungratefully made the weapon with which they aim the parricidal blow that vainly attempts to obliterate his image from the minds of

his creatures. Enough has, however, been advanced to demonstrate that the objection of the unintelligibility of the doctrine in question, comes with a peculiarly bad grace from the lips of a Deist,—since he not only believes in doctrines, the mystery of which cannot be increased by any addition which revelation can make to his creed, but (and this is a fact which might easily be proved, if the nature and length of this discourse would admit of it) those very truths to which he already assents, and upon the plainness and simplicity of which he sets so vast a value, become unspeakably more difficult from his refusal to add to them the illuminating doctrines, if we may be allowed the expression, with which the remaining truths of revelation can so unquestionably supply him.

There is but one class of sceptics in the universe, which can fairly apply the argument of the incomprehensibility of the Trinity as an objection to the reception of it, and that class is alluded to with sufficient plainness by David, when he says, "The fool has said in his heart, There is no God." We will readily confess, that he is not inconsistent when he withholds his belief from this great mystery; he credits nothing, hopes for nothing, lives for nothing; he professes to believe in the existence of no mysteries, and is himself at the very moment of making such a confession, the most appalling mystery upon the face of God's own earth; a creature defying his Creator, and permitted, for the present, to do so with impunity.

We now proceed—addressing those who acknowledge the truth of revelation in general, but who do not admit the doctrine in question—to select a few testimonies from sacred writ, in support of this great truth; and in this, we shall confine ourselves to the pages of the New Testament, that the too common evasion, of denominating every text in the Old Testament which speaks of the Almighty in the plural number a Hebraism, may have no weight. We shall also select only from among those passages, the authenticity of which has never been called in question; believing that the testimonies are so unequivocal, that if we were, without a struggle, to resign every text upon which even the shadow of a rational doubt has been cast, we should still possess more than sufficient evidence to establish this important point. The first passage to which we would call your attention, is the baptism of our blessed Lord, as you have heard it narrated in the second lesson for this morning's service, where God the Son is represented as visible in his human nature, ascending from the waters of Jordan; the presence of God the Holy Ghost manifested

by its dove-like descent upon our Lord; and God the Father, distinguished by the heavenly voice, hailing the first public appearance of the Mediator.

The next testimony of which we shall remind you is the language of Christ himself to his disciples after his resurrection, and immediately preceding his ascension: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." It is surely impossible, that the meek and lowly Jesus could thus have associated himself and the Holy Ghost with the most high God, upon so important an occasion as the present, viz. the manner in which converts should be admitted to the blessings and privileges of the new religion, unless they were absolutely and unequivocally co-eternal, and co-equal. Nothing short of this could, with humility be it spoken, justify the union implied by these words; and therefore we may be fully assured, that our Lord adopted it for no other purpose, than for ever to convince mankind, that the Son and the Holy Ghost are both of them, although different in person, "of one substance, power, and eternity" with each other, and the Father. We would just mention, that when we thus use the word "substance," we do not use it in the common acceptance of the word, implying "corporeal nature or body," but in its original meaning, viz. "every being subsisting in and by itself;" for this is evidently, from the derivation, the simple meaning of the word substance. So clear, indeed, is the testimony which these words of our Lord afford, that Bishop Burnet has left this decisive comment upon them, "The plainness of this charge, and the great occasion upon which it was given, makes it an argument of such force and evidence, that it may justly determine the whole matter."

Contenting ourselves, therefore, with these two most convincing testimonies from the Gospels, we shall endeavour to shew, that the disciples understood them in the same manner as ourselves, and that they, whose creed was formed under the immediate and personal instructions of our Lord, and who therefore could not possibly have remained in error upon so essential a point, held this doctrine precisely in the same manner that the Church delivers it to us. In the beginning of his first epistle, St. Peter addresses all the Christian converts thus: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ."

Again, in the epistle to Titus: "According to his mercy, he (God the Father) saved us by the washing of regeneration, and renewing

of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour."

The last instance which we shall bring forward, in attestation of the fact, that the disciples themselves held the doctrine of which we are this day called upon to speak, is the language of the text, with which benediction most of the epistles written by St. Paul are concluded: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Here are three distinct blessings derived from three distinct persons, in the second of whom we contemplate the Deity himself. Now, can we for a moment imagine that the holy apostle St. Paul could so far forget his allegiance to his God, as to place the name of any being before that of the mysterious Jehovah?—unless, indeed, that Being were an equal partaker of the glories of his eternal throne?

It is, then, sufficiently obvious from these examples, that in requiring your belief in the doctrine of the ever-blessed Trinity, our Church is simply demanding your acquiescence to an eternal truth, proposed to us with all the authority of God the Father, proclaimed to us by God the Son, while preaching the Gospel upon earth, and further enforced and insisted upon by God the Holy Ghost, under whose inspiration every doctrine in the New Testament must have been promulgated. Leaving, then, these brief observations, with the prayer, that by the power of the blessed Trinity they may be carried to the hearts of those who need them, we proceed to address ourselves to the second class among our hearers, who do not disbelieve the doctrine in question, but who possess very indistinct and clouded notions of it.

In addressing ourselves to you, we shall confine the remarks we are about to offer to the language of the text; not with any intention of pretending to reconcile, or to explain the nature of that Trinity in unity, which must ever far surpass the limits of our finite understandings; but acknowledging, and most firmly believing, the truth of the doctrine, we shall attempt to render it useful, by God's blessing, by pointing out the distinct portion which the Father, the Son, and the Holy Ghost respectively claim, in the work of man's redemption.

The first great cause of our redemption was the love of God the Father. "God so loved the world, that he gave his only begotten Son to the end that all that believe in him should not perish, but have everlasting life." Well may we credit the assertion of St. John when he says, "God is love:" whether we view him as creating, or preserving us, as sending his Son from his own bosom to die

for us, or as accepting the vicarious sacrifice which that blessed Son has made for us; as receiving the perfect righteousness of that pure and holy substitute in the place of our imperfect obedience, or as rewarding us for merits not our own, but His who bought us with the price of his precious blood,—all is love—pure, perfect, heavenly, and undeserved love, in celebrating which the highest adoration even of the hosts of heaven must fall infinitely below its merits, and for rightly estimating which, eternity itself will be too short. This love of God, then, was the original cause of our redemption, without which we must have perished everlastingly. In the first Person, therefore, of the ever-blessed Trinity we behold the originating cause; in the second, we shall see the procuring cause of our redemption, even the Lord Jesus Christ.

No Christian can for a moment doubt that all who are partakers of the salvation of the Gospel should be "zealous of good works;" because, as the apostle to the Ephesians says, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them:" but, at the same time, no Christian will maintain, with the Bible in his hands, that these, or that any thing, or every thing, he can do, can be the procuring cause of his salvation. No, my brethren, I trust "you have not so learned Christ." The only procuring cause of our salvation is Jesus Christ. Neither men nor angels may divide with him the glorious achievement; it is "the grace of our Lord Jesus Christ," and that alone, which "bringeth salvation." It is He, "who, by his one oblation of himself, once offered, has made a full, perfect, and sufficient sacrifice for the sins of the whole world;" a sacrifice which is intended, not to supply the deficiencies of our imperfect services, but to be the whole and entire "price," as the apostle calls it, of that kingdom which he hath opened to all believers; and by which sacrifice he has insured to every true believer, that he should be accounted righteous in the sight of God. Great as was the love of God, his justice forbade that sinning man should be received again into his favour, until a full satisfaction had been made for the guilt of the broken law: it was the eternal and co-equal Son alone who could, and who did, make this satisfaction; by his precious death upon the cross, the law was honoured, God's justice, infinite as his love, was satisfied, and our debt, a debt so unspeakably great, that all the virtues of which men so loudly boast—if collected from the holiest act of our great progenitor Adam himself, to the most self-denying deed of benevolence of the last of his descendants—would weigh but as the

light dust in the balance against it, this overwhelming debt has Christ discharged by his own blood, to the uttermost farthing. Thus, Christian brethren, does God remain perfectly just, and yet the justifier of him who believeth in Jesus; thus "mercy and truth have met together, righteousness and peace have kissed each other."

But it still remains for the third Person in the ever-blessed Trinity to bear his heavenly aid in the glorious work of man's redemption. God the Father has originated it, God the Son has perfected it; it is God the Holy Ghost who can alone apply it, and thus form that wondrous link which connects the sacrifice of the Saviour with the necessities of the sinner. Born into this world children of wrath, and heirs of condemnation, it is only "by the washing of regeneration, and the renewing of the Holy Ghost," that we can ever become the children of grace, and heirs of everlasting life. The word of God expressly says, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." In utter ignorance, therefore, as we all are, while in a state of nature, of the things pertaining to life eternal, it is the office of this Holy Spirit not only to change our corrupt hearts and wayward wills, by "taking away the heart of stone, and giving us a heart of flesh," but also to enlighten our darkened minds; for our Lord has promised that the Spirit of truth shall "guide us into all truth;" and, again, that "he shall take of the things of Christ, and shew them unto us;" and this office he is continually performing, through the instrumentality of the word, and of the external means of grace, upon which he bestows all the efficacy and the unction. Thus, as we have no moral perception of divine things until we are thus assisted to feel, as well as to understand them, so have we no feelings of the love of God, until it be shed abroad in our hearts by the Holy Ghost, which is given to us. "Blessed, then, be the God and Father of our Lord Jesus, who hath blessed us in Christ with all spiritual blessings," that this Holy Spirit is not the circumscribed privilege of a few, not the scanty boon dealt out with jealous hand, but the free, the inexhaustible gift, freely offered to every soul who seeks it, to every individual whom we now address, if faithfully and devoutly using these means of grace; for Christ has expressly declared that our "heavenly Father shall give his Holy Spirit to them that ask him." Obtain, then, brethren, clear and distinct views of these offices of the third Person of the holy Trinity; it is by communion with Him,

as our Guide, Sanctifier, and Comforter; by receiving him into our hearts; by obtaining from him that faith which is his gift; by having our will rendered, through his influences, conformable to the will of God, and our affections spiritualised, that we are made one with Christ, and Christ with us; that we become partakers of the grace of our Lord Jesus Christ, and heirs with him of the love, the unspeakable, the unbounded love of God the Father.

In conclusion, we would address a few words to those who do not call in question the great doctrine presented to us by the services of this day, and yet whose lives and conversations afford the most undeniable proof, that they have not really received it, in the love of it, into their hearts. To all such I would say, with tenderness of feeling, but with great plainness of speech, the purity of the doctrines to which you yield this inoperative assent, so far from availing you any thing at the great day, when God shall judge the quick and dead, will plead trumpet-tongued against you. That you could believe in the existence of God the Father without deprecating his wrath, and earnestly desiring to be a partaker of his love; that you could confess the mediatorial office of God the Son, and have made no efforts to be the object of his grace; that you could freely acknowledge the existence and offices of God the Holy Ghost, and yet live for years in ignorance of his communion, without offering one fervent, heartfelt prayer for his indispensable influence upon your own mind, to bring you from darkness into light, and from the bondage of corruption into the glorious liberty of the children of God; that you should fully acknowledge the reality and the truth of these things, and that your daily habits of life should tend, as far as in you lies, to disprove and invalidate them,—are surely the most melancholy and fatal contradictions. Those who, not born in a Christian country, are excluded from the means of grace; and from the joyful sound of the Gospel, we leave with trembling uncertainty to the uncovenanted mercies of our God; but respecting those who hear the word of God and do not receive it, who have the offers of salvation proposed to them and do not accept them, that word itself precludes the possibility of cherishing this uncertain hope; for it has revealed a fact too plain to be misunderstood, and too awfully important to be suppressed, "that they who believe and are baptised, shall be saved, and that they who believe not, shall be damned:" where the belief intended by our Lord is not that unreflecting assent which men readily yield, because it is less exertion to the mind thus

to assent to a proposition, than to examine or to deny it; but that true faith wrought in the heart by the Holy Spirit, evidenced in the daily conduct of those who possess it, by its never-failing fruits of holiness. Earnestly, then, would we implore those among our hearers who are conscious that this important work is yet to be performed in their hearts, that they would seek the Lord while he may be found, that they would call upon him while he is near. There is nothing in the Bible view of salvation to discourage you; every thing to draw you forward, to promote your advancement, and to cheer, and comfort, and support you in this advancement; for "He which hath begun a good work in you will perform it until the day of Jesus Christ." For the sake of your own immortal soul, for the sake of God the Father, of God the Son, of God the Holy Ghost, be in earnest in this great business; begin to avoid temptation, to separate from those persons and those scenes which are fatal to all true religion, to read the Bible, to pray in faith, to offer constantly and fervently the scriptural petition of our Church, "Turn thou us, good Lord, and so shall we be turned;" and then, in the words of the judicious Hooker, "Blessed for ever and ever be that mother's child whose faith hath made him the child of God. The earth may shake, the pillars of the world may tremble under us, the countenance of the heaven may be appalled, the sun may lose his light, the moon her beauty, the stars their glory; but, concerning the man who trusteth in God, if the fire have proclaimed itself unable so much as to singe a hair of his head—if lions, beasts ravenous by nature and keen with hunger, being set to devour, have, as it were, religiously adored the very flesh of the faithful man,—what is there in the world that shall change his heart, overthrow his faith, alter his affection towards God, or the affection of God to him? If I be of this note, who shall make a separation between me and my God? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or the sword? No; I am persuaded that neither tribulation, nor anguish, nor persecution, nor the sword, nor any other creature, shall ever prevail so far over me. I know in whom I have believed: I am not ignorant whose precious blood hath been shed for me; I have a Shepherd full of kindness, full of care, and full of power; unto Him I commit myself; his own finger hath engraven this sentence in the tables of my heart, 'Satan hath desired to winnow thee as wheat, but I have prayed that thy faith fail not,'—therefore the assurance of my hope I will labour to keep as a jewel unto the end; and by labour, through the gracious mediation of

his prayer, I shall keep it." The means of grace, sufficient for all the purposes of salvation—God's word, his Sabbath, his ministers, his sacraments—are all open to you; the "communion of the Holy Ghost" is offered to every suppliant; "the grace of our Lord Jesus Christ" is withheld from none who seek it; for whosoever will, may take of the water of life freely. Surely there is nothing wanting, but your own free and full acceptance of the Gospel covenant, to make you a partaker of the "love of God;" that love which, when spread abroad in your soul, will shed its hallowed influence upon every thought, motive, and desire of your heart, and every pursuit, action, and pleasure of your life, like the glorious effect of the last rays of the setting sun, which, colouring every object upon which they fall, bring the whole horizon into some degree of beautiful resemblance to the fount of light from which they flow.

Therefore, beloved brethren, "Building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." And now to that Trinity in unity, whom we have thus feebly endeavoured to proclaim, to God the Father, God the Son, and God the Holy Ghost, be ascribed all honour and glory, for ever and ever.

BIBLICAL ILLUSTRATIONS.*—No. VIII.

It is common for those who lead a pastoral life in the East, to place themselves in the door of the tent, both to enjoy the fresh air and to enable them to keep an eye on the flocks and cattle which feed around them. Shaw says, in speaking of the Bedouin Arabs, "The Bedouins, as their great ancestors the Arabians did before them (Is. xlii. 20), live in tents, called *hymas*, from the shelter which they afford the inhabitants, and *beet al shaar*, that is, *houses of hair*, from the materials, or webs of goats' hair, whereof they are made. They are the very same which the ancients called *mapalia*, and were then, as they are to this day, secured from the weather by a covering only of such hair-cloth as our coal-sacks are made of. Hence Virgil's describing them as having '*rara tecta*,' thin roofs. Nothing certainly can afford a more delightful prospect than a large extensive plain covered with verdure, and having a number of those movable habitations pitched in circles upon them. When we find any number of these tents together (and I have seen them from two to three hundred), they constitute a *dowcar*. The fashion of each tent is of an oblong figure, not unlike the bottom of a ship turned upside down. They differ in bigness, according to the number of people who live in them, and are accordingly supported, some with one pillar, others with two or three, whilst a curtain or

* Gen. xviii. First Lesson, Evening Service—Trinity Sunday.

carpet let down upon occasion from each of these divisions turns the whole into so many separate apartments. These tents are kept firm and steady by bracing down their eaves with cords, tied to hooked wooden pins, well pointed, which they drive into the ground with a mallet; one of these pins answering to the nail, as the mallet does to the hammer, which Jael used in fastening to the ground the temples of Sisera (Judges, iv. 21). The pillars are straight poles, eight or ten feet high, and three or four inches in thickness, serving not only to support the tent itself, but being full of hooks fixed there for the purpose, the Arabs hang upon them their clothes, baskets, saddles, and accoutrements of war. Holofernes, as we read in Judith, xiii. 16, made the like use of the pillar of his tent, by hanging his falchion upon it, where it is called the pillar of the bed, from the custom, perhaps, that has always prevailed in these countries, of having the upper end of the carpet, mattress, or whatever else they lie upon, turned from the skirts of the tent towards the centre of it. But the canopy, as we render it, verse 9, should, I presume, be rather called the gnat or musquito net, which is a close curtain of gauze or fine linen, used all over the East by people of better fashion to keep out the flies. But the Arabs have nothing of this kind, who, in taking their rest, lie stretched out upon the ground without bed, mattress, or pillow, wrapping themselves up only in their hykes, and lying, as they find room, upon a mat or carpet in the middle or in the corner of the tent."

Réné Caillie thus describes the tent of King Lam Khaté, whom he visited on his way to Timbuctoo: "The king's tent differs in nothing from those of his subjects; it is twenty feet long and ten wide, and covered, like all the others, with a stuff made of sheep's hair; at each end are eight leather straps, and as many stakes, upon which it is stretched. Two upright poles, ten or twelve feet long, crossing at top, and fitting into a cross-piece a foot long and six inches wide, are placed in the centre to raise it. This cross-piece rises above the uprights, and prevents their ends from piercing the awning. A carpet of sheep's hair manufactured in the country surrounds the interior of the tent; four stakes are driven in at one end, supporting two cross-bars, over which a cord or string is passed in the form of a net, and upon this is placed their baggage. Their things are stowed in square leather sacks, shaped like portmanteaus, with an opening at the end; and these bags have a lid secured by a padlock. The harness of the horses and camels hangs up round the tent. The king's bed is after the same fashion as that of the negroes, consisting of a hurdle covered with mats, and raised by stakes and cross-bars about a foot from the ground. A mat spread on the ground covers the unoccupied part of the tent, and serves the king's attendants for a bed. The common people lie on the ground on mats, under which they sometimes spread a little straw. A matting is put round the goods at the end of the tent, to preserve them from thieves. The store of water is kept in skins upon stakes in the inside of the tents; it is reserved for the masters and the calves, and refused to the slaves; and even she who has the trouble to fetch it cannot obtain a little but by dint of entreaties, and after enduring all sorts of mortifications." Caillie afterwards adds, "The

king's table-service consists of six or eight deep round wooden dishes, each containing about three quarts, and used to hold milk and other articles; three metal pots and two of earthenware, which they obtain from the founta, form the cooking-apparatus, and complete the list of the furniture. This description will serve for all other tents as well as the king's, except that the poorer class have mats instead of a carpet."

Buckingham, in speaking of his journey from Aleppo to the Euphrates, and of his visit to Sheikh Ramadan, says, "When we alighted at his tent-door, our horses were taken from us by his son, a young man well dressed in a scarlet cloth benish, and a shawl of silk for a turban. The Sheikh, his father, was sitting beneath the awning in front of the tent itself. The tent occupied a space of about thirty feet square, and was formed by one large awning supported by twenty-four small poles, in four rows of six each, the ends of the awning being drawn out by cords fastened to pegs in the ground. Each of these poles giving a pointed form to the part of the awning which it supported, the outside looked like a number of umbrella-tops, or small Chinese spires. The half of this square was open in front and at the sides, having two rows of poles clear, and the third was closed by a reeded partition, behind which was the apartment for the females. It thus gave a perfect outline of the most ancient temples; and as these tents were certainly still more ancient as dwellings of men, if not as places of worship to gods, than any buildings of stone, it struck me forcibly on the spot as a probable model from which the first architectural works of these countries were taken. We had here an open portico of an oblong form, with two rows of columns of six each in front, and the third engaged in the wall that enclosed the body of the tent all around; the first corresponding to the porticoes of temples; and the last, as well in its design as in the sacredness of its appropriation, to the sanctuaries of the most remote antiquity.

"While we were talking of the Turcomans, who had alarmed us on our way, a meal was prepared within; and soon afterwards warm cakes baked on the hearth, cream, honey, dried raisins, butter, lebben, and wheat boiled in milk, were served to the company. Neither the Sheikh himself nor any of his family partook with us, but stood around, to wait upon their guests.

"If there could be traced a resemblance between the form of this tent and that of the most ancient buildings of which we have any knowledge, our reception there no less exactly corresponded to the picture of the most ancient manners of which we have any detail. When the three angels appeared to Abraham in the plains of Mamre, he was sitting in the tent-door in the heat of the day. 'And when he saw them, he ran to meet them from the tent-door, and bowed himself towards the ground; and Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And he took butter and milk, and the calf which he had dressed, and set it before them, and he stood by them under the tree, and they did eat' (Gen. xviii. 2, 6, 8). The angels are represented as merely passengers on their journey like ourselves; for the rights of hospitality were shewn to them before they had made their mission known; so

that the duty of hospitality to strangers seems to have been as well and as mutually understood in the earliest days as it is in the same country at present.

"The form of Abraham's tent, as thus described, seems to have been exactly like the one in which we sit; for in both there was a shaded open front, in which he could sit in the heat of the day, and yet be seen from afar off; and the apartment of the females, where Sarah was when he stated her to be within the tent, was immediately behind this, wherein she prepared the meal for the guests, and from whence she listened to their prophetic declaration.

"I have noted these points of resemblance, chiefly because the tents of the Turcomans here are different from all those of the Arabs that I have ever seen in the countries of the south; these latter being of an oblong form, and divided in the middle, so as to form two compartments by the side of each other, both of them open in front, and closed at the back and sides, but without either a shaded porch or door before them, or an apartment of any kind behind."

Forbes, in his "Oriental Memoirs," says, "Hospitality to travellers prevails throughout Guzerat: a person of any consideration passing through the province, is presented at the entrance of a village with fruit, milk, butter, fire-wood, and earthen pots for cookery; the women and children offer him wreaths of flowers. Small bowers are constructed on convenient spots, at a distance from a well or lake, where a person is maintained by the nearest villages to take care of the water-jars, and supply all travellers gratis. There are particular villages where the inhabitants compel all travellers to accept of one day's provisions; whether they may be many or few, rich or poor, European or native, they must not refuse the offered bounty.

"The modern Arabians also practise the same hospitality as Abraham and the ancient patriarchs. A party travelling in Arabia halted to dine under a tree at the entrance of a village; the Sheikh sent them eggs, butter, curds, honey, olives, and fruit. Where they passed the night they were supplied with poultry, sheep, or lambs, according to their number, sometimes alive, oftener dressed, in pilaus, stews, kabob, or kabab, which is meat cut into small pieces, and placed on thin skewers alternately between slices of onion and green ginger, seasoned with pepper, salt, and kyan, fried in ghee, or clarified butter, to be ate with rice and dholl, a sort of split pea, boiled with the rice. This is a savoury dish, generally liked by the English, of which I often partook with my Arabs; and sometimes, as a great delicacy, they roast a lamb or kid whole, stuffed with almonds, raisins, and spices, or pistachio-nuts only, highly seasoned."*

The Cabinet.

UNPARDONABLE SIN.—There is no guilt too great to be forgiven, no stain of transgression which the blood of Jesus Christ cannot wash away. It was not a partial deliverance from death, it was not a limited atonement for sin, he came to effect, but a full and sufficient work,—to "taste of death for every man;" so that *all* who believe in Christ shall have eternal life. And therefore, if any individuals be still guilty and condemned, it is not for deficiency of virtue in Christ's

* From Scripture Elucidations.

sacrifice—his resurrection and ascension prove that he completed the expiation of the world,—but for want of their applying to it, that they perish. This consideration may serve to quiet the minds of those who alarm themselves lest they have committed the unpardonable sin. The essence of that sin consists, I would venture to urge, in an immovable refusal to look to Christ for pardon: and surely if his cross be trampled on, if the blood of his covenant be counted an unholy thing, there remains no other sacrifice, no further means by which to escape destruction. It is not, therefore, that any one anxiously draws near to God, and is thrust away; that he in earnest pleads Christ's merits, and has that plea disallowed; that he strives to wash, and finds the wells of salvation dry, the living streams exhausted;—rather, he comes not, pleads not, desires not to be cleansed, and thus seals to himself his doom. And he is properly by this obstinacy said to sin against the Holy Ghost. For the office of that Spirit is to render the blood of Christ really effectual, to lead sinners to his cross, to apply to individuals the purifying virtue of the fountain he has opened. Hence such a sinner against his own soul as I have just described resists the Spirit, refuses his leadings, quenches his motions, in the energetic language of the apostle he "hath done despite unto the Spirit of grace." What other guide will he find? He has put away the hand that would have pointed him to mercy; he has dismissed the instructor who would have taught him holy things; he has shaken away the gentle influences descending and genial as the dew of heaven; and now his conscience is become seared, and his heart as hard as the nethermost mill-stone. He perishes, but it is by his own fault; he perishes, but it is his own perverse will that has ruined him; he would not come to Christ, that he "might have life." Let those, then, who are warned be wise in time, lest they be justly left to themselves: but never let the humble penitent imagine that he is condemned to find "no place of repentance," or fear that Christ's atonement will not reach his case.—*Ayre's Mystery of Godliness.*

HUMANITY OF OUR GREAT HIGH-PRIEST.—I cannot introduce the subject with any thing more excellent than we find in the Athanasian Creed; a creed opposed by many, only because they do not understand it. If I know any thing of the revealed will of God, this creed fully and faithfully echoes its truth. I would only make one observation, which is, that none of its damnable clauses can possibly be levelled at any of those who are desirous—honestly desirous—of knowing the truth, whatever difficulties they may experience at the present moment. "For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man: God of the substance of the Father, begotten before the worlds; and man of the substance of his mother, born in the world; perfect God, and perfect man; of a reasonable soul, and human flesh subsisting; equal to the Father as touching his Godhead, and inferior to the Father as touching his manhood. Who, although he be God and man, yet he is not two, but one Christ;—one, not by conversion of the Godhead into flesh, but by taking of the manhood into God;—one altogether, not by confusion of substance, but by unity of person; for, as the reasonable soul and flesh is one man, so God and man is one Christ."—One of the finest pieces of divinity that ever flowed from the pen of man!—*Rev. W. Howells.*

PROCRASTINATION.—My meditations of Thee were like the attempts of men desirous of awaking, but sinking again into sleep. I had not a heart to answer Thee, saying, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." "By and by,"—"shortly,"—"let me alone a little,"—these were the answers of my heart. But "by and by"

had no bounds, and "let me alone a little" went to a great length.—*St. Augustin.*

THE NATIONAL CHURCH.—"Go round about Sion, tell the towers thereof, mark well her bulwarks," for in Christ are their foundations laid. When, as Christians, we assent to her articles, we assent to them, not as the constitutions of fallible man, but as the sum and substance of the Christian faith, deduced through the clearest channels from the living fountain of all truth, to reconcile the jarring opinions of self-created teachers, to correct the perversions of presumptuous ignorance, to guide the footsteps of the thousands that cannot guide themselves into the paths of purity and peace; when, as sons of our Church, we conform to her worship, obey her ordinances, and submit to her discipline, we subject ourselves not to the government of man, but to the authority of Christ, deputed by himself most solemnly to this his representative on earth. We have a standard to which we can refer her injunctions as to a criterion of their justice and purity. There is an ordeal of truth through which all her ordinances must publicly pass; and when they shall have risen from this severe and open examination, untouched by the flame, they demand our obedience, not in the name of man, but in the name of the Lord Jesus. When we refuse to sacrifice the high and holy cause of our ancient establishment to the gratification of a momentary popularity, in flattering the prejudices and assisting the projects of her adversaries, we refuse it in the name of Christ; we refuse to propagate those principles of disunion, which, as we learn from the history of all nations, has interposed the most formidable obstacle to the general reception of Christianity; we are persuaded of the impracticability of their pretensions who preach and profess the unity of the Spirit, not in the bond of peace, but in the turbulence of confusion. When we consider the connexion of our national Church with the constitution of our country, when we view its spirit inspired and infused throughout every ramification of the body politic; when we see the bonds of their union so powerfully cemented as to defy the ingenuity of man to injure the one without the dismemberment and destruction of the other,—we do not therefore look on our Church as a creature of the State, or an engine of civil authority; we trace their union to a higher power and to a nobler purpose; to preserve in every branch of our various and complicated system of government, that unity of religious faith so essential to the order, the peace, the very existence of the whole; to display the Christian faith in all its native purity, as the animating and actuating principle of every duty which we owe both to God and to our country, not to make the Church political, but the State religious.—*Sermons by the late Rev. Thomas Rennell, Vicar of Kensington.*

WANT OF COMMUNION WITH GOD.—Why is our knowledge of Divine truth so often, at best, but as the moonlight of a frosty night, clear, but cold, very cold; instead of resembling the chequering, warming, gladdening, as well as brightening radiance of the summer sun? Why does our professed love to the Saviour produce so little self-denial or sacrifice for his sake—so little devotedness to his service, and yet still less conformity to his example? Why have we so little, if any thing, of the mind and temper that was in Christ Jesus? Why do we search the Scriptures, and attend all the ordinances of Divine grace, and run from lecture to lecture, and sermon to sermon, with so little profit—so little visible growth in grace, or progress in holiness? Why, in a word, is there so little of separation from the spirit as well as the society of the world; so little of the life of God in our souls, or the love of God in our hearts, or the peace of God in our bosoms, or the image of God in our lives? To all this I answer: Chiefly because we are so little in prayer—cordial, humble, fervent, persevering prayer; because

we talk so much about God in public, but so little with God in private; because we are so much more every where than in our closets, and in every exercise than in devotion, and in every attitude than on our knees; and thus the blessing of the Holy Spirit not being abundantly vouchsafed, because not fervently implored, a withering blight comes over all our doings, and we read, and hear, and talk, and labour so almost, if not altogether, in vain.—*Rev. H. White.*

Poetry.

VISION OF THE TRINITY.

BEFORE th' eternal throne

The rapt apostle stood,

While visions, seen by him alone,

Pour'd their o'erwhelming flood:

He heard th' angelic trumpet sound,

And mighty thunders roll around:

At Sinai's base of old

This charge did Moses give—

"Raise an impervious fence around;

None can see God and live."

But John might gaze; for round the throne

The rainbow's emerald lustre shone.

In form ineffable

He saw the Uncreate,

Nor could the jasper's brightness tell

The glories of his state;

Elders around, in white array'd,

Their golden crowns and harps display'd.

While the wing'd cherubim

Chant the thrice-holy Lord,

The elders cast their crowns to Him

Who gave them that reward;

Of all perfection source and sum,

Who is, and was, and is to come.

Yet did his grace divine,

To save a world undone,

In man's terrestrial form enshrine

The godhead of the Son;

And then the Spirit's gifts supplied

Those sevenfold lamps that light and guide.

Thus John with wonder saw,

In the celestial choir,

The terrors of the ancient law,

The thunder and the fire;

While the slain Lamb, the lamps, and bow,

The covenant of mercy shew.

MRS. WEST.

LO, THE LILIES OF THE FIELD.

Lo, the lilies of the field,

How their leaves instruction yield;

Hark to nature's lesson given

By the blessed birds of heaven!

Every bush and tufted tree

Warbles sweet philosophy;

"Mortal, fly from doubt and sorrow;

God provideth for the morrow.

"Say, with richer crimson glows

The kingly mantle than the rose?

Say, have kings more wholesome fare
Than we poor citizens of air?
Barns nor hoarded grain have we,
Yet we carol merrily.
Mortal, fly from doubt and sorrow;
God provideth for the morrow.

"One there lives, whose guardian eye
Guides our humble destiny;
One there lives, who, Lord of all,
Keeps our feathers lest they fall:
Pass we blithely, then, the time,
Fearless of the snare and lime,
Free from doubt and faithless sorrow;
God provideth for the morrow."

HEBER.

Miscellaneous.

ST. GILES'S CRIPPLEGATE.—In this church rest the remains of several persons whose names are familiar to the world: among these were the pious John Fox, who wrote the "Acts and Monuments of the Church;" John Speed, the historian; and John Milton, author of "Paradise Lost." In memory of Fox, there is merely a plain tablet against the south wall of the chancel, which bore a Latin inscription, now partly removed.* Fox was born at Boston, in Lincolnshire, in 1517, and was entered at Brazenose college, Oxford, where he attained the degree of master of arts in 1543. He was at first strongly attached to the popish religion, but, becoming disgusted by the errors which he observed in it, entered into an investigation of the doctrines of the Reformation, with a view to satisfy his own mind. Absenting himself from the church during this inquiry, he was accused of heresy, and was expelled the university; and when he openly professed the reformed religion, which he did soon afterwards, his friends immediately disavowed him, and his means of living were much reduced. Sir Thomas Lucy of Warwickshire, however, received him into his house as tutor to his children; and here he remained for some time. When his pupils no longer needed instruction, he visited London, and becoming greatly distressed, was relieved by a stranger in St. Paul's Cathedral. The Duke of Norfolk after this circumstance was his pupil, and became a great friend to him in after-life; but bishop Gardiner, who was violently opposed to Fox, formed designs against his safety; and Fox was obliged to fly to Basil, where he maintained himself by correcting the press. It was here that he planned his "Book of Martyrs," which exposed the persecuting spirit that characterises the Romish Church, and which, unquestionably, had great and good effect in confirming the principles of the Reformation. He returned to England after the death of Queen Mary, and might have received preferment, but refused, on principle, to conform to the established articles of faith. He died in the year 1587, aged 70.†

EPISCOPACY.‡—The Rev. T. S. Brittan (now a minister of the Protestant Episcopal Church in the diocese and state of New York) has published his reasons for embracing the Protestant Episcopal communion, in "An apology for conforming to the Pro-

testant Episcopal Church, contained in a series of letters addressed to the Right Rev. Benjamin T. Onderdonk, D.D., Bishop of the Diocese of New York." In these letters he states that he had been educated in England, among the congregationalists or independents; that, "at a very early age his mind had imbibed the strongest and most obnoxious prejudices against Episcopacy, which, as he advanced in years, became more deeply rooted." . . . He "had learned to regard the established Church as the beast in the Apocalypse, of which it is said, it had horns like a lamb, but it spake like a dragon. . . . This prejudice extended itself to its ritual, its ceremonies, and even its sanctuaries; these were frequently the objects of his derision." Two circumstances, however, concurred to make him pause. The first was a serious caution against the evils of division, which he heard in his twentieth year from a dissenting minister in London, who at an ordination addressed a charge to the assembled people. "In the course of his sermon," Mr. B. continues, "he admonished them of the evils of division—lamented the numerous quarrels and separations constantly occurring in their churches,—stating that such events gave too much appearance of reason for the observation of an old bishop, who had said of the dissenters, that 'division is their sin, and division is their punishment.' This expression struck me with peculiar force. I looked around me, and saw that these churches were every where split into parties and factions. Subsequent observation has brought further confirmation on the point. Every where the ministers of that [the independent] denomination lament the fact: no where is there a congregation of them for any considerable time in a state of peace. Turbulent spirits are every where struggling for the mastery, and throwing societies into a state of collision and confusion. The only exceptions are those in which the pastor, either by the weight of his property or the skillfulness of his policy, can exercise despotic power. Discipline cannot be maintained. Few of these churches persevere for any considerable period in the doctrines of their founders. Multitudes have departed from the most rigid Calvinism, and have gone over into Socinianism. Their own histories afford the strongest proof of this assertion. Among this class of dissenters I was ordained: in the course, however, of my ministry, I was brought into contact with some clergymen of the established Church; I found them to be men not only of decided, but of exalted piety. By intercourse with them my antipathies were softened; my prejudices were gradually removed; my mind was rendered pervious to truth; and I became convinced that episcopacy was not the horrid creature I had fancied it to be! nay, that a moderate episcopacy carried with it all the marks of apostolicity." Having emigrated to America, and "carefully examined the best writers on the side of presbyterianism, and found them utterly unsatisfactory," he yielded to the force of conviction, and received ordination from Bishop Onderdonk, to whom he has addressed his Apology. The mature testimony of such a writer in behalf of episcopacy will doubtless have the greater weight with every candid and reflecting reader.

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LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

* The entry in the register stands thus:—"John Fox, householder, preacher." April 20th, 1587. [We recommend the *f* to the adoption of those who, we observe, choose to spell Fox's name with an *e*. Foxe.]

† From No. XV. of the Churches of London. Tilt, 1838. We anew direct our readers' attention to this very interesting work, which appears in monthly Numbers.

‡ Note to an "Address delivered by Rev. T. H. Horne, previous to reading the Thirty-nine Articles, on his preferment to the rectory of St. Edmund's the King, and St. Nicholas Acons, London."

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 109.

JUNE 16, 1838.

PRICE 1½d.

MEETNESS FOR HEAVEN.

BY THE REV. JOHN AYRE, M.A.

Minister of St. John's Chapel, Downshire Hill, Hampstead.

VERY vague and unsatisfactory notions are often entertained in respect to the happiness of heaven. Persons imbibe generally the idea, that it is a place of happiness, and imagine, though they stop not to think upon the nature of its blessedness, that *they*, when they arrive there, shall certainly enjoy it. He that dislikes the service of God in this world, he that delights in sensual indulgence, he that lives under the dominion of sin, flatters himself, nevertheless, that he shall be happy in a condition where he must know, if he thinks at all, the praise of God never ceases; where every pleasure is spiritual; where sin, in all its forms, is entirely and eternally excluded. To live a life on earth in any degree conformed to that of heaven, he regards as an intolerable burden; and yet he proposes gratification to himself hereafter from the employment which here he abhors. This is one of those remarkable inconsistencies into which the perverted judgment of man is so apt to fall.

It ought to be considered, that happiness is caused not so much by the presence, in any particular state, of certain blessings, as by the adaptation of the mind to the circumstances in which it is placed. The change which came upon our first parents at the fall will illustrate my meaning. There were the same external glories still surrounding them. There were the beauties of creation still glowing and fresh from the Maker's hand. There was the garden as lovely as it had been; the tints of its flowers had not yet faded; nor

had the ground, cursed with sterility, yet mingled with them the thistles and the thorns. But with their innocence Adam and Eve had lost their relish for their former enjoyments—instead of pleasure they felt in their paradise the gnawings of pain; and before their Judge had spoken one word of condemnation, they strove in terror to hide themselves from the presence they heretofore had welcomed. Now, let it be considered whether the heavenly state be at all congenial to the propensities of the natural heart; whether man, as he is born into the world, possesses any adaptation of principles and affections to the scenes and employments he would find there. In heaven, to take up but a single topic, it must be allowed, there is no sin; no food for the unquiet passions, which here bear sway. The selfish man would meet with nothing in heaven to minister to his unamiable wishes. The miser could find no gold to heap into his coffers. The ambitious man could form no schemes of extensive conquest. The profligate must check there the indulgence of his lusts. All these classes, then, by the exclusion of sin, would find their favourite pursuits interrupted; and how, with minds devoted to those pursuits, could they be content under the privation? Just as an inhabitant of savage lands will pine, if removed to the scenes of civilised and refined life, for the habits and pleasures he has left, and take the first opportunity of throwing off the trammels which the change has imposed on him—just as the alpine shrub, torn from its native rocks, even though it be planted in a richer soil, soon fades and dies,—so, amid the pure delights of heaven, would the sinner be miserable, and desire to escape

from its dazzling holiness back into the vicious haunts of worldly gratification. His heart is not in unison with the harps of the angelic choir, and their strains would jar upon his ear.

It is no answer to this argument to say, that in the course of time men may, as we see, habituate themselves to any mode of life; and therefore that he who is admitted into heaven would soon learn to appreciate the blessedness of that condition. On such a supposition, heaven, and not earth, would be made the place of discipline and spiritual training; whereas it is here, to use a common Scripture illustration, that the seed is represented to be sown, and the corn to grow and ripen; and it is not till fully matured, that it is said to be gathered into the eternal garner. Another notion equally untenable is sometimes held, that death works a change in the disposition: so that the individual who quits this world with worldly affections enters immediately the next with affections that are heavenly. It is true that death *does* make a change; but that change consists in the putting off this body of corruption, and thus leaving the spirit free from its mortal clog to soar with outstretched pinions to the presence of Him whom not having seen it has loved. Death is rather the consummation than the commencement of that spiritual process by which the evil heart is removed, and a new heart, with new affections, created. It has, therefore, no power to alter the disposition and change the bent of the desires; so that, to adopt the words of Scripture, "he that is filthy" up to death, must remain for ever "filthy still." The habitation of infirmity is quitted; the temptations of Satan have an end; the "old man," long crucified, expires; the graces of the Spirit, heretofore checked and partial, bloom forth in perfect beauty: but there is no revolution then effected in the principles and character of the soul; the change is one merely of degree,—just as when an heir, whose inheritance has long been held in trust for him, comes at length into the full possession and administration of it. "*Now*," says the apostle, "are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is."

The vast importance of a change of heart will readily be seen from the preceding argument. That sinful man may attain happiness in heaven, it is necessary not only that God in mercy forgive the sin through faith in Christ, but also that by his Spirit he new-create the sinner; and those who imagine that mere repentance can procure his favour leave altogether out of sight the fact, that

that favour must be duly appreciated and properly enjoyed by a renovation of the mind, else it would fail to communicate pleasure to him on whom it was bestowed. The remission of a sentence pronounced upon a murderer restores not to his soul the peace which he felt before he shed his brother's blood: you may open his prison-doors; you may bid him walk forth in security, unharmed by the sword of justice; but you cannot so still the voice of conscience which torments him with the remembrance of his crime; you cannot so cleanse his thoughts from the pangs with which evil, wherever it has gained the mastery, is sure to afflict its miserable slaves. He carries his punishment about with him, even the worm in his breast that dieth not.

And thus, even if God were inclined to let a man without holiness see his face, that man's own corrupted heart would effectually prevent his happiness. He would be no meet guest at the marriage-supper of the Lamb; he would scorn the bread of heaven; he would long, if it were possible, to taste once more the flesh-pots of Egypt. Till conformed to the image of Christ, till inspired with a relish for the pleasures of his house, till assimilated to the pure society of just men made perfect,—he would be sure, like the spies of Israel, to bear forth an evil report of the good land.

Hence, then, I would argue the imperative necessity of that change of heart, which, as I have said, must be effected, if at all, before the arrival of death. And hence our Saviour's words receive a striking illustration: "Except a man be born again, he cannot see the kingdom of God." Persons will do well to compare their own propensities and pursuits with that which the Scripture exhibits as the character of the heavenly rest. Those—to pass by open and notorious sinners—who make the world their home, who are guided by its maxims, absorbed in its delights, anxious for its favours,—may thus see how unfit they are for the spiritual glories of heaven. Those who brand religion as a melancholy service, and would put off the thoughts of eternity, as too mournful to be indulged, till disease or age has placed them at its portals, will perceive hence, how by this conduct they condemn themselves, and proclaim that they are not fitted for the paradise of God. Let us, then, as the apostle instructs us, seek to have now our conversation in heaven, that we may be formed and fashioned into vessels meet for the Master's use, becoming recipients of the glory with which he has promised to fill his chosen people.

THE CHURCH CATECHISM FOUNDED ON THE BIBLE.

BY THE AUTHOR OF "TALES OF THE MARTYRS."

THE Church Catechism—how I love that name! sounding like an old familiar friend, carrying us back immediately to the days and thoughts of childhood—those days when our yet lisping tongues were taught to repeat it as their first exercise. What a train of recollections it brings! The well-remembered room—the unforgotten fire-place—the very footstool by which, after rehearsing with serious face those mysterious and awful words, we climbed up for the rewarding kiss. And above all, inseparably connected with every idea of the Catechism, arises the form of our own dear mother—looking as she then looked to our infant eyes, the very personification of all that was beautiful, and kind, and good. We recollect how, as we grew older, its meaning gradually unfolded, till we felt the seed that had so long lain apparently dead in our memory springing forth a living plant.

It was while engaged with my class in our village Sunday-school that I was first led to an examination of the Catechism, as founded upon the Bible, and to a mode of instruction in it, which I would strongly recommend to every teacher of youth, and every parent of a family who may not have adopted a similar method. I had, after the repetition of our duty towards our neighbour, desired the children to look out Luke, x. 29-37, and read the parable with which our blessed Saviour answereth the question, "And who is my neighbour?" My little pupils shewed so much eager attention, that I was induced to turn in like manner to the institution of baptism and the Lord's supper; and afterwards to mark at home a few texts in readiness to pursue the plan. I did not complete my very interesting task till for every sentence in the Catechism I had noted down three or four of the most striking verses which prove the doctrine. It answers exceedingly well: when we begin to catechise, each is ready with Bible in hand to look out the text referred to. The one who first finds, reads it. Some of my best scholars have learnt so many of these verses by heart, that they can, upon being asked to shew whence any particular portion is taken, repeat the corresponding text. I am frequently gratified by having them come prepared with verses they have found for themselves in the course of the week; and I indulge in the hope that this searching (perhaps with the assistance of their parents) for the foundation of our venerable Catechism, may be the means of inducing them to bring other doctrines of the Church to the same infallible test; feeling as we do, that the better our Sion is known, the more deeply she will be loved, the more closely she will be adhered to.*

The Catechism is associated in our minds with all

* A correspondent of "the Churchman," in alluding to a letter in which I some time since recommended this method of reading the Catechism to the readers of that Magazine, suggests extending the same plan to the Liturgy. I began immediately to act upon the hint, and most cordially unite in the suggestion. Independent of the manner in which it must connect the idea of the Bible with the Church ritual, it gives a far better acquaintance with that holy Book than reading it in the usual mode can do; and I never found any thing—and I have tried variety—which so effectually keeps awake the attention of the pupils.

the endearing recollections of childhood; but we should be doing it great injustice did we consider it only as a task to be learnt then, and in mature years cast aside. Is there one who has never since his school-day repetition of it read over the Church Catechism? let me beg of him to open his prayer-book now, and, in connexion with the Bible, study that, his first instructor in religion. He will find that the lesson of the boy contains all that is necessary for the salvation of the man.

After repeating our Christian name, we are immediately led to consider the inestimable privileges conferred upon us with that name: when baptised into the community of the Church, we were made "members of Christ, children of God, and inheritors of the kingdom of heaven." What a world of brightness and glory do these few words open upon the soul! Let the subject but for one moment be seriously considered, and the whole faculties are absorbed in its contemplation.

In the next answer we are taught, by the promises made for us, how we must so walk as not to forfeit the prize of our high vocation; and we are then reminded to thank our heavenly Father, "by whom we were called unto the fellowship of his Son" (1 Cor. i. 9); and to pray for that grace without which we cannot hope to continue in a state of salvation.

The creed contains a short summary of the fundamental doctrines of our faith—the creation, redemption, and future judgment; the communion of saints in the universal Church, whether militant on earth or triumphant in heaven; the forgiveness of sins, the resurrection of the body, and the life everlasting; based upon that first vital article of our religion, a trusting belief in the glorious co-eternal Trinity, three Persons in one effulgent Godhead—the Father who made, the Son who redeemed, and the Holy Ghost who sanctifieth us.

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil," are the words of our divine Master; and in contemplating the commandments we are naturally led to consider the comments which he has made upon them. O how are those who, looking only to the letter of the Jewish tables, might be tempted to say, "all these have I kept from my youth up;" how are they constrained, as its spirit becomes developed, to cry out with the humility of conscious guilt, "Lord, who can stand before thee!"

Our duty towards God I think no one can read without being struck with its extreme beauty; the simple, dignified manner with which it asserts the claims of God upon man, of the Creator upon his creature. In the next is summed up, with the assisting light of the New Testament, the remainder of the decalogue, relating to the duty we owe to our neighbour in the different relations of life.

Then follows our Lord's own prayer, with a short explanation of what we desire of God in it.

And, lastly, we find a simple but explicit account of those two sacraments which Christ has ordained in his Church. The connexion between the outward visible sign and the inward spiritual grace is distinctly marked; and as we have before seen the station to which we were raised by baptism, we are now re-

minded of that to which we were born by nature. Who can listen to the provision made for infant baptism, without having immediately before their eyes the picture of our divine Saviour, as adopted in the service and presented to us in Mark, x. 13-16? He was much displeased with his disciples for rebuking the fond believing parents who brought their little children for his benediction; and as if to shew beyond all dispute, that the very babes are to be admitted to the privileges of his glorious Gospel, he has caused it to be inscribed upon that page which shall live while heaven and earth shall pass away, that "he took them up in his arms, put his hands upon them, and blessed them."

The Catechism concludes with the last crowning rite of our Church; and by distinguishing between the outward part or sign of the Lord's supper, which still remains bread and wine, and the inward spiritual part or thing signified, the body and blood of Christ, which are verily and indeed taken and received by the faithful in it,—she gives a consistent and scriptural explanation of that holy communion.

What is required of them who come to the Lord's supper? that which will be required of every one of us when we come to die. Are you unprepared to receive the communion? then are you unprepared to die. Are you afraid to partake of the communion? then be still more afraid to die. And, remember—remember, that while the communion waits for you, death will approach uncalled, perhaps in an hour when you least expect him. O then delay not to participate in the one, that you may be ready to meet the other; and God of his infinite mercy grant that each of us, when the awful summons shall arrive which is to conduct us into eternity, may, in the words of that Catechism, which, impressed as it has been upon our hearts from very childhood, will, if its promises have been slighted, its commands neglected, and its sacraments despised, most assuredly rise up in judgment to condemn us,—that we may then "repent us truly of our sins past, have a lively faith in God's mercy through Christ, with a thankful remembrance of his death, and be in charity with all men."

ABYSSINIA.—No. V.

Second Jesuit Mission.

FOR many years after the recall of Oviedo, the Jesuits apparently gave up all idea of subjugating the Abyssinian Church; but on the accession of Philip III. of Spain, and II. of Portugal, it was again thought of. After several ineffectual attempts to introduce missionaries—some dying on the journey, and others being put to death—Peter Pays, a Spaniard, a man of enterprise and learning, landed at Masuah in 1600. He had just escaped from a Turkish prison, after a confinement of seven years. His first object was to learn the habits, customs, and language of the people. After a residence of four years, he presented himself at court, then held at Dancaz, and was received with the highest respect, which greatly offended the monks of the country. In a dispute held the following day, Pays produced two lads as his only advocates for the popish faith, and qualified, as he affirmed, to confute the errors of the Alexandrian Church. He thus worked on the mind of the king, Za Dangel, and at length contrived to introduce the popish ritual. The

king expressed his willingness to submit to the see of Rome, and to embrace its doctrines. He sent, by the advice of Peter, to Pope Clement VIII., and to Philip III., for Jesuits to instruct his people; many chiefs of the country followed his example; and thus popery now seemed to be gaining a firm footing. A strong party, however, was raised in defence of the ancient religion. The abuna, stimulated by Za Selassé, a brave man, excommunicated all who embraced the Romish faith, absolved the people from their allegiance, and sanctioned open rebellion. A battle was fought between the contending parties, and the king was killed.

After several contests, during the short reign of Jacob, Socinios Tusneus, or, as he was called, the Sultan Segued, ascended the throne, who also declared his adherence to popery. He sent for Pays to court; and, after the usual disputations concerning the two natures in our Lord, and the supremacy of the pope, mass was said, and a sermon preached, which was very rare in the Abyssinian Church. The king, to testify his approbation of the Jesuits, granted them a portion of land near the lake Dembea, on which they erected a magnificent convent, which strangely contrasted with the humble and fragile buildings of the Abyssinians.

It was not, however, without much opposition on the part of the abuna and the Abyssinian clergy that this grant was obtained. Religious party raged to the utmost. The priests of Rome and the native priests excommunicated each other. A conspiracy was formed under the direction of the abuna and others. Their intention was to murder the king in his own house; but this plan being unsuccessful, open war was declared. The abuna and Julius, governor of Tigré, were killed in the first battle. Socinios, thus victorious, became more wedded to the Romish faith; it was not, however, until he had gained many battles, and quelled several chiefs who took up arms in defence of the ancient religion, that he resolved openly to profess his allegiance to Rome. Having sent for Pays, who had already acted as his confessor, he communicated his purpose to the father; who, having obtained the object for which he laboured for so many years, is said to have returned to his convent with the exclamation, "Lord, now lettest thou thy servant depart in peace." He was soon afterwards seized with malignant fever, and died May 3d, 1623, after a residence of nineteen years in Abyssinia.

Another war broke out, in consequence of the open profession of Socinios, whose arms, however, were again successful; and the arrival of Alphonzo Mendez, who had been consecrated at Lisbon as patriarch of Ethiopia, induced the king to appoint the 11th of Feb., 1626, for the public submission of the Church of Abyssinia to the see of Rome. The patriarch preached on this occasion on the supremacy of the chair of St. Peter over all Christian communities, and the king and his courtiers openly swore the oath of obedience. A complete revolution now took place in the aspect of ecclesiastical affairs in Abyssinia. Two proclamations were issued: the one prohibiting all the native priests from performing any ecclesiastical functions before they had presented themselves to the patriarch; the other commanding all subjects of the empire, upon pain of death, to embrace popery, and to discover all such as adhered to their ancient religion; enjoining also the observance of Lent and Easter according to the Roman manner and time. Still further to shew his contempt for the ancient Church, Mendez shortly after directed that the clergy should be reordained, and the churches again consecrated; that children and adults should be rebaptised; and that the movable fasts and feasts should be observed according to the Romish calendar.

The king and Mendez, however, had no great cause to be satisfied with the state of affairs. The Jesuits

being few in number, such Abyssinian priests were sent forth as missionaries as seemed likely to promote the popish cause. Two of these, saying mass in a church in the Tigré, were forbidden to do so, and, after their refusal to obey, were found murdered in bed. The following day, Tecla George, son-in-law of the king, disagreeing with him, and being joined by two nobles, Gebra Mariam and John Acayo, took up arms against the state, resolving to defend the ancient faith. He issued a proclamation, commanding all who wished to adhere to it to bring their beads and crucifixes to him, which he committed publicly to the flames, on the 5th of November following; and, to convince the multitude of his sincerity, killed his own chaplain, Abba Jacob, in their presence, because he refused to abjure the popish religion.

The king, hearing of this, despatched Kebo Christos, viceroy of Tigré, a staunch papist, with an army to restore order. Coming up with the forces of George sooner than was anticipated, he completely routed them. George and his sister Adera fled to a cave, where they were discovered and brought into the royal presence: George was condemned to be burned as a heretic, but recanted in hopes of pardon. His sentence being changed, he again abjured the Romish faith, and was hanged in presence of the courtiers of both sexes, who were compelled to be present. Adera soon shared the same fate, on the same tree, and in presence of the same assembly. This mode of proceeding was entirely new in Abyssinia, though it was quite in keeping with the usual practice of the Jesuits when in power.

The patriarch and his brethren now entered into a plot with Ras Cella Christos to dethrone the king; which, reaching his ears, shook his good opinion of popery. The chief-priest of the Abyssinian Church, also, next under the abuna, having died without submission to the patriarch, and being buried in one of the churches, his body was exhumed, and cast out to the wolves; an act which tended to aggravate the hostility felt towards the popish cause.

In 1629 the agas of Bagemder taking up arms in defence of the ancient religion, and having massacred the soldiers quartered on them, and driven the viceroy Za Mariam from the province, sent to Melca Christos, son of a former king, a refugee among the Gallas, requesting him to accept the crown, and to join in defence of the faith. The prince agreeing, the insurgents were immediately joined by numbers from all parts, and especially by the Agows of Lasta, the stoutest men in Abyssinia. The king, wishing instantly to crush the rebellion, with an army of 25,000 men attacked the Agows in their strongest mountain, but was beat back with loss; and had not Kebo Christos brought a reinforcement, the Agows would probably have obtained the victory.

The king sent for Ras Cella to take the command against the Agows, who succeeding in driving them out of the kingdom of Gojam, the government was bestowed on him. The command of the whole army was conferred on Basilides, or Facildas, heir-apparent to the crown; an appointment considered as a great triumph to the Alexandrian party, as he appeared to favour the ancient faith. Their next object was to get rid of Ras Cella and Kebo Christos. The Ras was soon sent to his province; and Kebo Christos despatched, with a few troops, into the Tigré, where the prince was to join him, and then to march against the Agows of Lasca. But Kebo waiting till his provisions were nearly exhausted, and the prince not appearing, he began his retreat. The Agows, perceiving this, fell on the rear of his army, many of whom perished, with Kebo who commanded them; the rest joined the Agows.

Another champion of popery, Tecur Egzi, falling about this time by the hands of the Gallas, the leaders of the Alexandrian party at court besought the king to consider the cause of his subjects, for years embroiled

in the horrors of a civil war, for the sole purpose of introducing a religion which they neither understood nor wished to learn. The king sent in consequence for the patriarch, and proposed some measures of toleration for the people. This was, perhaps, nothing more than the patriarch had anticipated; and he thus replied: "Your highness has been misled by wicked counsellors; who, under the pretence of toleration, have in view nothing short of the entire extirpation of the Catholic Church from Abyssinia." The king insisting, however, that something must speedily be done, the patriarch agreed to admit such of the ancient customs as did not militate against the Romish faith; but on condition that the indulgence should not be proclaimed.

Letters are said to have been received in Abyssinia A.D. 1630, encouraging the king and prince to contend for the faith; and nothing further was said respecting the toleration until another rebellion took place.

Ras Cella again falling into disgrace, Sertza Christos, his successor in the viceroyship of Gojam, impatient at the tardy proceedings against popery, proclaimed the young prince king, supposing that this would please him. A courier was instantly despatched with the intelligence, but the prince sent him in chains to the king. He also marched with an army against Sertza, before he should join the Peasants of Lasta, and routed the insurgents. The viceroy was taken prisoner with many of the officers. He was beaten to death with clubs, and his officers beheaded. One, more inveterate against popery than the rest, was suspended, at the instigation of the meek Jesuits, by an iron hook for a whole day; and when this would not silence him, his tongue was cut out; and he was put to death by the spears of the soldiers. The king marched with a numerous force against the Peasants, but was obliged to retire.

The adherents to the Alexandrian faith still urging the necessity of toleration, the king sent for the patriarch, and urging his former reasons for toleration, received a similar reply; but the courtiers insisted that the toleration should be published, and were successful. It set forth that, 1st, the ancient liturgies were to be read in the churches, having first received the emendations of the patriarch; 2d, the ancient fasts and festivals to be kept, excepting Easter, and such as depended thereon; 3d, the ancient Sabbaths to be observed. The publication of the indulgence greatly offended the patriarch, who immediately wrote to the king, informing him that the priests alone had a right to do so, and warning him of the rashness and judgment of Uzziah (2 Chron. xxvi. 16-21). The king replied, that the patriarch must be conscious that he had done every thing in his power for the establishment of popery; and that the present distressed state of his empire required that the indulgence should be made known. On this publication, the Abyssinians in general expressed great satisfaction; interpreting it as extending to every article and custom of their ancient religion. The Peasants of Lasta doubted this, however, and insisted on the entire restoration of their religion. The king, finding the Peasants dissatisfied, began to collect an army to reduce them; but as this required time, especially as he was obliged to seek the aid of the Gallas, he sent Ras Cella with a small army to keep them in check; but, descending from their mountains to the number of 20,000, they put this detachment to flight, and nearly took the Ras prisoner. The king soon came up with his forces; and, as the Peasants had posted themselves on the plains, he drew up his men in order of battle before them. The Gallas charged with so much fury, that eight thousand of the Peasants lay dead in the field. The Alexandrians, with the queen, now appealed to the king on the cruelty of such a proceeding, which so affected him that, calling together his council, it was resolved that the people should be permitted to profess the ancient

faith. The patriarch, hearing of this, hastened with his Jesuits to court, when they prostrated themselves in the royal presence, and implored the king either to comply with his request to establish popery, or to behead him and his associates at once. The king ordering them to rise, declined reversing the former resolution. The prince was equally firm; and the patriarch felt convinced that his cause was lost.

The adherents to the ancient faith now endeavoured to get the decree of the council enforced, in which they succeeded. A report being circulated that the ancient religion was to be restored on St. John the Baptist's day, and great numbers flocking from all parts to witness it, the king felt it would be dangerous to delay the execution of the decree. He sent to the patriarch, informing him of his intention; and, recounting the great losses sustained in the death of so many brave soldiers, requested his answer forthwith. The patriarch replied, that the Agows might be indulged with their ancient religion, having taken no oaths; but that the king and court had sworn to defend the Romish faith. A herald was, however, immediately sent to proclaim that the people were now at liberty to return to the ancient faith; and that the native priests were to have possession of the churches; and concluding with the nomination, by the king, of Basilides as his successor.

The king died in the month of September following, 1632, and was buried with great pomp in the church of Ganeta Jesus, which he had himself built—declaring to the last his adherence to the Church of Rome, though the Jesuits have denounced him as an apostate.

T.

Biography.

THE LIFE OF DR. WM. JUXON, ABP. OF CANTERBURY.

AMONG those who lived during the stormy reign of our first Charles, few perhaps, if any, passed through so many offices of trust and responsibility, with so little envy and ill-will, as Archbishop Juxon. No wavering or disposition to gain favour from his enemies, at the expense of his master's service, was the cause, but rather a line of conduct which no one could carp at with even a shadow of reason. This most reverend prelate was born at Chichester, and educated at Merchant Tailors' school. From hence he removed to St. John's college, Oxford, of which society he became fellow in 1598. His inclination first induced him to prepare for the bar; and with this view he studied civil law, having become a member of Gray's Inn. God, however, destined him to fill another situation; and before completing his terms, he decided to give himself to the work of the ministry. After having pursued with great diligence his theological studies, he was ordained, and in the year 1609 presented by his college to the living of St. Giles in Oxford, where, says Le Neve, "he was much admired for his excellent and plain way of preaching; which, though it was with great strength of conviction, yet, at the same time, was with a most genuine and native simplicity." In this cure he continued, according to Antony Wood, six years, "being much frequented for his edifying way of preaching." The rectory of Somerton in Oxfordshire was subsequently the scene of his labours, where in the east window of the chancel still remains his coat of arms. On Laud's resignation, he was appointed president of St. John's; and in 1626 he filled the office of vice-chancellor of the University, being then chaplain in ordinary to

the king. The penetration of Laud had early marked Juxon as a person in whom he could place the most implicit reliance; he therefore used his potent interest for his promotion, and preferments were speedily heaped on him. He was successively made dean of Worcester and clerk of his majesty's closet. The latter situation Laud procured for him, expressly for the purpose "that he might have one that he could trust near his majesty, if he himself grew weak or infirm." The bishoprick of Hereford being vacant in 1633, by the death of Dr. Francis Godwin, his majesty appointed Juxon as his successor; but before he could be consecrated, he was called to fill Laud's place in the see of London. The next honour that devolved on him was one both arduous to himself, and perhaps very prejudicial to the royal cause. Charles, at Laud's suggestion, raised him to the office of lord high treasurer,—one of the highest political situations in the realm, and never filled by a churchman since the reign of Henry the seventh. This step, though considered by Archbishop Laud as a masterpiece of policy, raised the envy of the nobility. They began, indeed, to look on the Church as engrossing far too much secular power, and this appointment as a decided encroachment on their rights. Notwithstanding that every party beheld Juxon raised to this pitch of greatness with feelings of displeasure, still, such was his conduct, and with so much fidelity, integrity, and skill, did he discharge his difficult office, that at a time when the king's necessities were greatest, and the clamours of the people loudest, he gave universal content, and was never questioned for his management or behaviour. Neal declares, "that enmity could not impeach him;" and Granger truly remarks, "even the haters of prelacy could never hate Juxon." However impolitic Laud's raising his friend might have been, still we must acquit him of every sinister motive with regard to the king and Church, as the ability and honourable conduct of Juxon manifests; for his engaging manners, moderation, and mildness of spirit, would have pleased any save those who were determined not to be pleased. Laud, on his elevation, is said to have exclaimed, "Now if the Church will not hold up themselves, under God, I can do no more." On the impeachment of Strafford, he resigned his high office, and retired to his episcopal residence at Fulham, having endeavoured in vain to persuade the king to refuse his assent to the bill. The next public duty we find him engaged in, was as one of the commissioners on the king's side, in the Isle of Wight. But all treaties being at an end, and Charles reduced to the condition of a prisoner, this pious bishop attended him in his most disconsolate situation, as the messenger of peace, of comfort, and of joy, pointing to a kingdom where he should reign amongst "those who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb; wherefore, they stand before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne dwells among them;" where "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away

all tears from their eyes." The scene on the scaffold betwixt the king and Juxon fitly became each party. Bishop Burnet, no friend to the house of Stuart, says, that Charles shewed himself so calm and composed, that it was imputed to a very extraordinary measure of supernatural assistance. In concluding his speech on the scaffold, he addressed them as follows: "Sirs, it was for the liberties of the people that I am come here. If I would have assented to any arbitrary sway, to have all things changed according to the power of the sword, I needed not to have come hither; and therefore I tell you (and I pray God it be not laid to your charge) that I am the martyr of the people." Dr. Juxon then standing by him, suggested his declaring that he died in the faith of the Church of England; on which the martyred monarch replied, "I die a Christian, according to the profession of the Church of England, as I found it left by my father;" and turning to the bishop, he added, "I have on my side a good cause, and a gracious God." Juxon answered, "There is but one stage more; it is a turbulent and troublesome, but a short one. It will carry you from earth to heaven, and there you will find joy and comfort." "I go," said the king, "from a corruptible to an incorruptible crown." "You exchange," replied the bishop, "an earthly for an eternal crown,—a good exchange." His majesty then bent his neck, and the fatal blow deprived Charles Stuart of his mortal existence. The king on the scaffold called Juxon "this good, this honest man," and affirmed "that he had been his greatest earthly support and consolation in the hour of adversity."

According to Le Neve, "after this most execrable murder, the bishop was seized on, rifled of all his papers, his clothes and coffers searched, and with great threats adjured to explain what the king meant by his last word to him, 'Remember;' which he did by an answer much to the confusion of the inquirers, viz. that the king, his master, bad him carry this supreme command of his dying father to the prince, his son and heir, that if ever he was restored to his crown, he should forgive the authors of his death." The bishop loved his sovereign with no feigned affection; and whilst any respect could be shewn his name, he failed not in doing it; for to the last he kept near his loved remains, following the royal corpse to its interment at Windsor, where he was forbid to perform his last duty, of reading over it the burial-service appointed in our Liturgy. Having been deprived of his lands, and ejected from his bishopric, he retired to his estate of Little Compton, in Gloucestershire, "where," says Wood, "he spent several years in a retired and devout condition." But brighter days were about to dawn; and "at the happy restoration of Church and king, he had the honour to place the crown on the head of the latter, and be himself both head and crown of the other." For on Charles's return he was immediately made Archbishop of Canterbury, "to the rejoicing of all those that then loved order in the Church. The solemnisation was in the chapel of King Henry VII., at Westminster; where, besides a great confluence of orthodox clergy, many persons of honour, and gentry, gave God thanks for the mercies of that day, as being touched at the sight of that good

man, whom they esteemed a person of primitive sanctity, of great wisdom, piety, learning, patience, charity, and all apostolical virtues." The time of life at which the archbishop had now arrived prevented him in a great degree from taking an active part in these busy times: we therefore find but few notices of him from his promotion to the see of Canterbury till his death, which occurred on the 4th of June, 1663, at Lambeth Palace, in the 81st year of his age. His body was conveyed to Oxford, where it was honoured with a funeral of the most splendid description, and buried in St. John's College Chapel.

Dr. Juxon was noted rather for his meek, firm, and holy deportment, than for celebrity as a writer, or depth of learning as a scholar. One sermon only of his is extant, on Luke, xviii. 31. Bishop Kennet also ascribes to his pen a tract entitled, "*Χαρις και Ειρηνη*:" or some considerations upon the Act of Uniformity; with an expedient for the satisfaction of the clergy within the province of Canterbury. By a Servant of the God of Peace." "It is a singular ornament to his character," again to quote Le Neve, "that he so plainly and honestly gave the king his thoughts about the death of the Earl of Strafford. Bishop Juxon remained inviolable and invincible in his fidelity and integrity, and heroically told the king, that he ought to do nothing with an unsatisfied conscience, upon any consideration in the world; by which he gained a reputation that ought to be rendered immortal in history: and throughout all the following storm, he enjoyed the greatest calm of any man in the three kingdoms." The character of this good man cannot be better described than in the words of Sir Philip Warwick,* with whom he was intimately acquainted, and therefore well known to him. "This reverend prelate," says Sir Philip, "was of a meek spirit, and of a solid and steady judgment; and having addicted his first studies to the civil law (from which he took his title of Doctor, though he afterwards took on him the ministry), this fitted him the more for secular and state affairs. His temper and prudence wrought so upon all men, that though he had the two most invidious characters, both in the ecclesiastical and civil state, one of a bishop, and the other of a lord treasurer, yet neither drew envy on him; though the humour of the times tended to brand all great men in employment. In the year 1635, this good and judicious man had the white staff put into his hand; and though he found the revenue low and much anticipated, yet withal meeting with times peaceable and regular, and his master inclined to be frugal, he held up the dignity and honour of his majesty's household, and the splendour of the court, and all public expenses, and justice in all contracts; so as there were as few dissatisfactions in his time as perchance in any; and yet he cleared off the anticipations on the revenue, and set his master beforehand. The choice of this good man shews how remote it was from this king's intentions to be either tyrannical or arbitrary; for so well he demeaned himself through his whole seven years' employment, that neither as bishop or treasurer came there any one accusation against him in that last parliament, 1640, whose ears were opened, nay itching after such complaints. Nay,

* Memoirs, p. 93, 96.

even after the king's being driven from London, he remained at his house, belonging to his bishopric, in Fulham, and sometimes was visited by some of the grandees, and found respect from all, and yet walked steadily in his old paths. And he retained so much of his master's favour, that when the king was admitted to any treaty with the two houses of commissioners, he always commanded his attendance on him; for he ever valued his advice. I remember, (says Sir Philip) that the king, being busy in despatching some letters with his own pen, commanded me to wait on the bishop, and to bring him back his opinion in a certain affair. I humbly prayed his majesty that I might rather bring him with me, lest I should not express his majesty's sense fully, nor bring back his so significantly as he meant it; and because there might be need for him farther to express himself, and lest he should not speak freely to me. To which the king replied, 'Go, as I bid you: if he will speak freely to any body, he will speak freely to you. This I will say of him, I never got his opinion freely in my life, but that when I had it, I was ever the better for it.' This character from so judicious a prince I could not omit, because it carried in it the reason of that confidence which called him to be his majesty's confessor before his death, and to be his attendant on the scaffold at his death; so as all persons concurring thus about this good prelate, we may modestly say, he was an eminent man." G.

THE VALLEY OF AJALON.*

[See First Lesson, Morning Service, First Sunday after Trinity.]

"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."—*Josh. x. 12, 13.*

The path that leads to the sepulchres of the judges is more pleasing than many of the walks around Jerusalem. There is more appearance of verdure, and trees, and cultivation; but the tombs themselves stand in a very wild situation. No shadow, not even of a rock, is spread over these long-enduring relics, in which tradition has placed the ashes of the rulers of Israel. They consist of several divisions, each containing two or three apartments, cut out of the solid rock, and entablatures are carved with some skill over the entrance. No richly carved relics, or fragments of sarcophagi, remain here, as in the tombs of the kings; and their only use is to shelter the wandering passenger, or the benighted traveller, who finds no other resting-place in the wild around. There are scenes of far higher interest at no great distance from this place: advancing along a bare but richly picturesque country, we saw a few people busy in the small valleys, in which there were here and there well-cultivated fields and scattered plantations of fruit-trees. The sides and summits of nearly all the hills that rose thickly around us were untouched by the hand of man; but they seemed to have been touched by a more withering hand, either of the tempest, or of an offended heaven. There were cottages and hamlets there; for the people of Palestine, like those of all hilly countries, seem to prefer their bold eminences to the more sheltered vales for a residence. In the way we met a numerous group of

female peasants, old and young; they seemed to be going to their daily labour; and their olive complexions, mean dresses, and pallid features, over which their dark hair loosely hung, realised no dream of oriental beauty.

The heat became rather oppressive; and we looked in vain on every side for a clear spring, or rivulet, as a momentary relief. After turning to the left, and proceeding many miles, we came at last to the summit of a lofty eminence that commanded a wide and varied view on every side. It is one advantage of this confined and romantic territory, that almost every summit presents many an illustrious scene at a single glance. But the scene on which this hill looked down, though not very high, was particularly memorable: in front extended a spacious and fruitful valley, of great length, and, as far as the distance might allow of distinguishing, one of the most picturesque and varied in the land, after those of Jordan and Esdraelon. Tradition has always preserved its identity as the valley of Ajalon, in which was fought the great battle between Israel and the five kings of the Amorites.

The valley is of sufficient breadth and compass to allow of a numerous host engaging in its bosom, and presents as fine a field of battle as two armies—the one fighting desperately for conquest, the other for life and all that was dear to them—could desire. The Amorites were probably surprised by Joshua, as they were encamped in this valley, and hemmed in by hills on each side, as it is said, "he came suddenly upon them;" and, after a bloody combat, they fled along the valley, whose enclosed space on each side afforded great advantage to the pursuers, as it appeared to be from twelve to fifteen miles in length. On the summit of a lofty hill that stands in the bosom of the valley, Gibeon is supposed to have stood, as there is a hamlet of the name Gebé still standing on the site; and this site agrees with the description given. The fields of battle of the ancient Israelites often derive an added interest in the stranger's eye, from the striking and beautiful scenes on which they were fought. The scenes of Bethulia, of the valley of Elah, the plain of Esdraelon, and the noble mountain on which Samaria stood, are all splendid subjects for a painter's hand, as well as for a prophet's description. And the peculiar and bold aspect of this memorable valley must have greatly aided the effect of the miracle, for which nature made it a fitting theatre. The high hill of Gibeon, towards the west, overlooked the whole region; and the royal city on its summit, just before besieged by the confederated kings, was the meed for which both armies fought,—the one to save, the other to destroy. It may be inferred that the day was waning on the ruthless slaughter of the vanquished, who fled along the valley to the opposite extremity to which their conqueror entered; and, while the declining rays were thrown redly on the lofty hill and the royal city that crowned it, Joshua, to fix as it were a point on which the sinking sun might be said to rest, as well as to shew more vividly to his allies a proof that Heaven fought with Israel, uttered that sublime command, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon;" the latter being a proof that the day was near to set.

It would seem, too, that the destroying storm from on high fell not on the flying Amorites, until, issuing forth from the valley of Ajalon, and the narrow and enclosed places between the hills, they descended on the wide plain beyond. Here, scattering themselves far and wide on every side, they could more easily avoid the pursuer's sword, from whose edge the greater part would have escaped, but that they fell by Divine arrest. This valley is better inhabited and cultivated than most other places in the territory, and seems to enjoy a more equal and healthful temperature; and no change has probably taken place in mountain, valley, or hill, since that day.

* From Carne's Travels in the East.

THE BURNING BUSH:

A Sermon,

BY THE REV. JAMES SLADE, M.A.

Prebendary of Chester, and Vicar of Bolton le Moors.

Exod. iii. 2.

"The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed."

You will find, upon referring to your Bibles, that the angel of the Lord here mentioned was no other than Jehovah himself. In ver. 3-4, we read, "And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush." And, again, in ver. 6, "Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." It is quite clear, therefore, that the angel of the Lord here spoken of was very God. And there is every probability in the opinion of those who believe that it was no other than the Lord Jesus Christ himself, who appeared to his Church and people of old on this and many other occasions before his incarnation, before he took upon him our flesh. We are left to gather this great truth; namely, that the Lord did take the charge and instruction of the people of Israel, from his own gracious words addressed to the rebellious Jews: "O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee! how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not." Here Jesus speaks of his frequent and merciful presence with the people of old; and the attentive spiritual reader of the ancient Scriptures will find many instances in which there is reason to conclude that Christ was personally manifested in the form of an angel: thus veiling his majesty and glory, as he did when afterwards appearing in the flesh; thus visibly interposing for the instruction and redemption of Israel. And to none of his servants did he appear more strikingly, or more frequently, than to his servant Moses.

If this statement be true (and I see not how it can be refuted), then we are at no loss for evidence of the pre-existence of Christ. We perceive plainly that he was in being before he took upon him our nature; and we have likewise before us a direct and substantial proof of his Godhead. Thus the divine scheme of salvation from the beginning to the end, from Genesis to Revelation, becomes one consistent whole. Jesus Christ the Word—

the same that was in the beginning, very God of very God—"the same yesterday, to-day, and for ever." He whose day Abraham rejoiced to see; He in whom "all the families of the earth have been blessed"—the "angel of the covenant," and "the desire of all nations;" He it was who was proclaimed by patriarchs, and kings, and prophets, and apostles, the same universal Redeemer and Lord of all, the same head of the Church in all ages, and to continue "till all enemies are put under his feet," till He reigns sole and triumphant, "King of kings, and Lord of lords;" He "which is, and which was, and which is to come, the Almighty."

We may reasonably suppose, that so remarkable a transaction as that which is recorded in the text was intended as a sign or representation of something further, of some important truth, or some dealing of God with Israel. And it was so: the bush was designed to represent the Israelitish Church at that time, which was in a lowly and despised condition. The angel in the bush signified the presence of the Lord with the Church; and his appearing in a flame of fire shewed the terrible trials to which the Church, for her sins and backslidings, was about to be exposed. And the circumstance of the bush burning and not being consumed, was a token that the Church should not perish under her trials; that she should live amidst the blazing fires of persecution, and survive the vengeance that was poured upon her. Already had she been in heavy bondage, already endured oppression and cruelty in Egypt; and it seemed to the eye of scorn as though she were about to fall an easy prey before her haughty enemy. But her Lord, in the midst of provocation, was long-suffering and merciful, and determined to preserve and deliver her.

In this sense the passage before us is expressly applied, in ver. 7-8: "And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows: and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land into a good land and a large, unto a land flowing with milk and honey." This the Lord would do, not for their sake as a people, for they deserved nothing but wrath at his hands—nothing but actual and unredeemable extermination; but for the sake of his own love, and the truth of his own word, and the performance of his own purpose, in the redemption and salvation of lost mankind—for the promise and the covenant which he had made with their forefathers—for the little flock whom he loved—for the remnant of the faithful. He brought them forth as con-

querors from the iron yoke of servitude; he carried them safely through the howling wilderness; he fed them in the midst of barrenness, and supplied them with water from the flinty rock; and at length established them in the promised land.

And if we look through the whole history of the Church of Christ, both before and after his coming in the flesh, we shall find that, in the midst of fiery trials, commonly occasioned by its own unfaithfulness, the arm of the Lord has been graciously extended to save it from destruction; and the burning bush has not been consumed. In the wretched days of Ahab, seven thousand were left "who bowed not the knee to Baal;" and a few faithful Obadiah's were found in the land. In the dark days of Babylon, in the depth of captivity and woe, when the holy city and temple had been utterly destroyed, the cause did not finally fail and fall. It rose again from the ruins: there was a return, and a rebuilding, and a restoration; and the Church was saved, though the ark was lost. From that period till the birth of Christ, there was continual warfare; but the proud and mighty heathen never succeeded in their battle against the truth. There were many wounds, and many deaths, and many "widows to make lamentation;" but the holy cause prevailed still. The light was never removed from Israel till removed by the hand of the Lord himself to another people: not taken from the earth—not for one moment disappearing,—but changed, as it was foretold, from unbelieving and rebellious Israel to the faithful Gentile; changed, "till the fulness of the Gentiles be come in;" and then again to shine upon God's ancient people with redoubled brightness and eternal glory.

And since the transfer of the Church to the Gentile world, how many affecting changes has she seen, how many trials endured, how many losses sustained! In Europe, in Asia, in Africa, how many and bloody have been the persecutions, and how many individual Churches have been swept from the face of the earth! Where are the Churches of Corinth, and Thessalonica, and Ephesus, and Pergamos, and Thyatira, and Sardis, and Laodicea? And probably many more, for their corruption and decay of vital religion, for their disobedience and forgetfulness of God, may be destined to a similar fate; may be punished and plagued, and in the end rooted up: but there shall be a people nevertheless; the candlestick may be taken from one land and placed in another; but the light shall never be extinguished. There shall still be faithful preachers and obedient hearers in the world; the truth shall stand; for "the gates of hell shall not prevail against it."

And now, if we inquire what practical lesson may be learned from this interesting subject, what for our own private benefit and advancement in faith and righteousness, I answer, we may learn this, the vast importance of being ourselves numbered with the true Church and Israel of God; and the comfort which every member of that Church may take to himself, from the general promise here made to the people of God, as a brotherhood and community.

We admire the goodness by which our forefathers in all ages have been preserved; we bless the fatherly hand which has been stretched out for their protection; but the great question is, what interest have we individually in that mercy which we adore? How does God's love for his Church prove his love to us? how does his gracious deliverance of others inspire us with hope and rejoicing? His people alone—his true and faithful people—are entitled to the privilege. To the Israelites who fell in the wilderness the promise of Canaan was of no benefit; they shared the outward privileges, but the curse of God was upon them. The pillar of a cloud was conducting them by day, and the pillar of fire rested upon them by night, and theirs was the service of the tabernacle, and theirs was the holy law; but as it did not make them holy, as they served not the Lord, they had no lot in his inheritance: they received the doom of all the disobedient, "Depart from me, ye that work iniquity: I know you not." The Church was preserved, but they were destroyed. So, my brethren, I would fain impress upon you, must it be in our case; the Church will be to us what we make it, and not merely as we find it; not as we are born into it, not necessarily as we are baptised into it. It will be, to every living soul of us, a refuge within which we shall be saved, or without which we must perish; and this according to our own determination and character. The promises of God to his people are full of consolation to every faithful soul, but to none besides. The Lord Jesus has overcome, has won the victory, for every follower; but they who follow not, can never hope through him to conquer. We bless God for our *creation*, but that does not make it a blessing; it might, after all, "have been good for us if we had never been born:" this depends upon our spiritual state and condition. We bless God for our *preservation*; with reason, if we are preserved for his holy service, if our lives are prolonged for his glory. We bless him, above all, for our *redemption* by Christ Jesus; but are we effectually redeemed?—that is the point,—redeemed from the power of sin, the love of sin, the practice of sin? If not, I put it to

your reason, and put it to your conscience—What fruit have ye of those things wherein ye are professedly rejoicing? If you are not what the Gospel was given to make you,—the living members of Christ's body,—though that Gospel may be life to others, it will be death to you.

And if you are what your name imports you to be — Christians in deed and in truth, reconciled to God in Christ Jesus, brought nigh to a mercy-seat, and thus to the threshold of heaven, having fellowship with the Father and the Son, partakers of the Spirit of adoption,—then have you an actual and a personal interest in all the covenanted engagements of Jehovah with his people. "The salvation of the righteous is of the Lord: he is their strength in the time of trouble" (Ps. xxxvii. 39). "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved" (Ps. lv. 22). "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness" (Micah, vii. 8, 9). And what saith the New Testament? "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ" (2 Cor. i. 5). "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. iv. 8, 9). For thus saith the Lord Jesus himself, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John, xvi. 33).

Blessed is that believer who hath a portion in these promises; to whose spirit "the Spirit of God beareth witness" that he is a child of God, an abider in the covenant, an inheritor of the kingdom; whose life bears the same consistent testimony. As his Lord and Master passed through the dreadful scene of humiliation and suffering upon this earth, and the evil one touched him not—buffeted, but could not prevail; so shall it be with his faithful servants: the wicked one shall approach, but not approach to hurt them; may cast them down, may afflict, and disturb, and distress them, but not pluck them out of the Almighty hand. Which of *you* may be addressed as partakers of this precious, gracious, glorious privilege, it is not for mortal minister to determine: though his soul may burn with affectionate desire, and he may labour with deep and unknown anxiety, he cannot pierce the dark chambers

of the heart; he is a minister, and not a judge: but whichever of you do belong to God in spirit and in truth, in will and action, in character and life, be of good courage, whatever may befall you. In the bond of his love, under the seal of his promise, within the pale of his true Church, you are perfectly secure. Expect bereavements, disappointments, crosses, of various kinds; they are for thy trial, for thy correction, for thy purification: though the flame rage around thee, it shall be "as a refiner's fire;" though thou bear thy costly "treasure in an earthen vessel," it shall not be broken; though the storm beat heavily upon thy dwelling, it shall not fall, because it is founded upon a rock. The Angel of the covenant is thy guardian angel; his light shall lighten thy darkness; and in his presence the malice of the enemy shall be rebuked. The Lord has sought thee out; and hast thou likewise sought him and found him? Then rest in faith and hope, in comfort and content, beneath the mantle of his righteousness, and the shield of his might. Cast thy all upon him, for time and for eternity.

Yea, and though the particular visible Church on earth to which thou belongest should be, like the Israel of old, corrupt and backsliding; though faith and godliness should be destroyed in the land, and thy God be provoked to leave it to desolation, and to remove elsewhere the light of his abused truth, and the worship of his polluted tabernacle,—yet *thou*, faithful soul, whoever thou art, shalt not perish with the ungodly multitude. Beware that thou swell not the catalogue of thy Church's sins, that thou art not a partaker of her guilt and unfaithfulness, that none of the corruption of her children be laid at thy door, and then her destruction shall not be thine: even though thou suffer the loss of all earthly things, thy grand treasure is secure; thy body, thy fortune, thy substance, thy house, thy children, all that is dear to thee of this world, may be consumed in the fire and buried in the ruin; but thy true interest, thy better portion, thy real self, shall escape unhurt, and be everlastingly delivered. Yea, and in the latter day, when the very "heavens being on fire shall be dissolved, and the elements shall melt with fervent heat;" "the earth also, and the works that are therein, shall be burned up,"—*thou* shalt rise in triumph, safe and far away; and shalt be singing praises to thy Redeemer, while the world is in flames.

JOURNEYINGS AND ENCAMPMENTS OF THE ISRAELITES IN THE WILDERNESS.*

THE country which lay in the route of the Israelites from Egypt to Canaan stretches, in the form of a peninsula, between the two gulfs of the Red Sea—that of Suez, and that of Akaba. It is 70 leagues in length, and 30 at its greatest breadth. This space is covered by barren mountains, consisting like those of Syria, with which they are connected, of calcareous stone, which becomes granitic towards the south—Sinai and Horeb being enormous masses of that material: hence the name of the country, Arabia Petræa. The products of the soil, which is of a dry gravel, are acacias, tamarisks, firs, and a few scattered shrubs. There are but few springs, and of those some are sulphureous and thermal, as at Hamman-Faroun; and others brackish and nauseous, as at El-Naba opposite Suez. The whole country partakes of this saline property, and in the north are mines of fossil-salt. In some of the vales, as that of Gerandel, in which there are groves of trees, the soil, though scanty, is capable of cultivation.

The above answers to the description by Volney,† who, "albeit he meant not so," has offered an undesigned corroboration to the general features of the peninsula given by Moses, and serves to illustrate the account of the passage of Israel through the desert.

The journeyings and encampments of the Israelites are necessarily involved in much obscurity. The direct route from Goshen to Canaan lay northward by the shores of the Mediterranean, and occupies only eight stations; but God was pleased to guide his people, by the eastern shore of the Gulf of Suez, almost to the very angle of the peninsula before he turned their faces northward to Canaan. When Jehovah appeared to Moses at the burning bush on Horeb, he gave as a token that he had sent him, "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain" (Ex. iii. 12); and in the 18th verse he commanded him to request of Pharaoh "to go three days' journey into the wilderness for sacrifice" (v. 3). The reason, wherefore "he led them not through the land of the Philistines," although "that was near," he himself gave, "lest peradventure the people repent when they see war, and they return to Egypt" (Ex. xiii. 17). This sufficiently accounts for the direction taken—the more so, as Jehovah was pleased miraculously to confirm it by his pillar of cloud by day, and of fire by night. It would be well ever to bear in mind that in this, or in any other part of the journey, Moses was never left to lean to his own understanding, but was guided in every step of his way by the Divine hand.

It is remarkable, that the error into which so many writers and travellers fall, of attributing the several movements of the Israelites to the wisdom and conduct of Moses, resembles that of the Israelites themselves, who, in their seasons of rebellion, continually ascribed their position and circumstances to Moses and Aaron, without any reference to the Divine guidance. "Ye have brought us into this wilderness to kill us with hunger." Hence the rebuke of Moses—"What are we? your murmurings are not against us, but against the Lord. Why chide ye with me? wherefore do ye tempt the Lord?" (x. xvi. 3, 8; xvii. 2.) Is there not something of the "same evil heart of unbelief" amongst us, when we attribute that to man which belongeth to God only? If so, we are not without warning! (Heb. iii. 12).

* From Scripture Illustrations, being a Series of Engravings on Steel and Wood, illustrative of the Geography and Topography of the Bible, &c. By the Rev. J. A. La Trobe, M.A. 4to. London, Seeleys; Hatchards.—A very elegant and cheap work, in which the Biblical student will find much information. Mr. La Trobe's remarks are sound and scriptural. The Illustrations are very good.

† Volney's Travels, vol. ii. p. 341.

From Sinai, God led them northward to the borders of Canaan; and when they permitted their fears to overcome their faith, they were turned back to wander in the country for a space of forty years, during the greatest part of which little is recorded beyond the names of their encampments, which names were generally given by themselves, and had relation to particular circumstances. The direction of their journey was irregular, and their stay at the different encampments varied; both being determined by Jehovah without any other apparent object than the filling up of the appointed time. As, however, the general features of the Arabian peninsula correspond with the Scriptural account, some of the situations enumerated in Num. xxxiii. are readily identified, and by them a general idea of the route may be obtained with sufficient accuracy. And, as Calmet observes, "it is better to offer the actual state of our knowledge, than to mislead, by affecting certainty where we ought only to mark conjecture."* The first day's journey of the Israelites was from Rameses to Succoth, where they seemed to have halted, probably to afford time for the whole 600,000 with their children to assemble. This may have been a place four leagues eastward from Cairo, called Birket-el-Hadgi, or the Pilgrim's Pool, where the caravan to Mecca actually halts at the present day for that very purpose; the spot being convenient for supplies of water and vegetation. Thence they proceeded to Etham, on the edge of the wilderness. So far was in the direct route to Canaan. Here, however, at the Divine command, they turned again, or took a southern course; and, instead of rounding the head of the gulf, which would have brought the Red Sea between them and their enemies, they came to Pihahiroth, over against Baalzephon (or Suez), between Migdol (or the tower) and the sea, at the entrance of one of those ravines which intersect the mountains on the eastern bank of the Nile. To Pharaoh this must have appeared extreme madness; and he was encouraged to pursue, supposing they were "entangled in the land—the wilderness had shut them in." After crossing the sea, they encamped at Shur, and then went three days' journey in the wilderness of Etham, and pitched in Marah, where they found wells of brackish water. Thence they came to Elim (Ex. xv. 27; Num. xxxiii. 9) on the skirts of the Desert of Sin, "where were twelve wells and threescore and ten palm-trees." Respecting the place of passage of the Israelites, and the positions of Marah and Elim, there is considerable diversity of opinion. Some contend, that the Israelites crossed near Suez; that, passing by the Ayoun Mousa, or springs of Moses, they came to Howara, three hours distant from Gharendel (Corondel), and fifteen hours from Ayoun Mousa; which, at the slow rate at which such a body would have marched, may well be considered a journey of two days, or part of three days. At Howara, where there is a well of bitter water, they would place Marah, to which there is such a resemblance in name, that early travellers speak of it under the name Marah. At Wady Gharendel, which is full of palms, acacias, tamarisks, and other shrubs, and which abounds in water, though not the purest, they place Elim. Such is Burckhardt's view. Dr. Shaw and others fix the passage of the Israelites opposite the Desert of Shur. He supposes they passed through the Valley of Baideah, which signifies miraculous, and is still called Tiah Beni Israel, the road of the Israelites. He accordingly places Marah at Gharendel, and Elim near Tor, where is a spot generally answering to the description.

In the Wilderness of Sin was the miracle of manna; and, passing by Dophkah and Alush, the Israelites came to Itephidim, where the people chode with Moses on account of a scarcity of water, and God brought water out of the rock: whence the place was

* Calmet, vol. iv. p. 114.

called Massah and Meribah. Rephidim was on the south-west of Sinai, and bordering on the country of the Amalekites; they were attacked by the latter, whom, through the prayers of Moses, they overcame. Here Moses was visited by Jethro, who suggested some hints to lighten his judicial labours. They then encamped at the foot of Mount Sinai, where they stayed nearly a year, during which was the solemn delivery of the law, with the events which followed—the mournful example of idolatry on the part of the people, and of contempt of sacred things by the sons of Aaron (Ex. xxxii.; Num. iii.). The direct route “from Horeb to Kadesh-Barnea by the way of Mount Seir was a journey of eleven days” (Deut. i. 2); but Jehovah was pleased to take them a more westerly course, through the Desert of Paran by Taberah and Kibroth-hataavah, which names (signifying a burning, and the graves of lust,) call to mind the particular judgments with which the people were visited at those places. At Hazeroth, the next station, Moses was withstood by Aaron and Miriam; which affair being settled, they encamped farther on in the wilderness of Paran towards Kadesh-barnea, at Rithmah. Hence Moses sent to “spy out the land;” and here he awaited the report. When from their unbelief they were not permitted to enter the promised land, the command came—“To-morrow turn you, and get you into the wilderness by the way of the Red Sea” (Num. xiv. 25). The people, however, were determined to make an attempt contrary to admonition, and were discomfited by the Amalekites and Canaanites even to Hormah. From their leaving Rithmah in Paran, till their return to Kadesh-barnea, was a period of 37 years, during which we read little beyond the enumeration of their 17 encampments. It is probable that the rebellion at Korah (Num. xvi.) took place soon after they had commenced their return; and that, from that time till they again drew towards the attainment of their hopes, and the old generation had passed away, there was no other flagrant instance of disobedience.

The tradition of the journey of the Israelites is preserved in the present name of El Tyh (or the wandering), applied to the whole desert and the mountains between it and Sinai. Their encampments during this period are given Num. xxxiii.; those that are best determined are the following. By Rimmon-parez, after leaving Kadesh, they came to Libnah, probably the same mentioned Josh. x. 29, 30; xxi. 13; 2 Kings, viii. 22; xix. 8; all which places represent it “extremely south in Judah, or extremely north in Edom.”* Rissah, to which they next came, was probably El Arish on the Mediterranean. The country between this place and Mount Sephar—probably the same as Mount Cassius or Catjeh, which is a huge mole of sand almost surrounded by the sea—is described as the most inhospitable part of the desert—of a fine white sand filled with nitrous particles, flashing back the glare of the sun, without the shelter of a rock.

From hence they seem to have pursued their route towards Suez, whence their stations may be in some respects best determined by following the regular track of the caravans to Mecca. No wells, however, are to be found at Bene-jaakan (or the children of Jaakan), but Jotbathah is a station of good water, and answers to the description Deut. x. 7, a land of rivers or streams. Ebrona was the last station before they reached the head of the gulf, and may therefore be supposed to have been at Sat el Acaba, where is good water. There can be no doubt that Elath is the same as the Eloth, which gives a name to the gulf; and that Ezionghebar was nearly adjacent to it. These latter are all stations of the caravans to Mecca; and as water would be the great inducement to encamp in the desert, there is

* Calmet, vol. iii. p. 119.

every reason to believe the stations of the Israelites would correspond. Thence through the Wilderness of Sin or Kadesh, they reached Mount Hor, upon the borders of Edom, where Aaron died. In Deut. x. 6, Aaron is said to have died at Mosera, near the Beeroth of Bene-jaakan, which is probably some mistake of transcription. As the Israelites approached the south of Canaan, in consequence of the hostile movements of King Arad, and the refusal of the Edomites to allow them a passage through their borders, they were commanded to take a south-west course to the head of the Red Sea, and thence to compass the land of Edom, and so by its eastern boundary to advance towards Moab. Their stations at that side were Salmonah, Punon, where was the plague of fiery serpents, Oboth, and Ije-Abarim; but the exact positions of these places are unknown. The Moabites they were not permitted to attack, for “I have given Ar to the children of Lot for a possession” (Deut. ii. 9). They therefore marched through the Valley of Zared to Dibon-gad, and so to the river Arnon, the boundary-line between Moab and the land of the Amorites. Passing through the wilderness of that country, they came to the mountains of Abarim, before Nebo, where they seem to have made five several encampments; and, being refused a passage through the land of the Amorites, gave battle to Sihon at Jahaz, and defeated him. They then took possession of his kingdom; and a detachment having turned by the way of Bashan, Og the king of Bashan came out against them with his people, and was put to the sword at Edrei. The camp continued at Pisgah till removed to the plains of Moab, near the banks of Jordan, over against Jericho (Num. xxii. 1); and it extended from Beth-jeshimoth to Abel-shittim. While here, Barak king of Moab sent to Pethor, in Mesopotamia, for Balaam; who, though constrained by Jehovah to bless, afterwards, by his evil advice to Balak, brought great trouble upon Israel (Num. xxv.). Here also the number of the people was taken—of men of 20 years old and upwards, 601,730—of Levites of a month old and upwards, 23,000. The daughters of Zelophehad succeeded to the inheritance of sons. From hence, a thousand of each tribe were sent against Midian—the whole country was conquered, and Balaam was among the slain (Num. xxxi.). The combined territory of Midian and the Amorites was, at their request, assigned to Reuben, Gad, and the half-tribe of Manasseh. Moses then having divided the land of Canaan to the different tribes, and having exhorted and blessed the people, went up to the top of Pisgah, on Abarim, where he died, and was buried in the valley over against Beth-peor (Deut. xxxiv. 6). With the death of Moses closed the wanderings of the Israelites; in a few days they crossed the Jordan, the waters of which miraculously “rose on a heap” to allow the people to go over “dry shod;” and, headed by Joshua, they advanced to the possession of the land promised to Abraham, Isaac, and Jacob, and to their seed for ever.

When contemplating the conduct of the Israelites in their passage through the desert, a species of sentimentalism has been indulged in by some writers, as if the trials to which they were exposed offer an apology for their acts of disobedience; leaving, perhaps unintentionally, the impression upon the mind, that the judgments visited upon them were harsh and severe. “Since the world was created,” says Mr. Carne, “there never were residences so fearful and wearying as those in which the Hebrews were doomed to dwell, month after month, and year after year, without any change, without the faintest vestige of the softness of nature. No streams, or shade, or green thing ever came in their path, but endless and gleaming oceans of sand gathering eternally around them. Is it any wonder, amidst this void of the senses, if people longed at times for an additional

enjoyment, to vary the utter monotony of all things around? or if a repast of meat, or any former indulgence, were desired intensely? . . . What solace or amusement existed for their several families, compelled to dwell and pant within the enclosure of their tents, or to go forth into the pitiless heat? . . . Is it any wonder that men's hearts at intervals forgot their fidelity, and broke into discontent and rebellion? . . . Amid the horrors of extreme thirst, was faith sufficient to conquer pain and despair? Was the sight of the hourly miracle of the pillar and flame of force to fill the soul, 'that was dried up within them,' with hope and confidence? It is not in human nature to achieve such triumphs; and the disorder and misery of soul that so often broke forth in the camps of Israel, would have been felt by any other nation who had been similarly tried.*

Such observations little accord with that reverence wherewith Jehovah's dealings with his people ought ever to be regarded. It is very possible, "that the greater part of mankind, in the same situation, would have exhibited a similar conduct." We will even admit, that the whole race of man would have acted similarly, if left to the natural workings of unbelief. But where do we find in Scripture, either national or individual disobedience excused on account of its being natural? Man's natural state is enmity with God; and Israel could no more claim commiseration in her rebellion, because it was natural, than a son might excuse an act of disobedience against his earthly father, by the plea that he hated him. Besides, no just comparison can be drawn between the sin of the Israelites, and that involved in the repining of individuals under ordinary circumstances. For were they not in a peculiar and miraculous manner under the guidance of Jehovah? Were they left to gather food from an herbless desert, and water from the thirsty sands? Did he not give them water from the flinty rock, and rain upon them angels' food? Did their garments wax old upon them? Had they not proof enough, that if they wanted "meat, or any former indulgence," they had to do with One who would withhold from them no manner of thing that was good? And what can be more idle than to talk of the want of "solace and amusement," when they had the source of all blessedness in the midst of them? Their sin was proportioned to the privileges they despised. Had they been less favoured, they had been less severely punished. And if we would derive profit from their history, we ought to avoid, on the one hand, an ignorant and uncharitable reprobation of them for sins, the seeds of which are in our own breasts; and, on the other, a sentimental sympathy with their trials, inducing us to palliate what God has deemed worthy of the severest judgments. The great practical conclusion is presented by St. Paul, in 1 Cor. x. 5-11; in which passage there is not a word of pity for their privations, or excuse for their sin, or deprecation of their punishment; but the solemn warning, that "all these things happened to them for our ensamples, and were written for our admonition, upon whom the ends of the world are come."†

Scripture warrants a comparison between the external circumstances of the children of Israel up to this period, and the spiritual condition of Christ's Church. Their state of hard and afflictive bondage in Egypt typifies the far heavier yoke of sin. Their deliverance "by a mighty hand and outstretched arm,"

with the overthrow of their enemies, represents in like manner the great act of redemption, whereby the spiritual Israel was delivered, and the power or head of the serpent bruised (Luke, i. 68-79). Their painful journey in the desert, and their repining and occasional acts of rebellion, form a picture of the Church's travail, infirmities, and sins, while in the waste howling wilderness of this world. The wonderful deliverances they experienced, the chastisements and acts of long-suffering which marked the conduct of Jehovah towards them, the manna by which they were fed, and the water from the rock of Horeb, are all emblematic of the Divine dealings with his redeemed Church. Christ was the bread of life, and that rock was Christ (John, vi. 33-38; 1 Cor. x. 3, 4; Rev. xxii. 17). The brazen serpent with its healing virtue represented Christ (John, iii. 14); all the sacrifices and ceremonial observances pointed to the great truth, "the blood of Christ cleanseth from all sin;" and the Canaan, to which their longings were directed, was the type of that "rest which remaineth for the people of God." "Blessed are the people that are in such a case, yea, blessed are the people who have the Lord for their God!"

The Cabinet.

THE STAIN OF SIN.—As it was said of Naaman, he was a great man, an honourable man, a mighty man of war, but "he was a leper;" so, whatever other ornaments a man hath, sin stains them with the foulest but that can be brought to deprave the fairest endowments:—a learned man, a wealthy man, a wise man, an honourable man, but—a wicked man. This makes all those other good things tributary unto Satan; and therefore, as the gold and silver of the Canaanites was to pass through the fire before it could be used by Israel (Num. xxxi. 22); so all other blessings bestowed on man must pass through the "spirit of judgment and burning," through the purifying waters of repentance, before they can bring honour to the author, or comfort to the enjoyer of them. When Christ overcometh Satan, "he takes from him all his armour, and divideth the spoils" (Luke, xi. 21). How does he divide the spoils? Surely he makes use of that wit, wealth, power, learning, wisdom, interests, which Satan used against Christ's kingdom, as instruments and ornaments to the Gospel: as, when a magazine in war is taken, the general makes use of those arms which were provided against him for his own service.—Bishop Reynolds.

THE CROSS OF CHRIST.—Cling, beloved, unseduced by outward influences, undismayed by outward opposition, cling to the cross of Christ. "I, when I am lifted up from the earth," said the divine and spotless Sufferer, "will draw all men unto me." Drawn by his bleeding love, go with him to the death. So living to him, so dying with him, you shall rise and reign with him in glory. And, with an only secondary love, cling to the Church of Christ. It is not man's appointment, but the Lord's. It is the ark of our salvation. *Whoever separates from it, goes to sea upon a raft.* He may, by the Divine protection, reach the haven; but he departs from the appointment of the Captain of his salvation. He incurs the fearful risk of them who, when the wind rises, and the storm descends, and the waves rage, are not in the ship with Christ. And cling, my brethren, to the cross, cling to the Church, with an unflinching, with an uncompromising hold. Reject not the one, because you cannot comprehend its whole mysteries; cast not yourselves from the other, because you do not regard as strictly essential all its requisitions. Take both on God's authority. Take them as they have come down by his protection, age after age, unsullied and unimpaired. Take them as together, without authority in man to separate them,

* Carne's Recollections of the East, pp. 273-278.

† How constantly are the remarks of travellers upon such subjects referable to a want of due acquaintance with Scripture! To Mr. Carne "it is inconceivable how the tender and delicate could have marched on foot through burning and yielding sands." With God all things are possible; and he so ordered it, that Moses could appeal to the whole multitude, at the close of their journey, that for forty years their foot did not swell! Deut. viii. 4.

God's way of saving sinners. Keep them ever in your eye, and in your heart. Hold to them, undeviating and undoubting, through life. And seeking, in all holiness and patience, your salvation by grace through faith, from the one and in the other, commend them to your children and your children's children, their hope and joy as they have been yours—their present solace, and through Christ their heritage for ever.—*Bishop Doane.*

THE SECOND COMING OF CHRIST.—Behold the fig-tree and all other trees, when they shoot forth their buds, ye see and know of your own selves that summer is nigh at hand. So, likewise, when ye see these things come to pass, be sure that the kingdom of God is nigh. In the spring, says he, when winter is at an end, and all the earth is renewed, when cold departs, and heat approaches, and the bare trees begin to be green with new boughs; no other thing follows hereof, but that the trees bring forth buds, and after that spread abroad their leaves. Then it is as the common saying, Winter is gone, and goodly summer draws nigh; we gladly let winter depart, and embrace pleasant summer at his coming. Therefore in his similitude of the trees, may we have evident reasons, declaring after what manner we ought to look for this last day. For as after leaves comes summer, so when the earth shall be moved, and the heavens shall tremble, and when the sun and moon shall appear mournful, let these things seem no more dreadful unto us than when the tender leaves creep forth of the trees, when summer begins to come in. For these signs are to us even as the leaves and juice of the trees, that we may joyfully look for that everlasting summer. For this present miserable life is very well compared to barren and evil-favoured winter, in the which all things die and wither away. But these things shall then come to their end, and everlasting summer shall come in their stead; that is, the kingdom of God, whereby the kingdom of the devil shall perish. After this sort does Christ teach us to know truly the last day, that we may learn how great succour we have therein, and why also we ought to look for, and fervently to desire his coming.—*Thomas Becon, chaplain to Archbishop Cranmer.*

FAITH.—How circumscribed a being is man in point of knowledge, . . . if without faith! . . . How, on the other hand, is he enlarged by faith *in men*! Seeing with the eyes of all men; hearing with the ears of the whole species, from the earliest ages to the present, over the face of the whole earth; and cheaply appropriating to himself the dear-bought experience of all mankind. How much farther still are his views carried, by *Divine* faith, into the real nature and use of things here, whereof the infidel sees only the surface! How far beyond these, again, into regions of glorious, important, and otherwise unattainable knowledge—into new worlds—into the world of spirits, his kindred spirits—into the court, and to the throne of the heavenly King—into the abyss of his own immortality—into the abyss of almighty Wisdom, exerted in the works of creation and providence—into the abyss of almighty Love, exemplified in the condescension of a suffering and assisting God for his salvation; for *his* salvation, who had corrupted his own nature, proved ungrateful for all other blessings, and even persecuted his benefactor—crucified his divine Redeemer!—*Skelton.*

DIVINE VENGEANCE.—We could not actually believe that the threats contained in the Bible against those who live “without God in the world” will be executed upon us, and yet be so much at ease, so careless and indifferent on the subject. We lose ourselves in the mass, as the soldier who, in marching to battle, hopes that, though thousands may fall around him, he shall yet escape. But the cases are widely different. The sword of Divine justice will fall, not with the random

fury of indiscriminate slaughter, but with a dreadful accuracy of selection. Every sinner should therefore feel as fully assured that vengeance will light upon him, as if he were contending singly against God.—*Rev. J. Marriott.*

Poetry.

CONFIRMATION.

The young ones gather'd in from hill and dale,
With holyday delight on every brow:
'Tis pass'd away, far other thoughts prevail;
For they are taking the baptismal vow
Upon their conscious selves; their own lips speak
The solemn promise. Strongest sinews fail,
And many a blooming, many a lovely cheek
Under the holy fear of God turns pale,
While on each head his lawn-rob'd servant lays
An apostolic hand, and with pray'r seals
The covenant. The Omnipotent will raise
Their feeble souls; and bear with *his* regrets,
Who, looking round the fair assemblage, feels
That ere the sun goes down their childhood sets.

I saw a mother's eye intensely bent
Upon a maiden trembling as she knelt;
In and for whom the pious mother felt
Things that we judge of by a light too faint:
Tell, if ye may, some star-crown'd muse or saint,
Tell what rush'd in, from what she was reliev'd,
Then when her child the hallowing touch receiv'd,
And such vibration to the mother went,
That tears burst forth amain. Did gleams appear?
Open'd a vision of that blissful place
Where dwells a sister-child? And was power giv'n
Part of her lost one's glory back to trace
Even to this rite? For thus *she* knelt, and, ere
The summer-leaf had faded, pass'd to heaven.

WORDSWORTH.

NIGHT.

NIGHT is the time for rest;
How sweet, when labours close,
To gather round an aching breast
The curtain of repose;
Stretch the tir'd limbs, and lay the head
Upon our own delightful bed!

Night is the time for dreams—
The gay romance of life,
When truth that is and truth that seems
Blend in fantastic strife;
Ah! visions less beguiling far
Than waking dreams by daylight are!

Night is the time for toil—
To plough the classic field,
Intent to find the buried spoil
Its wealthy furrows yield;
Till all is ours that sages taught,
That poets sang, or heroes wrought.

Night is the time to weep;
To wet with unseen tears
Those graves of memory where sleep
The joys of other years;

Hopes that were angels in their birth,
But perished young, like things of earth.

Night is the time to watch;
On ocean's dark expanse
To hail the Pleiades, or catch

The full moon's earliest glance,
That brings unto the home-sick mind
All we have lov'd and left behind.

Night is the time for care;
Brooding on hours mis-spent,
To see the spectre of despair
Come to our lonely tent;
Like Brutus, 'midst his slumbering host,
Startled by Caesar's stalwart ghost.

Night is the time to muse;
Then from the eye the soul
Takes flight, and with expanding views
Beyond the starry pole
Descries athwart the abyss of night
The dawn of uncreated light.

Night is the time to pray;
Our Saviour oft withdrew
To desert mountains far away,
So will his followers do;
Steal from the throng to haunts untrod,
And hold communion there with God.

Night is the time for death;
When all around is peace,
Calmly to yield the weary breath,
From sin and suffering cease;
Think of heaven's bliss, and give the sign
To parting friends—such death be mine!

JAMES MONTGOMERY.

Miscellaneous.

SUPERSTITION AT LUCCA.—During an evening ramble at the baths of Lucca, I was accosted by one of the country priests; and our conversation naturally turning on the subject of the cholera, which was at that time raging in Leghorn, I asked him if he thought the cordons established would keep it from us. He replied, "We have a far surer protection than the cordons." As he said this in a very solemn tone, I supposed him, of course, to mean the Almighty, but begged him to explain: he said, "We have the *volto santo*; that will keep us safe." This is a wooden image of our Saviour, which, tradition says, was miraculously wafted to the shores of Lucca, and is enshrined in great pomp in the cathedral of that city; it is uncovered at stated times, and is a favourite object of the devotions and offerings of all classes. After some weeks the cholera died away in the neighbouring places; and to mark their gratitude for the merciful deliverance, a very considerable subscription was raised amongst the inhabitants of the duchy, under the sanction, and at the instigation of the heads of the Church,—for what purpose does the reader imagine?—to purchase a silver candlestick in honour of the *volto santo*!"—*From a Correspondent.*

A PAGAN moralist hath represented the folly of an attachment to this world almost as strongly as a Christian could express it. "Thou art a passenger," says he, "and thy ship hath put into a harbour for a few hours. The tide and the wind serve, and the pilot calls thee to depart, and thou art amusing thyself, and gathering shells and pebbles on the shore, till they set

sail without thee." So is every Christian, who, being upon his voyage to a happy eternity, delays and loiters, and thinks and acts, as if he were to dwell here for ever.—*Jortin.*

THE HUMAN HAND.—There is inconsistency and something of the child's propensities still in mankind. A piece of mechanism, as a watch, a barometer, or a dial, will fix attention; a man will take journeys to see an engine stamp a coin, or turn a clock: yet the organs through which he has a thousand sources of enjoyment, and which are in themselves more exquisite in design and more curious both in contrivance and in mechanism, do not enter his thoughts. If he admire a living action, his admiration will probably be more excited by what is uncommon and monstrous, than by what is natural and perfectly adjusted to its office—by the elephant's trunk, than by the human hand. This does not arise from an unwillingness to contemplate the superiority or dignity of our nature, nor from an incapacity of admiring the adaptation of parts. It is the effect of habit. The human hand is so beautifully formed, every effort of the will is answered so instantly, as if the hand itself were the seat of that will, that the very perfection of the instrument makes us insensible to its use; we use it as we draw our breath, unconsciously; we have lost all recollection of the feeble and ill-directed efforts of its first exercise by which it has been perfected, and we are insensible of the advantages we derive from it. The armed extremities of a variety of animals give them great advantages; but if man possessed any similar provisions, he would forfeit his sovereignty over all. As Galen long since observed, "did man possess the natural armour of the brutes, he would no longer work as an artificer, nor protect himself with a breast-plate, nor fashion a sword or spear, nor invent a bridle to mount a horse and hunt the lion. Neither could he follow the arts of peace, construct the pipe and lyre, erect houses, inscribe laws, and through letters and the ingenuity of the hand, converse with the sages of antiquity."—*Sir Charles Bell's Bridgewater Treatise.*

THE REFORMATION.—Under the superintending Providence of God, at the Reformation in England there was no departure from sound principles—there was no desperate plunge into untried forms of worship and new modes of faith, such as was the case in other countries; but it was a return to the purer system of early days—it was a separation, not a subversion; it was a cleansing of the temple, and not a demolition of it; and thereby we have retained that which was scriptural and good in ancient Christian services, and we have rejected that only which was unscriptural. The proceedings then were slow, and cautious, and discreet, and counselled by minds which had habitually looked to God, and to God's word, for guidance. It was because of God's gracious dealings with individuals, and with the nation at large, preparing it for the great crisis, that the era of the Reformation in England became an era of improvement, and was not marked by a precipitate introduction of untried forms of Church government, or of ill-considered articles of faith.—*Sermon preached at Alnwick, by Rev. Preb. Gilly, before Sons of the Clergy.*

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LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVET, AND FRANKLYN, 46 ST. MARTIN'S LANE.

THE
Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 110.

JUNE 23, 1838.

PRICE 1½d.

ON THE QUIET SPIRIT OF THE CHURCH
OF ENGLAND.

BY THE REV. ABNER W. BROWN,
Vicar of Pytchley, Northamptonshire.

No. III.

THE Church of England manifests the same quietness of spirit in her operation upon society, which I have already described. Philosophy itself is compelled to acknowledge, that no other social engine has ever appeared equal in moral power to the visible Church. But evil has its natural home and stronghold in the heart of fallen man; and although God has promised to his Church that the gates of hell shall not prevail against it, yet he has never promised that the mere engine shall overthrow by its natural energy the dominion of evil—the kingdom of Satan. His Church, therefore, while using every means which wisdom and experience may suggest for his glory and the deliverance of man, must, nevertheless, be careful to leave the event with God, and must humbly act as if the kingdom were his alone, and as if means could only be efficacious so far as employed and blessed by his Holy Spirit. For the Redeemer's kingdom, though not of this world, has to be established in the world; and the Church, therefore, must endeavour to bring the Gospel practically, as well as doctrinally, as close as possible to each individual in the moral wilderness of society, because corrupt man will not go out of his way to seek that which he values not. But in preparing the way for the Lord, and providing the light of truth, the Church needs to remember that she cannot give sight to the eye, nor change the

heart. She will do well to avoid that usurping of the Holy Spirit's office; that forcing of religious excitement, and calling it change of heart, which utterly vitiates the whole modern system of *revivals*. Our branch of Christ's Church aims, therefore, to operate directly upon the mass of society with energy, yet without excitement; not confining herself to the periodical opportunities of instruction, but entwining true religion with the social relations of life, and mixing up its principles with all that men do. She exerts her immense influence openly and undisguisedly; yet with so little of bustle or excitement, that society in yielding to it is scarcely aware of its all but universal operation. Her influence (to borrow the praise bestowed by a recent *Dissenting Review* on a modern publication) "is at once mild and salutary, insinuating the lessons of wisdom, and strengthening the resolves of virtue." Through the marriage service, she finds access for sound doctrine and pious impressions into every family at its beginning. By the thanksgiving service, she seizes the birth of each child as an opportunity of touching once or oftener every mother's heart, and of pouring Christian instruction into her mind. She connects every infant at its admission into the Church with certain adults as sponsors; imprints on the memory of every child as it grows up the essentials of divine truth in a few simple questions and answers; brings at confirmation every young person of every rank into personal spiritual intercourse with her highest ministers; and solemnly fastens on their minds their responsibilities to God, and their connexion with the Saviour. To pass over the use made of sickness in the

visitation service, she seizes the burial of every member of society as he dies for an opportunity of impressing on those who stand around the open grave as well the cheering as the awful realities of God's word. By directing most of her occasional services to be solemnised in the public congregation, she habituates the members of the Church to feel that there is a certain personal union among them all. She appeals to every inhabitant of every parish throughout the kingdom, each Sabbath, to observe the universal day which God has sanctified and hallowed for worship and instruction; and by providing for *daily* morning and evening worship, she invites all to consider themselves as a *family*, and meet in her churches as at a family altar. She holds forth to the nation the importance of the incarnation, death, and resurrection of our Redeemer, and of the descent of the Holy Ghost, by the prominence which she gives to Christmas, Good Friday, Easter, and Whitsuntide.

That influence and machinery which had been abused by the Church of Rome is by the Church of England unostentatiously restored to its legitimate use, of extending the Saviour's spiritual kingdom by means of his Church. Her distinctive badge among the Churches of Christendom is her open and constant reading of the unmixed, unmutated word of God. This also is "the main-spring of her efforts against evil and error; a still, and quiet, and mighty mode of attacking sin, and of infusing light, and life, and truth, into the souls of a whole nation." In short, the operation of our Church upon the mass of the nation through the individuals, the families, and the communities, of which it consists, is, like that of the air we breathe, indescribably mighty and extensive, directly vital, yet almost unperceived.

Her corporate ecclesiastical action and influence in the cause of truth and godliness is great and free from bustle. Placing the crown on the head of the chief magistrate to whom God has committed the government of the nation, she brings Christian truth and active religion to bear directly upon his mind at the moment of his entrance into power. She ever afterwards upholds his authority, and urges all her members to do the same; quietly pointing to him as the chief power in the realm. Her stated prayers for him convey to himself and his subjects a silent exhibition of his duty to them, and of theirs to him. In respect of legislation, she silently exerts her influence to have the revealed word of God adopted as the basis of all human laws. Not appearing officially in the bustle of the lower house of parliament, she directly operates by her superior

clergy in that house which is less under the influence of changing opinions and parties. The laws of the nation were, by the Church's influence, founded or modelled upon the word of God; and the Church is bound to watch over them in God's behalf, in order that, as far as her power extends, whatever changes may be made in them shall be such as do not contravene his word, but rather further his kingdom on earth. This duty our bishops fulfil in the calm spirit of their Church, always operating by their votes, but seldom interfering in debate, except where the subject evidently bears upon religion. They sit in parliament, as one of their number lately observed in debate, "not to make the Church political, but to make the state religious." The distributive ecclesiastical influence which she possesses is exercised in the same quiet and tranquil manner. She stations in every village through the kingdom an official representative of the Church of Christ, one who hath vowed to spend his life in building up the Saviour's kingdom, and in promoting the salvation of souls. He is forbidden to engage in secular pursuits; nothing in his situation necessarily thrusts him forward; his station and rank in society are fixed, and he needs no struggle to ascertain his level. He may be possessed of a powerful, graceful, and well-stored mind, and yet the world at large neither see nor know of him; he may pass through life almost unknown in the adjoining parish, and yet be ceaselessly and successfully doing his Master's work in his own: the work will indeed be evident, but the workman may be unseen. What a moral dignity, as it has been justly observed, does society unconsciously award to these representatives of the Church! If the civil government require as a document a satisfactory testimony, a credible witness, the certificate of the unknown parish clergyman is called for—his person, his name, is immaterial,—it is his office which carries weight, and affords the sanction required: the demand is addressed to "*The Rev. the officiating Minister.*" If private persons at a distance require local evidence, the clergyman of the place, though his name and individual character be unknown, is applied to. It is universally felt, that as far as general certainty is attainable, trust and confidence may be reposed in the person whom the Church has approved and anywhere fixed as her minister. Is a stranger in distress, is a traveller hurt, the Church's representative in the place is an accredited character, to whom is known to belong the Redeemer's office of doing good. Probably most clergymen can testify how constantly they are applied to by Dissenters of their

parish in times of distress, or in cases of difficulty; how generally those who never enter Church, but are wont to declaim against liturgies and forms, establishments and bishops, come in their hour of trouble to the "Church minister," for that assistance, comfort, or advice, which, I trust, it may confidently be said the "Church minister" always delights to be able to afford to sufferers. The honour thus on all hands conferred upon the Church of England, through her representatives, is the natural result of what her clergy have long habitually done as members of society; in accordance, indeed, with their character as ministers of the Church of Christ, but not in compliance with any injunctions of official duty. It evidences the existence of astonishing influence, which nevertheless is scarcely felt to exist, except where the suspension of its benefits in any locality makes the neighbourhood long for its restoration.

The same quiet and subdued spirit has regulated the official intercourse of her clergy with the laity. She permits them not to forget that they are subjects, nor allows them to establish orders like the Hospitallers, Templars, or Jesuits; whose corporate immunities and kingly prerogatives are opposed to the supremacy of any civil government which God may have established in a nation. She gives her ministers an official character, and claims for them reverence, as "ambassadors for Christ, and stewards of the mysteries of God:" and she has previously laboured to prepare them, as far as human means can do, for sustaining the high and holy office. No vows can be conceived more solemn than those required of them at ordination; no ceremonies more impressive than those by which she has sought to reach their hearts; no warnings more searching and pertinent than those in which she has urged them to "draw all their studies and cares" towards their holy office, and to remember the account which they have hereafter to give of their ministry. The nature of the public prayers which she puts into their mouths, and the great amount of God's word which she requires them to read aloud, not only fixes the public standard of ministerial character very high, so as indirectly to press on their own consciences; but also secures to the flock a rich provision of Gospel truth, dispensed, too, as it ought to be, by God's appointed minister. They are forbidden to contend from the pulpit against one another. It is not permitted them to narrow the visible Church according to capricious standards of their own. They are required in all their official acts to proceed upon the principle that secret things belong to God, and that in regard to ordinances, the Church must adopt the

universally intelligible standard of a credible profession and conduct not openly inconsistent with it. But it is also incumbent on them publicly to denounce sin, and constantly to warn all, that the effectual blessings which belong to faith do not accompany the externally credible profession, but only the inward reality. Thus holiness of life is honoured, hypocrisy discountenanced, noisy forwardness discouraged, and every conscience is referred to God's all-seeing eye.

Many other illustrations of the quiet and composed spirit of our Church offer themselves to our attention, but these may suffice.

To conclude: shall we rest contented with merely admiring the beautiful features of our Church? Shall we not seek to have her very spirit infused into ourselves? Controversy, contending for the faith once delivered to the saints, seems to have become needful in our days, and attention to it is therefore a Christian duty. Mixed knowledge, the knowledge of good and evil, is increasing on all sides; and a maddening thirst for information, no matter on what subject, no matter at what price, rages throughout society. Infidelity, to gratify its enmity against God, is urging on this thirst even to frenzy, by intoxicating the nation with scepticism and neology, with deism and atheism—with any thing, in short, which it can persuade people to receive as education. What watchfulness, then, do we all need, that the weapons of our warfare should not be carnal! What energy, yet what meekness, is required in our present difficulties; what love, yet what indignation; what activity, yet what quietness; what self-possession, yet what ardour; what patient humbleness, yet what lofty steadfastness of principle and purpose!

Our Church teaches us how to rise to the emergency, and she presents us with models drawn from the Scripture, and suited to the exigencies of the times. Let us catch her spirit, and learn wherein our true strength consists. Let us place our dependence on our great head, let us encourage ourselves in our God, and be "valiant for truth:" yet, calmly bearing in mind, that, sooner or later, error shall certainly be overthrown, and that the Redeemer's kingdom must assuredly overspread the whole earth, let us, as we "hope for that we see not, with patience wait for it."

ABYSSINIA.—No. VI.

ON the death of Socinios, Basilides or Facildas ascended the throne of Abyssinia, and soon, as was to have been expected, gave Mendez and the other Jesuits to understand that the Alexandrian faith being now fully established, they must leave the kingdom forthwith; for that an abuna, consecrated at

Alexandria, only postponed his arrival until they were departed. Mendez, unwilling to relinquish the mission, endeavoured to ingratiate himself in the royal favour, by offering to concede many points. "I have remitted," said he, "all our peculiar rites, except that of the communion in both kinds, which the pope alone can dispense. I make you the same offers, provided you and your subjects will submit to the Romish see." But all was in vain; the king was determined in his purpose, and insisted on their immediate departure for Fremona, from their convents in Gojam and Dembea; commanding them, at the same time, to surrender all their fire-arms. Mendez was reluctantly compelled to obey. He arrived at Fremona in April 1633, having lost the greater part of his property on the road by a banditti, hired for the purpose of plundering him.

The Jesuits found at Fremona a person named O Kay, who had been concerned in an insurrection, to whom they promised, that if he could shelter them but for a short time, a Portuguese army should be sent from Goa to put him in possession of the throne of Abyssinia. Among the Jesuits themselves was Jerome Lobo, a bigoted Portuguese, a man of enterprise and talent, and who had travelled over the greatest part of Abyssinia. It was determined to send him to India or Spain to beg troops; to carry by force of arms what they could not by force of argument.

The king, hearing this, immediately commanded the fathers forthwith to leave Ethiopia in vessels which were ready for them at Massowah. On the receipt of this, the fathers escaped from Fremona, and were concealed by O Kay in the mountains, waiting till the Portuguese succours should arrive. The prince, hearing of this also, ordered O Kay to deliver the fathers prisoners to him. O Kay did not obey, but determined to get rid of them directly. The patriarch was soon after sent to Arkeko, where, as well as at Massowah, he experienced great difficulties; and arriving at Suakin, he was detained and kept as a slave for some time. On the payment of a large sum he obtained his freedom, and finding his way to Goa, died there. On leaving O Kay, he had prevailed on him to conceal four of the fathers, till the succours from Goa should arrive; but they were at last discovered and put to death. "The Monophysite Churches, on the final expulsion of the Jesuits, resounded," says Gibbon, "with a song of triumph, that the sheep of Ethiopia were now delivered from the hyænas of the West, and the gates of that solitary realm were for ever shut against the arts, the sciences, and the fanaticism of Europe."*

It was believed by many, that on the avowed determination of Basilides to extirpate every remnant of popery, some who maintained the tenets of Rome betook themselves to Nubia and Sennar, and that they preserved their faith and promulgated their doctrines among the savage tribes on the banks of the Nile, far beyond the cataracts. Pope Innocent XII. was so convinced of this, that he raised a large fund to support the expense of an Ethiopian mission; a convent was erected at Achmin, the ancient Panopolis, the monks of which were required to afford refreshment to those of their brethren who should return weary from preaching among the pagans. They were entrusted, besides, should opportunity present itself, with the care of penetrating into Abyssinia, in order to keep alive the embers of orthodox belief and discipline, until a proper season should arrive for converting the whole realm. But on inquiry it was discovered that no Christians had taken refuge in any part of the country between Syené and Dongola, nor even on the higher parts of the river nearest the scene of persecution; and it is admitted that all endeavours

to convert the natives in the contiguous districts proved fruitless and unavailing.*

The re-establishment of the Monophysite faith in Abyssinia, and the entire failure of the schemes of the Jesuits, occasioned no small concern at Rome, where the progress of the mission had been watched with the most eager anxiety, as likely, if successful, not only to extend the dominion of the papal see, but materially to add to its resources. The failure was regarded as having arisen not so much from any decided aversion on the part of the natives to the Romish faith, as from the indiscreet and imperious conduct of the Jesuits; at least it was thus accounted for by the pope and his ministers, who were unwilling to have it supposed that the Abyssinians could resist the powerful arguments in favour of the pontiff's supremacy. It was supposed that if persons of a milder and more conciliatory character were sent out as missionaries, who should carefully avoid the rock on which the Jesuits had split, and conduct themselves with prudence, the object so much desired might be accomplished. Six Capuchins, natives of France, and of the reformed order of St. Francis,† were despatched from Italy by the College de Propagandâ Fide, and under the especial protection of the grand seignor. Of these, two endeavoured to enter Ethiopia by landing at Magadoxo, on the shore of the Indian Ocean, who, after advancing a short way into the interior, habited as merchants, on being discovered were put to death by the Galla. Two reached the centre of the kingdom, and were stoned to death; the remaining two, hearing at Massowah of the fate of their companions, returned home with an account of the failure.

Notwithstanding the apparent impossibility of again getting a footing in the country, three other Capuchins were despatched from Europe, who, arriving at Suakin, forwarded to Basilides, who still reigned, their intention of visiting his kingdom as delegated emissaries of the Romish Church. Basilides, however, had in no respect altered his opinions respecting popery. He recommended the pasha to punish the intruders as they deserved, and to rid him of all friars that any time might attempt to gain admission into Abyssinia; for that he could not get a moment's rest for their incessant and intolerable interference. The pasha immediately ordered the Capuchins to be beheaded. Their heads were stripped of the skin, which was sent to Gondar, the capital, for inspection. The colour clearly denoted that they were Franks, and the tonsure that they were priests. Basilides is said to have sent, in return, three bags of gold-dust to the pasha, as a reward, promising him that for the head of every friar that was sent, a bag of gold-dust should be returned. Such prompt measures testified the fixed determination of the Abyssinian government to exclude popery in all its shapes. All hopes of accomplishing the desired object was at an end; and nothing was left to his holiness but to assign over to everlasting misery, as wilful and pertinacious heretics, the members of a church which would not acknowledge the supremacy of the successor of St. Peter, or, in

* See Edinb. Cab. Library, vol. xii. A convent of Franciscan friars was in existence in the time of Bruce.

† The order of the Capuchins owed its origin to Matthew de Bassi, an Italian, a Franciscan of the strictest kind, and who regarded himself as inspired. He set about the work of monastic reformation with the utmost zeal. His conduct met the approval of Clement VII. The vows of the order implied the utmost contempt of the world and its pleasures, the most profound humility, accompanied with the most austere and sullen gravity of external aspect; and its reputation and success excited the bitterest feelings of indignation and envy in the other Franciscans. They were called Capuchins from the sharp-pointed capuche or cowl, which they added to the ordinary Franciscan habit, and which is supposed to have been used by St. Francis himself as a covering for his head. Another branch of the Franciscan order formed a new community, under the denomination of Recollects in France, Reformed Franciscans in Italy, and Barefooted Franciscans in Spain. They profess to follow the strictest rules of their founder,—*Mosheim*.

other words, submit to the thralldom of the "man of sin."

On the death of Basilides, who bears the character of having been an amiable and quiet prince, he was succeeded by his eldest son Hannes, a man of a bigoted turn of mind, who, having collected all the books favouring the popish system, and which the Jesuits had translated into Ethiopic, burned them. A convocation of the clergy was held during his reign, and several debates arose. Hannes, however, kept clear of all disputation. He appears to have been a weak man: one of his decrees was, that no Mohammedan should eat meat which had not been killed by a Christian.

During the reign of Louis XIV., the great protector of the Jesuits, that crafty body again sought to gain influence, through means of that monarch, in Abyssinia. Louis undertook to protect the mission with the utmost readiness; but the pope, who referred the former failure entirely to the conduct of the Jesuit body, appointed the superior of the Franciscans his legate to the Abyssinian court.

In the year 1698, Yasous, king of Abyssinia, being dangerously ill, sent a special messenger to Cairo for a physician. Charles Poncet, a Frenchman, resident there, who had studied and practised medicine, accordingly set out for the Abyssinian court, supported, it would appear, by Louis XIV., and taking with him, disguised as an attendant, father Brevedent, a French Jesuit. They travelled up the Nile, and at length reached Abyssinia, where Brevedent died of fatigue. In 1700 Poncet left Gondar, having restored the king's health, but without having made any effort to introduce popery. He returned to Cairo, whence he proceeded to Paris.*

In 1704 M. du Roule, vice-consul at Damiatta, was selected by Louis XIV. to proceed as his ambassador to Abyssinia, and left Cairo on his embassy in July; but a quarrel had now arisen between the Capuchins and Franciscans, between whom a violent jealousy existed respecting the conversion of Abyssinia. M. du Roule was, however, cruelly put to death, which was ascribed, in great measure, to some religious trickery. As he was quitting Sennaar on his journey, he was surrounded in the large square before the king's house: four blacks put him to death with their sabres; Gentil, his French servant, fell next; and his three other companions were slaughtered.

It would appear that certain individuals, animated with a missionary zeal, at various subsequent periods found their way to the Abyssinian court. In the reign of Oustas, for instance, who ascended the throne in 1709, and who was not of the race of Solomon, but the son of Delba Yasous, a subject, three monks of the order of St. Francis were concealed in the province of Walkayt, who regularly performed mass, which was attended by the king, who received the communion at their hands. These were Laberal-Vaiz, a German; Michael Pio de Cervo; and Samuel de Biuno, a Milanese. In the reign of Oustas's successor, however, David IV., who was warmly attached to the Alexandrian faith, information was laid against these priests, who were brought to trial before the king, the abuna, and the chief men of the state. They were strictly examined as to their tenets, and the question was put to them, "Do you, or do you not, receive the decisions of the council of Chalcedon as a rule of faith? and do you believe that Leo the pope lawfully presided at it, and regularly conducted it?"† The priests answered without hesitation, "that they regarded that of Chalcedon as the fourth general council, that they received it as such, and held its decisions as a rule of

faith; and were, moreover, fully persuaded that Leo lawfully and regularly presided at it, as head of the Catholic Church, successor to Peter, and Christ's vicar on earth." It will be recollected, that at this council the Monophysite doctrines were condemned, and that of two distinct natures in Christ confirmed. It cannot be wondered at, therefore, that the avowal of the Romish priests should have been heard with indignation, although there was no excuse for the barbarity shewn towards them. A general shout was raised, mingled with the cry, "Stone them, stone them! whoever throws not three stones is an enemy to Mary." Ropes were immediately fastened round the necks of the unfortunate Romanists, who were dragged to a place behind the church of Abbo, where, according to their sentence, they were stoned to death; a fate which they met with the most remarkable firmness.

Another convocation of clergy was called, in which the nature of the Lord Jesus Christ became the subject of debate. A difference of opinion prevailed: the king argued that he is perfect God and perfect man; and, by the union, one Christ, whose body is composed of a precious substance, called *bahery*, not consubstantial with ours, nor derived from his mother. The abuna and others contended that he is one God, of the Father alone, united to a body perfectly human and consubstantial with ours. David ordered those to be put to death who differed from him in opinion, and was himself poisoned soon after, and died in extreme agony.

The history of the Abyssinian Church has thus been brought down until the earliest part of the last century. In a subsequent series of papers, the customs, manners, and especially the religious tenets and observances of the Abyssinians, as can be collected from the accounts of recent travellers, will be described. Meanwhile, the hope is entertained, that the short outline of the history of this interesting people already given, may induce the reader to feel an interest in their welfare, and to support and encourage those plans which are adopted by the Church Missionary Society for the dissemination among them of pure and scriptural religion. "The gates of that solitary realm" surely are not for ever shut against the arts and the sciences of Europe. As for the fanaticism of which Gibbon speaks, if by that he would have us understand Jesuitical interference and popish subtlety, then, indeed, we may trust that his assertion may be verified; but we cannot doubt that a wide door is there now opened for missionary labour; that the operations of the spiritual labourers there employed will be abundantly blessed; and that the Abyssinians, led to renounce their erroneous tenets and superstitious practices, may be induced cordially to embrace the truth as it is in Jesus, and to receive, at the hands of the ministers of the Protestant Church of England, that instruction in scriptural knowledge which may lead to the establishment among them of a pure and apostolical faith. T.

THE PLAGUE OF EYAM.*

THE value and importance of vital religion are in nothing more remarkably manifested than in the entire acquiescence in the Divine will, and the implicit trust in the Divine goodness, which such religion is so eminently calculated to produce; and he has good reason indeed to be dissatisfied with his spiritual state, who is not contented to drink without murmuring the cup, however bitter, which his heavenly Father hath mingled, and who does not realise the truth of

* M. Poncet says, that at one ordination the patriarch ordained ten thousand priests and six thousand deacons!

† The letter of Leo to Flavianus, in which the doctrine of Eutyches was declared heretical and impious, was esteemed a masterpiece, both of logic and eloquence, and was constantly read during Advent in the Western Churches.

• The writer begs to acknowledge that for some of the facts here stated he is indebted to the Christian Observer, No. LXX., and the British Magazine, No. VII.

the declaration, "Thou wilt keep him in perfect peace whose mind is stayed on thee." It has seldom been my privilege to read a more remarkable instance of such submission and trust than that which presented itself in the devoted minister, of whom a brief notice is here given; and who testified, under circumstances the most trying, the strength of Christian principle: while he holds out, especially to those who, like himself, are peculiarly consecrated to the service of the sanctuary, the propriety, or rather the absolute duty, of being ready at all seasons, and under all circumstances, to administer to the temporal and spiritual necessities of those committed to their care. It is to be regretted, indeed, that more is not known of this excellent man: enough, however, is handed down to convince us that he was a fearless and faithful shepherd.

The parish of Eyam, in the High Peak of Derbyshire, diocese of Lichfield, was visited in the year 1666 by that dreadful pestilence which wrought such havoc in the metropolis. It was introduced into the parish in a bale of woollen stuff, sent from London to a tailor, who, with his family, was the first to fall a victim to the disease. It is needless to add, that the neighbourhood was thrown into the utmost consternation, as the whole kingdom was in a state of alarm, lest the ravages of the pestilence should extend far and wide; for it was feared that the people of Eyam, in endeavouring to escape from the plague, might carry the infection into the surrounding districts; and this, probably, would have been the case, had not the rector, the Rev. William Mompesson, with the greatest presence of mind, collected the inhabitants together, adjured them not to leave their homes, pointed out the duty of not being instrumental in causing the pestilence to spread, and stated his own fixed determination to remain among them. His wife, a person of a weak habit of body, and at that time shewing evident symptoms of consumption, he earnestly exhorted to remove to a distance, and to take with her their two young children. This excellent woman, however, could not be persuaded to leave her husband, or to shrink from what appeared to be a solemn duty. The children were removed to the house of some friends who resided at a distance, and were preserved.

The village of Eyam, while the plague lasted, was necessarily cut off from all intercourse with the neighbourhood, and the most disastrous consequences might have arisen from a scarcity of provisions. Through the instrumentality of Mr. Mompesson, however, the Earl of Devonshire, then resident at Chatsworth, was led to provide a regular supply of food for the inhabitants. This was placed on the hills adjacent; and wells, or small reservoirs, are still shewn, where the money paid for the provisions was deposited, to be purified by the water before it was touched by the receiver: and to the honour of the people, and not a little to the influence of the worthy rector, it would appear that they never transgressed the boundary-line, which for a season excluded them from the rest of the world. The sick were removed to small airy huts, where every attention was paid to them. The service in the church was necessarily interrupted; but worship was regularly maintained at a rock still called Cucklett's Church, around which the people assembled,

and from which their faithful pastor ceased not to prepare them for that change which might speedily take place. Is it possible to conceive a more solemn meeting for prayer and instruction, or circumstances better calculated to render the heart of the hearer more prepared for the reception of the good seed? Doubtless not a few were seriously impressed, and, amidst the fearful havoc of the destroyer, were awakened to newness of life.

While Mr. Mompesson was thus actively engaged in the performance of the solemn duties to which he was called, and fearlessly exposing himself to the infection of the dreadful malady, it pleased God that his beloved wife should fall a victim to the disease, and enter into rest. She was the daughter of Ralph Carr, of Cocken,* in the county of Durham; and a monument is still extant to her memory.† Such a loss was, if possible, increased by the peculiar circumstances in which the good pastor was placed.

The following letter, written to his children already referred to, George and Elizabeth, aged four and three, on the occasion of their mother's death, while it sets forth the truly Christian character and peaceful death of his beloved wife, strikingly illustrates his own quiet frame of mind; a frame which nothing but implicit trust in God and firm belief in the truths of the Gospel could have imparted. There is something sweetly tender in the language he employed, whether we view him in the light of a parent, a husband, or a Christian. Doubtless he could realise for his comfort in this trying hour those exceeding great and precious promises so abundantly scattered in God's word; those promises which lighten the burdens of life's weary pilgrimage, which assure the believer "that all things work together for good to them that love God," and which point, beyond death and the grave, to the morning of a joyous resurrection, when

"Death-divided friends again
Shall meet, to part no more."

"To my dear children, George and Elizabeth Mompesson, these present with my blessing.

"Dear hearts,

Eyam, Aug. 1666.

"This brings you the doleful news of your dear mother's death, the greatest loss that ever yet befel you. I am not only deprived of a kind and loving consort, but you also are bereaved of the most indulgent mother that ever dear children had. But we must comfort ourselves in God with this consideration, that the loss is only ours, and that what is our sorrow is her gain: the consideration of her joys, which I do assure myself are unutterable, should refresh our drooping spirits.

* The mansion-house of Cocken, a township in the parish of Houghton-le-Spring and county of Durham, is beautifully situated near the river Wear; and at the commencement of the present century became the residence of some nuns of the order of St. Theresa, who escaped from Lier in Flanders, whence, deprived of all their property, they were driven by the revolutionists.

† Such was the excellent woman whom the exemplary rector of Eyam was obliged to resign to Him who gave her, at a season when he stood much in need of her friendly counsel and her affectionate support. But he had learned, as we have said, to look for aid to a higher source than any which this world can afford. The dying exclamation, "One drop of my Saviour's blood to save my soul," was a proof that the Gospel in all its healing power had been brought home to her heart in entire renunciation of self, and that while the emaciated body was rapidly sinking under the pressure of disease, the spirit was ripening for admission into the heavenly kingdom.

"My dear hearts, your blessed mother lived a most holy life, and made a most comfortable and happy end, and is now invested with a crown of righteousness. I think that it may be useful to you to have a narrative of your dear mother's virtues, that by the knowledge thereof you may learn to imitate her excellent qualities.

"In the first place, let me recommend to you her piety and devotion (which were according to the exact principles of the Church of England). In the next place, I can affirm of her, that she was composed of modesty and humility, which virtues did possess her dear soul in a most eminent manner. Her discourse was ever grave and meek, yet pleasant withal; a vaunting, immodest word was never heard to come out of her mouth. Again; I can set her forth in her two other virtues, *i. e.* charity and frugality. She never valued any thing she had when the necessity of her poor neighbours did require it, but had a bountiful heart to all indigent and distressed persons. And, again, she was never lavish or profuse, but was commendably frugal; so that I profess, in the presence of God, I never knew a better housewife. She never delighted in the company of tattling women, and abhorred as much a wandering temper of going from house to house to the spending of precious time, but was ever busied in useful occupation. In all her ways she was extremely prudent, kind, and affable; yet to those from whom she thought no good could be reaped from her company, she would not unbosom herself, but in civility would dismiss their society.

"I do believe, my dear hearts, upon sufficient grounds, that she was the kindest wife in the world; and I do think from my soul that she loved me ten times more than herself. Of this I will give you a notable instance. Some days before it pleased God to visit my house, she perceived a green matter to come from the issue in my leg, which she fancied to be a symptom of the raging distemper amongst us, and that it had got vent, and that I was past the maturity of the disease, whereat she rejoiced exceedingly. Now I will give you my thoughts of this business: I think that she was mistaken in her apprehensions of the matter, for certainly it was the salve that made it look so green; yet her rejoicing on that account was a strong testimony of her love to me; for I am clear that she cared not, if I were safe, though her own dear self was in ever so much pain and jeopardy. Farther, I can assure you, my sweet babes, that her love to you was little inferior to her's to me; for why should she be so desirous for my living in this world of sorrows, but that you might have the comfort of my life? You little imagine with what delight she was wont to talk of you both; and the pains that she took when you sucked on her breasts is almost incredible. She gave a large testimony of her love to you upon her death-bed. For some hours before she died, I brought her some cordials, which she plainly told me she was not able to take. I desired her to take them for your dear sakes. Upon the mention of your dear names, she lifted up herself and took them, which was left to me understand, that whilst she had any strength left, she would embrace any opportunity she had of testifying her affection to you.

"Now I will give you an account of her death. It is certain that she had a sad consumption upon her, and her body was then much wasted and consumed; however, we being surrounded with infected families, she undoubtedly got the distemper from them. Her bodily strength being much impaired, she wanted not to struggle with the disease, which made her illness so very short; all which time she shewed much sorrow for the errors of her soul, and often cried out, '*One drop of my Saviour's blood to save my soul!*' At the beginning of her sickness she entreated me not to come near her, for fear that I should receive harm thereby; but I can assure you

that I did not desert her, but, thank God, I stood to my resolution not to be from her in all her sickness, who had been so tender a nurse to me in her health. Blessed be God that he enabled me to be so helpful to her in her sickness, for which she was not a little thankful. No worldly business in her sickness was any disturbance to her; for she minded nothing but the making her calling and election sure; and she asked forgiveness of her maid for giving her sometimes an angry word. I gave her several sweating antidotes, which had no kind of operation, but rather scalded and inflamed her more; whereupon her dear head became distempered, which put her upon impertinencies, and indeed I was troubled thereat; for I propounded several questions in divinity to her; as—by whom, and on what account, she expected salvation, and what assurance she had of the certainty thereof? Though in other things she talked at random, yet at the same time to such questions as these she gave me as good an answer as I could possibly desire or expect; and at these times I bade her repeat after me certain prayers and ejaculations, which she always did with much devotion, which was no little comfort and admiration to me, that God should be so good and gracious to her.

"A little before her dear soul departed, I was gone to bed; she sent for me to pray with her: I got up and went to her, and asked her how she did. Her answer was, that she was but looking when the good should come; and thereupon we went to prayers.

"She had her answers in the Common Prayer-book as perfect as if she had been in perfect health, and an amen to every pathetic expression. When we had ended our prayers for the visitation of the sick, we made use of those prayers which are in the book called the 'Whole Duty of Man'; and when I heard her say nothing, I urged her, and said, 'My dear, dost thou mind?' 'Yes,' was the last word which she spoke. I question not, my dear hearts, but that the reading of these lines will cause many salt tears to spring from your eyes. Yet this may be some comfort to you, to think (as I conclude) your dear mother a glorious saint in heaven.

"I could have told you of many more of your dear mother's excellent virtues; but I hope that you will not in the least question my testimony, if in a few words I tell you that she was pious and upright in her conversation. Now to that God who bestowed these graces on her be ascribed all honour, glory, and dominion, the just tribute of all created beings, for evermore. Amen. WILLIAM MOMPESSON."

Another letter of Mr. Mompesson to Sir George Saville, Bart., patron of the living of Eyam, and written the day after that to his children, testifies no less strongly the excellence of his departed wife, and his own implicit trust in the Redeemer's merits in the immediate prospect of death.

"To Sir George Saville, Bart.

"Eyam, Sept. 1, 1666.

"Honoured and dear Sir,—This is the saddest news that ever my pen could write! The destroying angel having taken up his quarters within my habitation, my dearest dear is gone to her eternal rest, and is invested with a crown of righteousness, having made a happy end.

"Indeed, had she loved herself as well as me, she had fled from the pit of destruction with her sweet babes, and might have prolonged her days, but that she was resolved to die a martyr to my interest. My drooping spirits are much refreshed with her joys, which I think are unutterable.

"Sir, this paper is to bid you a hearty farewell for ever, and to bring you my humble thanks for all your noble favours—and I hope that you will believe a dying man; I have as much love as honour for you, and I will

bend my feeble knees to the God of heaven, that you, my dear lady, and your children, and their children, may be blessed with external and eternal happiness; and that the same blessing may fall upon my Lady Sunderland and her relations.

"Dear sir, let your dying chaplain recommend this truth to you and your family, that no happiness nor solid comfort can be found in this vale of tears like living a pious life; and pray ever retain this rule—never to do any thing upon which you dare not first ask the blessing of God upon the success thereof.

"Sir, I have made bold in my will with your name for an executor, and I hope that you will not take it ill. I have joined two others with you that will take from you the trouble. Your favourable aspect will, I know, be a great comfort to my distressed orphans. I am not desirous that they may be great, but good; and my next request is, that they may be brought up in the fear and admonition of the Lord.

"Sir, I thank God I am contented to shake hands with all the world, and have many comfortable assurances that God will accept me on account of his Son; and I find God more good than ever I thought or imagined; and I wish from my soul that his goodness were not so much abused and condemned.

"I desire, sir, that you will be pleased to make choice of an humble, pious man to succeed me in my parsonage; and could I see your face before my departure from hence, I would inform you which way I think he may live comfortably among his people, which would be some satisfaction to me before I die.

"Dear sir, I beg your prayers, and desire you to procure the prayers of all about you, that I may not be daunted by all the powers of hell, and that I may have dying graces; that when I come to die, I may be found in a dying posture: and with tears I beg, that when you are praying for fatherless infants, you would then remember my two pretty babes.

"Sir, pardon the rude style of this paper, and if my head be discomposed, you cannot wonder at me. However, be pleased to believe that I am, dear sir, your most obliged, most affectionate, and grateful servant,
WILLIAM MOMPESON."

May the reader and writer of this imperfect sketch, when the hour of death is, or is supposed to be at hand, enjoy the same rich consolations, and the same gracious trust, which supported the excellent rector of Eyam.

Y.

[To be concluded in the next Number.]

THE GREAT SUPPER:*

A Sermon,

BY THE REV. THOMAS FEILDE, M.A.
Rector of Hertingsfordbury, Herts.

LUKE, xiv. 16, 17.

"A certain man made a great supper, and bade many: and sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse."

MANY of the parables, in their first application, were intended particularly for the Jews: as, for instance, that of the householder planting a vineyard, and that of the husbandmen beating the servants and killing the heir; but it is a mistake to suppose that most of them were not equally intended for all to whom the Gospel should be preached. Thus, the parable before us, though applicable most

* See Gospel, Second Sunday after Trinity.

pointedly to God's ancient people, yet concerns all in every age of the Gospel.

I. Let us first briefly consider the two applications of the parable generally.

II. Next, the cautions and practical wisdom which may be thence drawn.

I. The persons who may be considered as first bidden were the Jews. The Holy Spirit speaks to us throughout Scripture, with a condescension to our infirmities, in sentiments and expressions suitable to our natural desires. The mighty promises, the superlatively blessed condition of holiness and happiness in heaven, are represented, particularly by our Lord, in every way that can excite the attention or attract the taste of man. Sometimes they are likened to a kingdom; sometimes to a marriage-feast, where the bridal relations are mystically typified, and where the guests are expected to be suitably attired and properly disposed to the harmony and happiness of the scene; or it is as a state of rest and pleasure, where inexhaustible views of delight await us. Here it is represented as a great supper, agreeably to similar descriptions; in other passages of holy writ, God's calling men by his grace is sometimes represented by this metaphor: "Wisdom," saith Solomon, "hath killed her beasts, hath filled her wine, and hath furnished her table;" "The Lord," saith the prophet, "shall make to all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined;" and the marriage-supper of the Lamb is an expression familiar to all readers of the Bible.

The Jews were chosen by Divine Providence to be the guardians of his laws and religion, not because of their goodness or their numbers—but because Moses expressly tells them the contrary—but because God would keep the promise made to Abraham, and multiply his posterity—shew them favour as his peculiar people, and, through them, introduce his beloved Son into the world; agreeably to which promise, our Saviour declares he was sent first to the lost sheep of the house of Israel. The seventy were sent to preach the Gospel through the cities of Judah. Judea was first to be apprised of the glad tidings of redemption; which having been rejected, then, and not before, the apostles were commissioned to go and teach all nations, and to preach the Gospel to every creature. St. Paul also, in the same order, preaches to the Jews first; and being by them refused, adds: "Be it known unto you, that the salvation of God is sent unto the Gentiles; and that they will hear it." This construction, it is presumed, leaves us under no difficulty in applying the parable to the Jews in the first instance: "Come, for all things are now ready;" as if

our Saviour had said, "The way of the Lord has been prepared for your reception of the Messiah; you have had the knowledge of God's word, and, through that, of his being and perfections, always among you; your sacrifices have pointed to me your High-Priest, and have justly represented the Mediator of a better covenant; the prophecies of my coming have been fulfilled; and you ought to have no doubt of my commission from God. Come, then, for all things are now ready." But they all with one consent began to make excuse. The Jews obstinately rejected our Saviour; the greater part did not only make excuses, but persecuted him and slew him, to which he plainly points in a similar parable, where he calls himself the heir: "This is the heir; come, let us kill him, and the inheritance will be ours."

Now the rejection of the Jews by our Lord from a participation in the blessings and promises of the Gospel, is plainly announced in the last sentence of this parable: "For I say unto you, That none of those men that were bidden shall taste of my supper." The Jews, who did not welcome him, were miserably destroyed.

Many, doubtless, at that time refused to listen to Jesus for the same reason that numbers do now; the world and the flesh, covetousness and lust, business and worldly concerns, which blinded the antediluvian world in the days of Noah, blinded many of the Jews in our Saviour's day.

From the history of Jewish unbelief, we are instructed to apply the latter part of the parable to the calling of the Gentiles—the preaching of the Gospel to the whole world; for, though the streets and lanes of the city may seem to imply the outskirts of the Jewish country, yet, when we learn further that the master sent his servant into the highways, and to the unfrequented parts of the country, we cannot but apply this to the coming in of other people and nations besides the Jews. This construction is borne out by kindred expressions in the prophets; such as waste places, a desert, a wilderness, which, in their fair exposition, imply such portions of the world as were then unblest with a supply and nourishment of the true religion.

II. But the parable may be applied to all believers who have been invited to the great supper, the marriage-supper of the Lamb. Herein are two particulars more especially demanding our attention:

1. The excuses made by those who refused to come.

2. The character and description of the persons sought for, or commanded and compelled to come.

1. It is obvious that the excuses made

by those who refused to come, though of a temporal, worldly nature, were none of them vicious: purchasing lands or cattle, the farm, and the contracting marriages, are all necessary, natural, and reputable occupations. If any one ask, Why, then, were these excuses not admitted? the answer is plain. Nothing must stand in the way of the one thing needful. The concerns of eternity, and the safety of the soul, must take precedence of every other. Many similar declarations of our Lord agree with the displeasure here noticed at the excuses here urged: the quitting home and kindred, hating father and mother, the plucking out an eye, or cutting off an hand, are but other modifications of the same truth. They are, indeed, put in strong terms; and the sacrifices which they imply run counter to the strongest propensities of human nature: but the cause is important, and the value of the soul is to be placed before every thing else. The eternal displeasure of God is not what we should wish to purchase, nor is the loss of the soul the price we ought to pay for it. If one cannot be escaped, nor the other secured, without the consideration insisted on by our Saviour, who will deny that there is sufficient cause for our more steadfast exertions to remove every difficulty, every lust, which shuts the door against all hope of heaven? But, again, we must ask when it happens that those severe and unusual sacrifices are called for? Scarcely ever: and in this country, under the peaceable enjoyment of religion, we know little of such a conflict. You know that you may be pursuing the works of your calling in the very road to heaven; we see (God be praised for it) in many instances that men of business may be men of religion too. If any one pretend that the calls and demands of religion would injure his prospects and mar his civil duties, and that he cannot be faithful as master or servant, as husband or wife, as parent or son, without neglecting his duty to God,—we must contend that, if he be not a hypocrite, he is so undiscerning and so blind that he has no cure for his spiritual malady but the light and life of the Gospel.

Every soul in this Christian country comes under the invited in the parable; every nominal Christian is of that number; he has, or might have had, the glad tidings of the Gospel laid before him. The great doctrines of religion have been sounding in his ears, though to no other purpose but that of awakening his fears, but yet to increase his condemnation the longer he continues in sin.

Some indeed, like the Jews, do not even hold out any excuse, but obstinately, and

without excuse, reject the words of eternal life; but there are numbers who put off the gracious invitation, and by feigned pretences neglect the means of grace and ordinances of religion. Numbers who attend at the Lord's house unthankfully abstain from his table. The atoning blood of Christ is shed, reconciliation with the Father is made, and the grace of the Holy Spirit is ever ready to descend upon them, yet, by unsound excuses and unjustifiable apprehensions, they cannot find in their hearts to trust the mercy, and answer the calls and the commands of their Redeemer.

2dly,—What is the character given in the parable of those compelled to come in? First, be it observed, by the word *compelling* them can only be meant the force of persuasion—such as no man's business can compel him to decline but with his own consent; for when a man is said to be compelled by the force of conscience, still it *is* with his own consent.

These persons were the poor.

It is mentioned, both in the prophecies of the Old Testament and in the Gospel, as one of the signs or proofs of the appearance of the true Messiah, that the Gospel was to be preached to the poor. The rich, the mighty, the learned, refused to hearken, and mocked and reviled the preachers; the poor, the meek in spirit, the lowly in life and circumstances, with joy received the heavenly message, and were destined to sit down in the kingdom of the Redeemer, while the children of the kingdom of the Jews were to be cast out.

Who are to be understood by the next mentioned—the maimed and the halt? Who but those who are wounded by the poisoned arrows of sin, or crippled in their earthly career by poverty, disgrace, or affliction; humbled souls, deprived of earthly resources, possibly outcasts of society, whither can they turn for comfort, or find balm to assuage their unwitnessed sorrows? The world is but a hollow comforter to such sufferers; but thanks be to God, who formed the human heart, and knows the power of its corruptions, for having made a way for its conversion and renewal by the smart of affliction, and through the very trials and destitutions which it most naturally dreads, thus wisely and graciously bringing good out of evil: to all such a blessedness for those that mourn is promised. In this class, too, must be included those whom besetting sins and assailing temptations and infirmities detain in painful conflict with their spiritual enemies; their freedom is impaired in their course—they run not their way with joy—they taste not yet the glorious liberty of God's children; but they know, and are assured, that though

they now go on in their way weeping, yet if they persevere, and bring forth good fruit, they shall come again with joy, and bring their sheaves with them.

Lastly,—Whom are we to understand by the blind? Those who say they see, and act inconsistently with their conviction, and those who wilfully walk on in darkness. There may be moral and humane characters, upright and peaceable, who yet see no need of a Redeemer: either they trust in their own moral conduct and fair character in the opinion of the world, and think that sufficient to secure eternal life; or, if they own the Saviour, it is not so as to receive him in heart and will, in obedience and love: they say, and do not, though they *call* him “Lord.” But, alas! the greater part of self-deluded sinners are content to go on stumbling in the midst of light, and beguiled by the deceitfulness of their own hearts; who speak peace to themselves, while they are treading in forbidden paths; who are not careful of their words; who profess to praise the name of the Lord on his holy day, but profane it on every other. For their practices in sin, and all their known deviations from the Gospel, they plead to themselves the example and customs of the world, the infirmities of the flesh, and their own blameless behaviour in some particulars, compared with the grosser conduct and more heinous sins of others: thus comparing themselves with themselves, they are not wise—they are wilfully blind.

Now to every class of characters herein described does the Gospel offer terms of gratifying invitation and ready acceptance. Come, ye mourners for sin, for comfort is prepared for *you*. Come, ye poor, here are joyful tidings for the meek and uneducated. Come, ye halt and maimed, ye sinful and impure, who loathe yourselves for your iniquities,—here is One, the Master of the feast, who is ready to bear your sins and infirmities, and to heal your griefs—the great Physician of souls has prepared for you assuaging medicines, and fountains of living water are opened to cleanse your corruptions. Come, ye blind—come all to the living light; for all things are now ready.

And now, my brethren, let me, in conclusion of this discourse, beg of you to consider what you are called upon and invited to accept, and what will be the consequences if you refuse.

1. What hath almighty God not done for the children of men? He hath provided us with a spacious and beautiful world, stored with innumerable objects, all adapted to our comfort, enjoyment, and use; he hath given us bodies admirably fitted for such uses, and inspired into them immortal souls;

in our hearts he hath placed his vicegerent, conscience, to be a check against sin by its secret voice and faithful warnings, in furtherance of which he hath supplied us with the word of his truth—the living oracles of heavenly wisdom, for our direction; he warns us by his judgments; he attracts and invites us by his endearing and tender mercies, and watches over us by his vigilant providence; he rebukes us when we go astray; he encourages us, and raises us to hope and peace; and when sin had made a fearful breach between his majesty and our approach to it, and had opened a gulf of interminable and intolerable misery to our rebellious disobedience; then—as if nothing were too much to do for his wayward children, as if nothing was to be left undone by him that might enrich us—he divests himself of his glory, takes the manhood into God, walks among us as a brother and a friend, pleads with us, instructs us face to face and voice to voice, takes away the charges against us, as if our sins had never been committed, wipes out our disgrace, and bids us—as new creatures, led by his ever-ready Spirit—take possession of an everlasting kingdom.

Thus it is that God by Christ invites us, saying, “Come; for all things are now ready.” Fear not, then, my brethren; sin is subdued, death and the grave vanquished, and heaven is opened to your longing desires, where sympathising angels rejoice in your rescue, and call you to join in hosannas to their God and your God, for ever and ever.

And what does God expect in return for his offer of this rich provision of happiness? Only that you should accept his invitation.

O, my brethren, after such undeserved and astonishing mercies, take heed how ye refuse Him that calleth—take heed to your ways, and harden not your hearts; for dreadful, unutterable is the alternative! It is too dreadful even to contemplate the result of long-suffering love provoked, of infinite bounty slighted, and of infinite power scorned. May none of us ever experience pains which we cannot now conceive! When once the sentence shall be pronounced over those who now refuse the invitation, neither man nor angel, no, nor the Son of man himself, can reverse it; for in that case, “none of those that were bidden shall then taste of his supper.”

RAMMOHUN ROY.*

THE incidents connected with this floating sanctuary (the Mariners' Church, Liverpool); the histories of adventurous individuals with whom I became acquainted in ministering there; the results of the labour in the Gospel, which the Lord of the harvest

was occasionally pleased to manifest among the congregation,—would be sufficient to supply materials for a volume in themselves; so that I am constrained to exclude a variety of interesting particulars very closely associated with, though not necessarily belonging to, the subject of this publication.

Of one particular visit, however, of an interesting stranger, which the present reference to the Mariners' Church vividly recalls, I shall be excused, it is hoped, in giving a more detailed account.

The visitor on the occasion referred to was the celebrated Brahmin, Rammohun Roy; whose very first attendance at public worship, according to the formularies of the Establishment, after his arrival in England, was in the Mariners' Church. His appearance there, in his native costume, was calculated to excite the attention of even the most devotional; so that it was not surprising that Frederick should have noticed, with particular observation, the conspicuous and interesting stranger. He came to our seamen's sanctuary accompanied by a Liverpool merchant, and a young prepossessing Hindoo, an adopted son. Having been shewn into the minister's pew, he was offered a chair, which was placed at the entrance; but, with a marked expression of humility, he declined it, preferring to sit on one of the benches. He seemed greatly struck with the fixedness of attention and appearance of devotion of the seamen; and was himself particularly regardful of the forms observed by the congregation, with only one exception,—and that occurred on the reading of the Lord's Prayer, when, on each repetition of it, he was observed to stand up. The discourse on this occasion was on the moral and spiritual disease of our original nature, with an exposition of the Gospel process appointed for its healing—a subject not calculated, it might seem, to be generally pleasing, especially to one supposed to hold Unitarian sentiments; yet the Rajah, in the first expression of his feelings, as he entered the vestry after the service, with evident sensibility, exclaimed, “Happy indeed I am!” And on different occasions afterwards, he spoke with a good deal of feeling of this service, and in language characteristically expressive of his enjoyment of it.

Having thus introduced to the reader this remarkable stranger, I may venture to digress into some further particulars concerning him, which a not unfrequent personal intercourse, during his first visit to Liverpool, afforded me the opportunity of ascertaining or observing.

It was on the 9th of April, 1831,—the very morning on which Rammohun Roy landed in England,—that I had the pleasure of being introduced to him. Though I was unfavourably prepossessed in regard to the religious principles of this distinguished Hindoo, supposing them to be strictly Socinian,—my prejudice was considerably removed even on my first brief interview with him. He was a striking personage, apparently about sixty years of age. Though his figure was heavy and inactive, yet his general appearance was commanding and manly—his countenance expressive and intellectual—his manners courteous, refined, and prepossessing. His hair, as far as seen beneath his turban, was black and curly; his eyes dark, and with more expression and penetration than is usual with the Hindoos, but far from severe. He wore mustaches; but the chin and lower part of the face were shaved. His costume consisted of a kind of cloth tunic, enveloping the person, with an interior vestment of pale blue silk. A cashmere shawl hung over his shoulders, and a scarf or shawl formed a belt for the waist. His head was never seen uncovered. He wore black silk stockings, with shoes similar to ours. The tawny surface of the neck was bare.

On my being introduced to him, as one who had published different volumes on the Arctic Regions, he took me cordially by the hand, and said, “he had not

* From the Rev. W. Scoresby's Memorial of his Son. London, 1837.

read my works, but had heard of them." "As his stay," he observed, "would be but short in Liverpool, he was desirous of making the best use of his time, especially in hearing on the following day, being Sunday, some of our preachers;" adding,—“for I am anxious to know what Christianity is in England.” Having, in the outset, been informed that I was a clergyman of the Establishment, he asked the hours of service in our churches, and then quickly said, “I will come to your church in the evening.” “We have no evening service,” I said. “Then I will come in the afternoon.”

Considering that he held the usual opinions of the Unitarians, among many of whom the doctrine of the essential depravity of human nature is altogether denied, or received in a very limited degree,—I was agreeably surprised at an observation he made, during this interview, which was strikingly expressive of his feeling of personal sinfulness. “It is not every one,” I remarked—referring to the class with whom he was supposed to coincide—“who will admit that.” “Not admit his sinfulness?” he ejaculated with evident surprise,—“then,” with an emphatic solemnity, he said, “he that is without sin must be *more* than man, or *less* than man! I know I have need of forgiveness for my sins every day of my life; yes,” with earnest rapidity he added, “every hour! every minute!”

Aware, I apprehend, that his republican sentiments would not find very general acceptance, he spoke cautiously in mixed society on political subjects. With regard to the public measures of India, however, he was free to converse; though, generally, with marked forbearance and hesitation in censuring the government. Some of his observations were really valuable, as shewing the evil results of temporising and unchristian compliances on the part of the authorities in India. As to their cruel kindness in so long permitting Sutees, he spoke with unqualified disapprobation. “Ten years ago,” he observed, “I proposed to the government the abolition of the Sutee. They were afraid of encountering the prejudices of the people. They said, ‘if they were to interfere, it would excite peril or insurrection.’ I offered to pledge my life that no harm would ensue. They thanked me for my benevolent intentions; but declined yielding to my request. But now,” continued Rammohun Roy, “Lord William Bentinck has accomplished it at once. It was done by the stroke of a pen! And what was the result? Was it insurrection? No! thanks! thanks!” He concluded his animated remarks with a striking observation respecting the want of moral firmness and boldness in governments, when, from timid apprehensions, they sacrificed their better principles, saying,—“How superior is moral courage to physical courage!”

On another particular, respecting the government of India, his opinion was very strikingly given, eliciting a most important, though unhappily too much disputed, truth. We were speaking of the morbid tenderness manifested by the government in interfering with the religious prejudices of the Hindoos, so as, from consideration for these prejudices, to exclude Christian instruction from the public seminaries of education provided for the natives. As to colleges for the Hindoo youth, in which all religion was, on this delusive principle, systematically excluded, Rammohun Roy made the unqualified declaration, that “education without religion is an evil.” “And what has been the consequence,” said he, “in our Hindoo colleges? That almost all the young Brahmins educated there have become Deists! Religion,” he added, “is unnecessarily excluded. The Brahmins do not object (so as to refuse all advantage from your institutions) to the teaching even of the Christian religion. They will attend your colleges, even if religion be combined with instruction. Witness the case of Mr. Duff’s school: he teaches religion as well as

other knowledge, and he has (I think he said) three hundred scholars, most of them Hindoos.”

In another conversation he spoke of caste in a manner very different from what is generally understood among us, as to the nature of the opposition it presents to the introduction of Christianity. He said “it was not a religious distinction; for any Brahmin might become a Christian, and yet retain his caste.” “One only rite,” he observed, “will be beyond the imitation of his preserving caste: he cannot unite with you in the sacrament. But that is not from religious scruples, but from the express prohibition of the rules of his caste, ‘that he must not eat or drink with others.’ If converted Brahmins had an ordained minister of their own caste, then they would take the sacrament from him.”

During his stay in Liverpool, the Unitarians there, as elsewhere, seemed anxious to claim the interesting stranger as one of themselves. But whatever might be the peculiar points of accordance, which I had not the opportunity of ascertaining, he certainly expressed in my hearing some important scriptural sentiments very much above the general standard of Socinianism. In his views, for instance, of the condition, as to sinfulness, of human nature; of the necessity of scriptural knowledge being combined with ordinary instruction for a really useful education; and of the plenary inspiration of the sacred Scriptures,—Rammohun seemed to me to go much beyond the ordinary Unitarian grade in orthodoxy. As to the authority and claims of Scripture on our acceptance and faith, with the exception, of course, of decided errors in translation, and demonstrable interpolations or mistakes in copying, he made the striking remark, “We must receive the Scriptures as a whole: if we question a single verse, we may question the whole: if we deny a single passage, we must doubt the whole, because we cannot tell where to stop.”

Those who are acquainted with the Unitarian doctrines of our own country may perceive that, were this sentiment thus held and carried out among the advocates of that soul-ruining system, it would produce a salutary check to their bold and reckless treatment of the word of God, whereby the clearly taught doctrines of the depravity and condemnation of man, and of the atonement and divinity of Christ, are systematically attempted to be obliterated, or explained away, as if these solemn verities of our holy faith were mere figures of speech.

The literary attainments of Rammohun Roy, as is well known, were of a very superior order. Besides his acquaintance, of course, with the principal languages of India, “he was master both of the Sanscrit and Arabic, was a good Persian scholar, and had no mean knowledge of Hebrew, Greek, and English.” Speaking of the translation of the New Testament Scriptures into the languages of India, he remarked, “that on account of the total difference in idiom and nature of the Greek and the Oriental languages, the difficulties in the way of a satisfactory translation become exceedingly great and perplexing. There being few perfect synonyms in these incognate languages, the faithful translator is often painfully embarrassed. He himself,” he said, “had spent three or four hours a-day, for eighteen months, in the translation of the Gospel by St. Matthew, availing himself of all the helps he could obtain from translations, as well as from the talents and experience of a missionary residing near him; and yet, after all, he was very far from being satisfied with the work he then accomplished.”

Of the extent and accuracy of Rammohun’s attainments in language, one might very well presume from his knowledge of the English, which was not only correct and elegant, but strikingly idiomatic. I never observed him employ words which are in a particular sense only synonymous in any way contrary to the usually received parallelism; and when in conversation

he was observed to hesitate for a word, he generally succeeded, not only in finding a correct expression, but one of the most elegant and expressive words of our language. As to correctness of idiom, his expressions were often calculated to excite surprise, in hearing from the lips of one so conspicuously a foreigner phrases which indicated the familiarity of a mother-tongue. An example of this, which I find in my notes of conversations with him, I may here transcribe:—

Speaking of the capability of the Brahmins becoming Christians without the necessary sacrifice of caste, he justified the providing for the one difficulty, already referred to, in the case of the Lord's supper, by the administration of the ordinance from the hands of an ordained minister from among themselves. Some of the company, however, who had been invited to meet him at a breakfast where this conversation occurred, strongly deprecated such a designed arrangement, conceiving it to involve a compromise of what they held to be a Christian principle, "the not admitting of distinctions in religion." "Why," said he, with a lively and animated energy of manner, "I see distinctions, more than I approve of, every where. I have been in the cathedral at Calcutta, and are there not distinctions there? There is the governor-general and his lady in their golden box; then there are his chief officers and secretaries, so to speak, in their silver box; and there are the poor people who have their place without any accommodation. But if the poor man were to get up into the golden box, would he be welcome to make himself equal? Why," added the now animated speaker, in true, however homely, idiomatic English, "he would get his head broke!"

LITURGICAL HINTS.—No. LXII.

"Understandest thou what thou readest?"—*Acts*, viii. 30.

ST. JOHN BAPTIST'S DAY. 24th June.

"It is well worth observing, that whereas other festivals are celebrated on the supposed day of the saint's death then commemorated, this is calculated for the *nativity* of St. John: the only nativity, except that of our blessed Saviour, for which the Church assembles with thanksgiving. The rest did by their deaths bear testimony to Christ already come: he died a martyr, too, though not properly a martyr for the faith of Jesus. But the circumstances and design of his birth were so full of significance and wonder, that this in a particular manner claims our praise to God: because his nativity was a warning and pledge of our Saviour's; and rendered him, as Chrysostom expresses himself, a preacher and worker of miracles from the very womb. Hence, says Augustine, it is that the Church this day goes out of her usual method, and pays a particular respect to the first setting out of this wonderful forerunner."*

The COLLECT is one of that class which were composed anew instead of those which contained either false or superstitious doctrine. It was framed in 1549.

(1.) "Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance." What power less than Divine could have guided the prophets in drawing the character of St. John many ages before he appeared? Who but the Almighty could have so controlled events, that they should exactly answer to their predictions? Who but the same Being could so prepare the minds of his chosen people that they should receive the messenger, who himself was to "prepare the way of their Lord," and "make straight in the desert an highway for their God?" Yet these prophets were so guided,

these events were so controlled; and the minds of all men so fully prepared, that "all counted John that he was a prophet indeed." To shew himself the forerunner of the Messiah by a bold preaching of repentance, and by a lofty eloquence persuade men to receive a King whose kingdom was not of this world, St. John was pre-eminently qualified. That he was called to the work by the express will of God, was indeed of itself the primary and sufficient qualification. But he was further qualified as to outward circumstances; the very local peculiarities of his situation being especially favourable in forming a mind which might hope to engage successfully in an office so arduous. The solitary scene of the deserts in which he was brought up, and the wild ranges of the wilderness in which he proclaimed "the kingdom of heaven," tended to foster a bold and dauntless spirit, an unwonted highmindedness, which, being reckless equally of pleasure which might enervate and danger which might appal, was exactly calculated to exemplify his doctrines, and afford a practical illustration of that disregard of this world, and ardent aspiration after a better, which he so unreservedly professed himself, and so strenuously urged upon others. When, therefore, he appeared clothed in a garment of camels' hair, a leathern girdle about his loins, and bold in the spirit of unworldliness, imagination could not picture a character more completely fitted for the unsparing labours to which he was called "by the providence of God."*

(2.) "Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching." The particulars in which we are to follow the Baptist are his "doctrine" and "life." The former is first set out to our view, as his *preaching*. The great subject of this was "Repentance." Before men could be in a fit condition to welcome the Saviour of sinners, they must have been brought to repent of sin itself. Hence this was the burden of the Baptist's message: "Repent ye, for the kingdom of heaven is at hand." This cry echoed throughout the wilderness of Judea, and sounded a note of alarm through the guilty consciences of the men of that generation. It is equally uttered in our ears; and alike momentous is it that we hear and obey it. In this part of the collect we pray, that, "according to" the subject and urgency of John the Baptist's preaching—in pursuance of his message, and answerably to the zeal with which he delivered it,—we may "truly repent." Repentance, indeed—scriptural, evangelical repentance—is only of one kind; but because men have superficial notions of sin, they are liable to hold proportionably slight ideas of the nature of the "repentance" to which they are called. Therefore the Bible is full of language setting forth the difference between real and pretended penitence: and therefore, also, the Church here teaches us to pray that we may "*truly* repent;" and in the Litany we ask of God "that it may please him to give us true repentance."

(3.) "And, after his example, constantly speak the truth." John was constant in declaring Christ to be the true Messiah: so that the people said, "John did no miracle; but all things that John spake of this man were true," (John, x. 41.) Even the prospect of greatness which opened to him when the multitude sought him as the Saviour, could not shake his constancy. He spoke "the truth." He directed all inquirers to the Son of Mary, as the "mightier than he," as "the Lamb of God which taketh away the sin of the world." Neither was he a false prophet, saying, "peace, peace, when there is no peace;" he declared the unwelcome truth, that without repentance there is no freedom either from the power of sin here, or the punishment due to it hereafter; "repent ye, for the kingdom of heaven is at hand."

(4.) "Boldly rebuke vice." From preaching to the

* Dean Stanhope.

* See James on the Collects.

multitude this general declaration of the doctrine of repentance, John was soon called "boldly to rebuke vice" in the individual. The open profligacy of Herod Antipas, and Herodias his wife, called forth the full energies of the Baptist's holy and zealous indignation. "Bold as a lion" in the cause of righteousness, he feared not the face of man. Anger could not daunt him; danger could not check him. He denounced against the profligates the just judgment of God for "all their ungodly deeds which they had ungodly committed:" amid all their revellings he still reminded them of the worm which dieth not, and the fire which is not quenched.

(5.) "And patiently suffer for the truth's sake." The same firmness of character displayed itself when the boldness of his reproof was visited by imprisonment. We hear of no murmuring, no compromise of duty upon the prospect of hardship and death. He was a patient sufferer. He looked to the recompense of reward. His crown was ready: and he died for the truth's sake. Were testimony required to his high excellency, we have it in this memorable fact, that the voice which bade him die was that which had declared him to be "a just man and an holy," and the king who took his life wept over him.

The passage of Scripture selected for (instead of) the EPISTLE, is Isaiah, xl. 1-11. It begins with the commission given to Isaiah, and, in him, to all the prophets of God; nay, and to all Christ's ministers,—to proclaim comfort to God's people, because their iniquities are pardoned: God is reconciled to them, and they shall no longer be treated as guilty before him (v. 1, 2). Then follows (6-8) the passage for which more especially this portion of Scripture is read on St. John Baptist's day, in which these glad tidings of redemption are introduced by a voice in the wilderness, giving assurance that all obstructions shall be removed; and that though all creatures fail and fade, the word of God shall be established and accomplished. The language of this prophecy *must* be applied to John the Baptist; for though God was the speaker, John was the "voice of one crying in the wilderness," and his business was "to prepare the way of the Lord;" to dispose men's minds for the reception of the Gospel of Christ. It is, moreover, promised, that this redemption shall bring with it much happiness to the people of God. The Lord Jesus Christ is prophesied of (9-11) as coming "with strong hand:" his shall be the power and greatness of a Prince, too strong to be obstructed, though it may be opposed. He is also spoken of as coming with the pity and tenderness of a Shepherd; taking care of all his flock, the little flock. In conformity with this representation, Christ announces himself as the "good Shepherd, who giveth his life for the sheep."

The GOSPEL (Luke, i. 57-80) agrees with the Epistle in design; explaining how the above prophecy was fulfilled in the birth and ministry of that holy person whom the Church this day commemorates.

ST. PETER'S DAY. 29th June.

The COLLECT for this day was composed in 1549. It is one of that class which were substituted for those which contained either false or superstitious doctrines.

(1.) "O Almighty God, who by thy Son Jesus Christ didst give to thy apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock." The excellent gifts here spoken of may include the grace given to Peter, by which he was enabled to "witness a good confession;" as well as the power of working miracles. It was a "gift" of God that Peter could say, "Thou art the Christ, the Son of the living God" (Matt. xvi. 16); for Jesus immediately replied, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It was a "gift" of God whereby Peter

was enabled to heal the lame man (Acts, iv. 8), for he himself declared that it was "by the name of Jesus Christ of Nazareth" that the man was cured.

(2.) "Make, we beseech thee, all bishops and pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory." The two particulars contained in this latter portion of the collect are expanded in the litany. The *first*, in that petition when we pray that it "may please God to illuminate all bishops, priests, and deacons, with true knowledge and understanding of his word; that, both by their preaching and living, they may set it forth, and shew it accordingly;" the *second*, where we pray God to give "to all his people increase of grace, to hear meekly his word, and to receive it with pure affection." The collect, in conclusion, holds out the glorious expectation, that pastors and people may together "receive their crown, the crown of everlasting glory."

Instead of the EPISTLE is appointed to be read Acts, xii. 1-11, giving an account of the martyrdom of James the apostle, and the imprisonment of Peter by Herod Agrippa, who reigned as king in Judea. It relates also Peter's deliverance out of prison by the ministry of an angel, in answer to the prayers of the Church that were unceasingly made for him.

The GOSPEL (Matt. xvi. 13-19) is appointed as containing the memorable confession of Peter when Jesus asked his disciples, "Whom say ye that I am?" Peter having declared in the most unequivocal manner Christ's deity, our Lord pronounces him "Blessed," and adds the well-known words, "Thou art Peter, and upon this rock I will build my church." On the rock—the firm basis of the fundamental truth contained in Peter's confession,—is the Church built. Whether this passage countenances the pope's claim to be the successor of St. Peter, let any unsophisticated reader of Scripture determine.

The Cabinet.

PRESENT POSITION OF THE ESTABLISHED CHURCH.—One good result may certainly be looked for from the conflict in which we are now engaged in defence of our Church—a result not incompatible, I trust, with the maintenance of a charitable and forbearing spirit towards those who differ from us—that both the ministers and members of that Church will be driven to a closer survey, and a more serious consideration of the claims which it has upon their allegiance and affection, and of the duties which they owe to its divine Head. This is one of the methods by which we trust that he may be seeking to purify and refine it, without intending to afflict it to the dust. But let us see to it, each in his own case. Let us inquire of ourselves, whether, when the Lord is manifestly dealing with us, in the way of warning and correction, we are, in our several stations, labouring "in all things to approve ourselves as the ministers of God—by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love, unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left:" whether we are declaring to the people "all the counsel of God" with a faithful and uncompromising plainness; "testifying repentance toward God, and faith toward our Lord Jesus Christ; being examples of the believers in word, in conversation, in charity, in spirit, in faith, in purity;" and in all things "doing the work of evangelists." This, and nothing short of this, it is to give full proof of our ministry; a proof most open and palpable to the common apprehension of mankind, that we are indeed what we profess to be, ministers of a true and genuine branch of Christ's holy catholic Church, apostolic in our doctrine and our lives, as well as in our commission, and set apart from the mass of mankind

not more by our holy calling, than by the sanctity of our daily conversation, and our superior activity in every work and labour of love. If the dangers which now menace us, or the troubles which may soon come upon us, should have the effect of leading us to a serious and searching self-inquiry in these particulars, and to a diligent seeking for larger measures of God's grace, the Church will gain in intrinsic energy and efficiency more than it will lose in outward advantages and supports: but it will not, I am persuaded, lose much even in that direction; it will retain the hold which it yet has on the respect and affections of the people at large, and will win over to its cause many who are now either hostile or indifferent. But if this should not be the case—if justice should not be done to our increased exertions, to our more exemplary faithfulness, to our patient perseverance in well-doing; if, with the prophet, it be our lot, humanly speaking, to “labour in vain, and spend our strength for nought,”—yet we shall have the prophet's consolation in the assurance, that “our judgment is with the Lord, and our work with our God.”—*Bishop Blomfield.*

THE HOLY SPIRIT'S WORK.—The Comforter came, not only for the apostles, but for the Church, and for us its members. That Spirit of truth then descended upon the Church, by whose operations Christ “abides with it for ever.” Not only the source of that authority by which its officers minister in holy things, but of that grace by which its members are governed and sanctified. As the Spirit of *illumination*, by his powerful but incomprehensible operations, he enlightens us to understand the truth of God's word, and to discern the riches of grace and mercy in Jesus Christ. As the Spirit of *quickening* power, he awakens the slumbering conscience, and excites in the careless and impenitent a sense of their guilt and danger, and an earnest solicitude for the things that belong to their eternal peace. As the Spirit of *sanctification*, he purifies our depraved affections, and renews us after the image of Him who created us. As the Spirit of *consolation*, this divine Comforter refreshes and animates us through every doubt, difficulty, and trial. And as the Spirit of *power and might*, he enables us successfully to engage in our spiritual warfare; to triumph over the enemies of our salvation; and, finally, to attain the crown of everlasting life.—*Bishop Hobart's Sermons.*

THE SACRAMENT OF THE LORD'S SUPPER.—We say that the bread and wine are the holy and heavenly mysteries of the body and blood of Christ; and that in them Christ himself, the true bread of eternal life, is so exhibited to us as present, that we do by faith truly take his body and blood; and yet, at the same time, we speak not this so as if we thought the nature of the bread and wine were totally changed and abolished, as many in the last ages have dreamed, and as yet could never agree among themselves about this dream. For neither did Christ ever design that the wheat bread should change its nature and assume a new kind of divinity, but rather that it might change us; and that, as Theophylact saith, “we might be transelemented into his body;” for what can be more perspicuous than what St. Ambrose saith on this occasion: “The bread and wine are what they were, and yet are changed into another thing?” or what Gelasius saith: “The substance of the bread and nature of the wine do not cease to be?” or than what Theodoret: “After the consecration of the mystical symbols, they do not cast off their own proper nature, for they remain in their former substance, and figure, and species?” or than what St. Augustine saith: “That which you see is bread, and a cup, as your eyes inform you; but that which your faith desires to be instructed in is this,—the bread is the body of Christ, and the cup is his blood?” or than that of Origen: “That bread which is consecrated by the word of God, as to the matter of it, goes into the belly, and is cast out by the

draught?” or than that of Christ himself, who said, not only after the consecration, but after the finishing of the communion, “I will drink no more of the fruit of the vine?” (Luke, xxii. 18); for it is certain the fruit of the vine is wine, and not blood. And yet when we speak thus, we do not so depress the esteem of the supper of the Lord as to teach that it is a mere cold ceremony, and that nothing is done in it,—which many falsely report of us; for we assert that Christ in his sacraments doth exhibit himself truly present; in baptism, that we may put him on; in his supper, that we may eat him by faith and in the Spirit; and that, by his cross and blood, we may have life eternal. And this, we say, is not slightly and coldly, but really and truly done: for although we do not touch Christ with our teeth and lips, yet we hold and press him by faith, mind, and spirit. Nor is that faith vain which embraces Christ, nor that participation cold which is perceived by the mind, understanding, and spirit; for so Christ himself is entirely offered and given to us in these mysteries, as much as is possible, that we may truly know “that we are flesh of his flesh, and bone of his bone, and that he dwells in us, and we in him” (John, vi. 56).—*Bishop Jewel (Apology).*

THE LAW AND THE GOSPEL.—There are two kinds of promises;—one, which is properly of the Law, another, which is properly of the Gospel. In the promises of the Law we may, indeed, behold God's mercy, but so that it hangeth upon the condition of our worthiness; as, if thou love the Lord with all thy heart, &c., thou shalt find mercy. This kind of promises, though it declare unto us God's love, which promises where he need not, yet unto him that feeleth not Christ, which is the end of the law, they are so far from comforting, that with the Law they utterly bring man to deep despair, so greatly are we corrupted; for none loveth God as he ought to do. From these, therefore, get thee to the other promises of the Gospel, in which we may see such plenty and frank liberality of God's goodness, that we cannot but be much comforted, though we have very deeply sinned.—*John Bradford, martyr.*

Poetry.

DAVID'S LAMENTATION OVER SAUL AND JONATHAN.—2 Sam. i.

Thy beauty, Israel, is fled,
Sunk to the dead:
How are the valiant fall'n! the slain
Thy mountains stain.
O, let it not in Gath be known,
Nor in the streets of Ascalon!
Lest that sad story should excite
Their dire delight;
Lest in the torrent of our woe
Their pleasure flow;
Lest their triumphant daughters ring
Their cymbals, and curs'd pæans sing.
You hills of Gilboa, never may
You offerings pay;
No morning dew nor fruitful showers
Clothe you with flowers:
Saul and his arms there made a spoil,
As if untouch'd with sacred oil.
The bow of noble Jonathan
Great battles won;
His arrows on the mighty fed,
With slaughter red.

Saul never rais'd his arm in vain;
His sword still glutted with the slain.

How lovely! O how pleasant, when
They liv'd with men!
Than eagles swifter; stronger far
Than lions are:

Whom love in life so strongly tied,
The stroke of death could not divide.

Sad Israel's daughters, weep for Saul,
Lament his fall;
Who fed you with the earth's increase,
And crown'd with peace;
With robes of Tyrian purple deck'd,
And gems which sparkling light reflect.

How are thy worthies by the sword
Of war devour'd!
O Jonathan, the better part
Of my torn heart,
The savage rocks have drunk thy blood!
My brother! O how kind, how good!

Thy love was great; O never more
To man man bore!
No woman, when most passionate,
Lov'd at that rate.
How are the mighty fall'n in fight!
They and their glory set in night.
GEORGE SANDYS: *born 1577; died 1643.*

Miscellaneous.

THE EAGLE.—In the book of Deuteronomy we have a very animated and beautiful allusion to the eagle, and her method of exciting her eaglets to attempt their first flight, in that sublime and highly mystic composition called "Moses' song;" in which Jehovah's care of his people, and methods of instructing them how to aim at and attain high and heavenly objects, are compared to her proceedings upon that occasion. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, heareth them on her wings: so Jehovah alone did lead him" (Deut. xxxii. 11, 12). The Hebrew lawgiver is speaking of their leaving their cry. Sir Humphrey Davy had an opportunity of witnessing the proceedings of an eagle after they had left it. He thus describes them: "I once saw a very interesting sight above one of the crags of Ben Nevis; as I was going, on the 20th of August, in the pursuit of black game. Two parent eagles were teaching their offspring, two young birds, the manœuvres of flight. They began by rising from the top of a mountain in the eye of the sun. It was about mid-day, and bright for this climate. They at first made small circles, and the young birds imitated them. They paused on their wings, waiting till they had made their first flight, and then took a second and larger gyration, always rising towards the sun, and enlarging their circle of flight, so as to make a gradually extending spiral. The young ones still slowly followed, apparently flying better as they mounted; and they continued this sublime kind of exercise, always rising, till they became mere points in the air, and the young ones were lost, and afterwards their parents, to our aching sight." What an instructive lesson to Christian parents does this history read! How powerfully does it excite them to teach their children betimes to look toward heaven and the Sun of Righteousness, and to elevate their thoughts thither more and more on the wings of

faith and love; themselves all the while going before them, and encouraging them by their own example! —*Kirby's Bridgewater Treatise.*

VEGETABLE LIFE.—First upon the burning sand, or naked rock, the simplest structure of vegetable life, the lichen, almost invisible to the eye, fixes itself, blown possibly by the breeze. Its generation is scarcely understood,—it boasts no flowers which require time for their development, or food for their secretion. They struggle through their ephemeral existence, either upon the confines of eternal snow, or upon the scorching region of the torrid zone; they fulfil the general law of nature—they die, but in their death they are the harbingers of life; they decompose the particles of which they are formed, unite with the oxygen of the air; an acid is the result, which eats its way into the crevices of the rocks, or insinuates itself amid the sand, when its other particles form new combinations, and burying themselves, become a first layer of vegetable mould; cracks and crevices thus are formed, in which moisture is deposited; these become enlarged, either by the expansion produced by heat, or by frost; the granite mass is burst asunder, or slow disintegration occurs. In the thin stratum of mould, a tribe a little higher in the scale of vegetable life is developed, probably some elegantly formed moss, which bears a miniature resemblance to trees and shrubs; these, too, run through their destined course—they die, and leave behind their remains for the birth-place of some more perfect plants, such as the grasses, the saxifrages, the wormwoods, and plants with small leaves and low slender stems. The vegetable mould now deepens, generation succeeds to generation, plants of a more complex structure, of a higher stature, such as shrubs and bushes, begin to rise upon the rock or the sand, now no longer an inhospitable mass; at the last the loftiest monarchs of the forest are developed, and spread over an immense surface—for perchance a single seed, wafted by the wind, borne by some bird, washed by some flood, or swallowed by some animal, and thus prepared for germination, is the means by which the new generation bursts into birth, and changes the face of nature. There is an uninterrupted circle of events on which the preservation and the gradual improvement of all the productions of nature hangs, and there is an endless source of inquiry for man.—*Dr. Sigmond.*

TURKISH FUNERAL.—I will here describe a Turkish funeral, which I witnessed at the churchyard of the dervises in Pera, where the once so celebrated Bonneval found his quiet grave. Four men carried the corpse, which was covered with a variously coloured cloth, upon a bier. Several Turks, each with a branch of cypress in one hand (while in the other rested the inseparable pipe), followed. The imam preceded, occasionally reciting sentences from the Koran. When arrived at the grave, the covering was removed, and the body deposited quite naked. The imam prayed aloud. The assembly exclaimed, "Allah il Allah ii Mahomed resil il Allah!" and the grave was filled with earth. The mourners stuck their branches of cypress around; and a belief prevails, that if but one of these keeps green, the deceased has gone into the cheerful paradise promised by Mahomet to the faithful.—*Von Tietz.*

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

THE

Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. IV. No. 111.

JUNE 30, 1838.

PRICE 1½d.

THE ORDINANCE OF PREACHING.

BY THE REV. W. C. BURGESS, A.M.

Curate of Northallerton.

THE ordinances of religion are the means appointed by God for leading souls to himself, and to which he has promised a blessing. They are of no more efficacy in themselves to enlighten the mind and to restore the sinner, than the clay used by our Lord to open the eyes of the blind man; but they are of great importance as being commanded by God, and cannot therefore be neglected without imminent danger. Amongst the chief of these appointments the preaching of God's word may be regarded; and the promise attached to it is inexpressibly great. It is declared, that "it pleased God by the foolishness of preaching to save them that believe." In unfolding the divine word, a rich mine of inexhaustible wealth is laid open—a treasure presents itself that fadeth not away. In the faithful and unvarnished statements of the Gospel the pearl of great price will be found, which will amply repay every one who forsakes *all* that he may obtain it. Christ is that pearl; and he who wins Christ is rich indeed.

God has thought proper, in his infinite wisdom, to employ certain means or instruments for the accomplishment of his purposes. What he could effect by the word of his mouth, as when he commanded light to shine out of darkness, he has also done by means; as when the sounding of the Israelitish trumpets caused the walls of Jericho to fall. It is the Divine power in all cases that works: but as man is endowed with rational faculties, means are appointed capable of

appealing to his understanding, and influencing his affections when accompanied by the Holy Spirit's blessing, for recalling him to the knowledge and obedience of his Maker. The ordinance of preaching was appointed by God himself, under the most solemn restrictions, and attended with the most significant ceremonies, which gave weight to the ministration, as they shewed what was the mind of God regarding the office and the person who should hold it. This is alluded to by St. Paul, when he says, "no man taketh this office upon himself, but he that is called of God, as was Aaron." Our Lord selected from amongst his disciples ministers of his word, whom he commissioned to go forth and preach; and enlarged the number by another distinct act when circumstances required it. In a most solemn manner, before his ascension, he renewed this commission, sending them to preach the Gospel to every creature; at the same time declaring that this ministry should be perpetual, and also that it was appointed a medium of communicating faith. "He that believeth and is baptised shall be saved."

Thus, through the preached word, it seems good to God that faith, without which it is impossible to please him, should come—not that this grace is absolutely restricted to the instrumentality of preaching—because the Spirit is unlimited, and dealeth as he will; but it is the most general medium. Do we doubt of the intention of the Saviour in appointing this ordinance, or the value he puts upon it as an instrument in his hands? He himself declares (Matt. x. 40), "he that receiveth you receiveth me; and he that receiveth me receiveth him that sent me." The

power of God is received into the opened heart, when, under the teaching of the Spirit, the Gospel is declared; and this agrees with the operations of the Holy Spirit set forth in the Bible. There this Spirit is compared to the wind, the effects of which are evident, whilst its own source and distinctness are not apparent. Again, it is said that the Lord draws men with the cords of a man, influencing them by that gentle and imperceptible though constraining leading that is most powerful even whilst it may not be perceived. Preaching thus works on the affections when guided by the Spirit of God. But the touch or breathing of the Spirit is so beautifully and delicately applied, that the soul is taken captive; the mind is convinced; the will drawn to embrace the truths delivered, while the recipient is unconscious of compulsion. Drawn off from the evil to which he is naturally prone, to embrace the good to which he is naturally hostile, he is scarcely sensible of the workings of his heart, till, a flood of light bursting in upon his soul, he is led to see the evil of sin, and his own inability to break its bonds; and is thus made willing in the day of God's power.

But not only is the ordinance of preaching rendered effectual for the conversion of the sinner, but also of imparting that peace which passeth all understanding to him who has been awakened to a sense of sin, and his opposition broken down by the threatening and terrors of the Lord. To such a one how unspeakably precious must be the glad tidings of salvation; how joyous the words, "the blood of Jesus Christ cleanseth from all sin;" how gracious the assurance that the exalted Jesus is able and willing to save to the uttermost all who come unto God by him! That the beneficial efficacy attendant on preaching is wrought by the Spirit of God alone, is obvious from Scripture—"not by might nor by power, but by my Spirit, saith the Lord of hosts;" and also from the fact, that many in all respects similarly situated, hear the same word, and are differently affected by it. Some believe the things spoken, and some believe not.

We cannot fail, then, to perceive the necessity of regarding preaching as a most important ordinance, and the propriety of that requisition made in the Book of Common Prayer to those who present children at the baptismal font,—that they should, as soon as the children are arrived at a fit age to comprehend, call upon them to hear sermons. And if God is graciously pleased to send a message, the guilt of rejecting that message must be infinitely great, and the consequences tremendous. Our Lord himself saith, "And whosoever shall not receive you, nor hear

your words, when ye depart out of that house or city, shake off the dust of your feet for a testimony against them;" adding, "Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." Is it necessary to comment on these words—to remind the reader that Jesus did or said nothing in vain; we are to remember, that, every time we hear the word of God preached, we (if we hear with humble faith) derive fresh strength to our souls—we are awakened, or confirmed, or comforted. Looking beyond the mere human part of the ministry, passing by the earthen vessel, the believer remembers *who* appointed it, and for what purpose. His mind is fixed upon the crucified Saviour preached to him, and the treasure is sought after—not the vessel through which it may for a time flow, however he may deem it right to esteem those who are ordained to minister in holy things very highly for their work's sake; for they preach not themselves, but Christ Jesus the Lord.

THE PLAGUE OF EYAM.

[Concluded from Number CX.]

THE ravages committed by the plague soon rendered it necessary to bury the dead elsewhere than in the churchyard, which became incapable of receiving the bodies. A correspondent of the "British Magazine," in 1832, states, that "it would appear, from the very crowded accumulation of graves in the churchyard, many bearing date 1666, that for a time, at least, the dead were deposited there in the usual manner; but probably the space was soon occupied, and it was found necessary to inter the remainder wherever the relatives chose; for although now few memorials exist, within the memory of man, in several places, particularly in a small plot of ground close to the village, many grave-stones remained; but, with an unpardonable indecency and indifference, these sacred records of so interesting a period of parochial history have been removed and appropriated to other purposes. About three years ago, a few skeletons were discovered beneath the flooring of a barn, evidently placed there as a matter of convenience, without coffins or any other perceptible coverings. Besides the churchyard and the small plot of ground just alluded to, one other appears to have been a favourite burying-ground—it is called the Riley Gravestones, on an elevated exposed hill, about half a mile from the village. Some years ago, numberless little sepulchral mounds were visible, but they are all obliterated; and nothing now remains to identify the spot, saving six head-stones and a tomb, memorials of a whole family, who, with the exception of one boy, were carried off in eight days."

The plague began to decrease in September, and in two months had almost ceased. The following letter of Mr. Mompesson records his thankfulness to God for this great mercy:—

"To John Beilby, Esq., of — in Yorkshire.

"Eyam, Nov. 20, 1666.

"Dear Sir,—I suppose this letter will seem to you no less than a miracle, that my habitation is *inter vivos*. I was loath to affright you with a letter from my hands, therefore I made bold with a friend to transcribe these lines.

"I know that you are sensible of my condition—the loss of the kindest wife in the world, whose life was truly imitable, and her end most comfortable. She was in an excellent posture when death came with his summons, which fills me with many comfortable assurances that she is now invested with a crown of righteousness. I find this maxim verified by too sad experience: '*Bonum magis carendo quam fruendo cernitur.*'* Had I been so thankful as my condition did deserve, I might yet have had my dearest dear in my bosom. But now, farewell all happy days, and God grant that I may repent my sad ingratitude! The condition of this place has been so sad, that I persuade myself it did exceed all history and example. I may truly say that our town has become a Golgotha, the place of a scull; and had there not been a small remnant of us left, we had been as Sodom, and like unto Gomorrah. My ears never heard such doleful lamentations, my nose never smelled such horrid smell, and my eyes never beheld such ghastly spectacles. Here have been seventy-six families visited within my parish, out of which two hundred and fifty-nine persons died! Now, blessed be God, all our fears are over; for none have died of the infection since the 11th of October, and all the pest-houses have been long empty. I intend, God willing, to spend most of this week in seeing all woollen clothes fumed and purified, as well for the satisfaction as for the safety of the country.

"Here hath been such burning of goods, that the like, I think, was never known; and, indeed, in this I think that we have been too precise. For my part, I have scarce left myself apparel to shelter my body from the cold, and have wasted more than needed, merely for example.

"As for my own part, I cannot say that I had ever better health than during the time of the dreadful visitation; neither can I say that I have had any symptoms of the disease. My man had the distemper; and upon the appearance of a tumour, I gave him several chemical antidotes, which had a very kind operation, and, with the blessing of God, kept the venom from the heart; and after the rising broke, he was very well. My maid hath continued in health, which is as great a temporal blessing as could befall me; for if she had quailed,† I should have been ill set to have washed, and to have gotten my own provisions.

"I know that I have your prayers, and question not but I have fared the better for them. I do conclude that the prayers of good people have rescued me from the jaws of death; and certainly I had been in the dust, had not omnipotency itself been conquered by some holy violence.

"I have largely tasted the goodness of the Creator, and, blessed be his name, the grim looks of death did never yet affright me. I always had a firm faith that my dear babes would do well, which made me willing to shake hands with the unkind froward world; yet I hope that I shall esteem it a mercy if I am frustrated of the hopes I had of a translation to a better place, and God grant that with patience I may wait for my change, and that I may make a right use of his mercies; as the one hath been tart, so the other hath been sweet and comfortable. I perceive by a letter from Mr. Newby, that you concern yourself very much for my welfare: I make no question but I have your unfeigned love and affection. I can assure you, that

during all my troubles you have had a great deal of room in my thoughts.

"Be pleased, dear sir, to accept of the presentments of my kind respects, and impart them to your good wife, and all my dear relations. I can assure you that a line from your hand will be welcome to your sorrowful and affectionate nephew,

"W. MOMPESSEON."

Mr. Mompesson, thus mercifully preserved, was afterwards preferred to a prebendal stall in Southwell, and the rectory of Earling, Northamptonshire. The deanery of Lincoln was offered him, which, however, he refused in favour of his friend Dr. Fuller. In 1679 he married the widow of Charles Newby, Esq., by whom he had two daughters, and died in 1708.*

Among those who afterwards held the rectory of Eyam was the father of Miss Anna Seward, who was born there. In the summer of 1757, according to Miss Seward, "five cottagers were digging in the heathy mountain above Eyam, which was the place of graves after the churchyard became too narrow a repository. Those men came to something which had the appearance of having once been linen. Conscious of their situation, they instantly buried it again. In a few days, they all sickened of a putrid fever, and three of the five died. The disorder was contagious, and proved mortal to numbers of the inhabitants. My father, who was then canon of Lichfield, resided in that city with his family at the period when the subtle, unextinguished, though much abused, power of the most dreadful of all diseases awakened from the dust, in which it had slumbered ninety-one years."

In 1766 Dr. Seward preached a centenary sermon in the church—composed, it is said, "with such a power of description, and such a pathetic appeal to the feelings of his auditors (many of whom had lost their ancestors by that dreadful visitation), that he was continually interrupted by the exclamations and tears of his audience."

Howard the philanthropist, previous to his last departure from England, visited Eyam, to obtain information relative to the ravages of the pestilence; and at his suggestion the remains of a beautiful cross, lying in the churchyard, and overgrown with docks and thistles, was replaced on its imperfect shaft.

In reading this brief sketch, we cannot but be reminded that scenes no less mournful than that now brought before us were not unfrequent but a few years since, when the pestilence, in another form, was permitted to visit our country. Through the tender mercy

* Another hand might also have chronicled the events of this sad visitation. This was the Rev. Thomas Stanley, "who, instituted to the rectory of Eyam in 1644, held it till the Act of Uniformity, in 1662, deprived him of the benefice: but although ejected, he continued to reside there; and the tradition of the place, even to this day, is, that he was supported by the voluntary contributions of two-thirds of its inhabitants. And it is further recorded, to his honour, that when no longer permitted to serve them publicly as parishioners, he in private assisted them as friends; and that during the eventful visitation of 1666 he was the zealous coadjutor of Mr. Mompesson, and called forth the warm approbation of the Earl of Devonshire, who, when applied to, by some who might have been better employed, to remove him, replied, "That it would be more reasonable that the whole country should, in more than words, testify their thankfulness to him who, together with the care of his own town, had taken such care as no one else did to prevent the infection of the towns adjacent." He survived the pestilence, and died, and was buried in the field of his labours, in 1670.—*British Magazine*.

* "Good is more perceivable in the privation than in the enjoyment."

† Quailed (old English), fell sick.

of a gracious God, the cholera for the present has left our shores—whether for a season, or for ever, is known unto Him alone. Should it ever be permitted to return, may every Christian minister be enabled to follow the example of Mr. Mompesson; and may all be prepared, with their lamps trimmed and their lights burning, whensoever it shall please Providence to call them away.

Y.

ON RECEIVING THE KINGDOM OF GOD:

A Sermon,

BY THE

HON. AND VERY REV. RICH. BOYLE BERNARD, D.D.
Dean of Leighlin.

MARK, x. 15.

“Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.”

It is not perhaps too much to assert, that in all the history of the Redeemer's life on earth, as placed before us in the Gospel, there is not an occurrence which speaks more strongly to the best feelings of our nature, which is more congenial to the kindest sensibilities of our heart, than the simple transaction recorded in the passage to which I would now direct your attention. It appears from the narrative of the evangelist, that the parents or friends of certain young children—being probably themselves influenced by faith in Christ, or being certainly awakened, if not to a conviction that he was the long-promised Messiah who should redeem Israel, yet at least impressed, to a certain extent, with the power of a teacher, whose works attested that he was sent from God,—were desirous that those for whose welfare they were deeply interested should be brought near to him, from past experience of the virtue which was derived by coming in contact with so excellent and so exalted a Being.

The disciples, who were then present, animated by a zeal for their Master which was not according to knowledge, considered that it was derogatory to the dignity of his character to be engaged in attending to those whose tender years rendered them incapable of deriving essential benefit from his instructions; and they accordingly rebuked what they considered an unthinking ardour resulting from natural affection.

But in this, as in a variety of other instances, the compassionate Friend of sinners saw not things as they appeared to those around him: that which his disciples thought beneath his notice, was, in his own divine judgment, entitled to special attention and regard. His displeasure was awakened by the attempt which would place a barrier against any, even the most unconscious, candidate for his favour; and he immediately proceeded

to impart to them his heavenly benediction: “Suffer” (said He who, being without sin, was made sin for us)—“suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.”

What a variety of interesting considerations are here suggested to our minds! How many pleasing and grateful emotions are called forth by this transcript of our Redeemer's feelings! But can we (as a primary subject for remark) fail to dwell with delight and gratitude upon the invaluable evidence here afforded of the disposition and character of Him on whom all our hopes depend? The same divine word which assures us that “his kingdom ruleth over all,” has no less explicitly declared, that “in him is neither variableness nor shadow of turning.” Man continueth not in one stay; he inhabits a transitory world, which shall finally vanish away, as a scroll that is rolled up: but the Son of God, like the heavens where he dwells in glory, never can be moved; one with the Father, “he is the same yesterday, to-day, and for ever.”

How consolatory is it to human weakness to reflect, that it is this good Shepherd, who thus regarded the lambs of his flock—that it is this gracious receiver of little children—this compassionate regarder of helpless infancy,—to whom we also, whose more advanced years continually impress the conviction of our own inability of ourselves to help ourselves, are, in all our dangers and in all our necessities, encouraged to have recourse; and from whose benign condescension in the instance before us we may confidently conclude, that if we only approach Him (who was pleased so signally to attest his regard for us, and vouchsafes to permit that we should be called his friends, whilst we prove our love by obedience to his will) with the simplicity of little children, our weaknesses and our infirmities will not be deemed unworthy of his merciful regard; we too shall participate in his kindness, be enriched with his grace, and be filled with his heavenly benediction!

A consideration here presents itself, which no believer ever should lose sight of, and which, in the case before us, gives peculiar force and importance to the view laid open by the narrative in the context. It is, that in this, and other similar instances of Gospel history, we can neither fully understand their meaning, nor sufficiently feel their force, except we continually hold in recollection the ineffable dignity of Him concerning whom

these facts are recorded for our learning. We should especially remember, that the Messiah, of whom the prophets testify, and whose benignity the evangelists so emphatically impress upon our minds, is not a mere delegated agent from heaven—a man favoured as an intermediate instrument—empowered, like Moses, to make known a covenant, which (when its end was answered) was to be done away; but one who should be the Mediator of a far higher and more exalted dispensation; a dispensation effectually conveying to a sinful race that pardon and forgiveness, of which the ancient rites and oblations were but typical. “Without shedding of blood” there could be “no remission of sins.” The most ignorant nations of the earth seem to have some conviction of their utter alienation from what must be acceptable to a holy God: they generally admit, that the Divine justice calls aloud that sentence should be executed against the disobedient; an instinctive feeling seems to testify, that “the wages of sin is death;” and accordingly, both under the Mosaic covenant and amongst various Gentile nations, sacrifices were offered propitiatory of the Divine vengeance. Not only was the blood of bulls and goats poured out, but even human victims were deemed essential; and man in his ignorance offered up his sons and his daughters to devils.

These considerations sufficiently prove a sort of universal language, influencing almost every heart which could draw inferences from facts; and they abundantly testify, to those who are favoured with a divine revelation, who are rescued from the ways of darkness, and permitted to rejoice in a great and glorious light, the essential value of the glad tidings which announce the fulfilment of a new and everlasting covenant, never to be done away,—the assurance to those who are daily passing out of a perishing world, that an eternal inheritance is bequeathed to them by a Redeemer’s love, that the testament has been ratified by the blood of the testator, and that so precious is that blood, that it “cleanses from all sin;” that wherever it is applied by faith, it renovates the nature, so that what before was only meet for hell, is now purified for heaven; and the death of the body, instead of being followed by the spiritual death of the soul, becomes but a grave and gate, painful indeed to the natural man to pass, yet viewed with a good hope by the true believer, as leading, through a Redeemer’s merits, to a joyful resurrection. These, truly, are glorious announcements, every way worthy of their divine Author; but yet their very surpassing excellence does not remove unbelief; and the same tempter whose deceit led to the fall of man in Adam would still

work the ruin of his posterity, through mistrust of the Deliverer whom God has mercifully raised up for their salvation. And now that “the kingdom of heaven is opened to all believers,” is it not melancholy to reflect, that some shall not enter in because of unbelief; that some still doubt whether they can be forgiven, and that their iniquities still separate them from their God, even whilst invited to enter into the holiest by a new and living way, consecrated by the blood of Jesus, and assured that “God was in Christ, reconciling the world unto himself, and not imputing to them their trespasses and sins?”

To know God, is the only true wisdom; to love God, is the only enduring happiness of all immortal and intelligent beings. Man had lost that knowledge; he had (by departing from the providential course assigned him, and following his own devices) become insensible to that love; it was, therefore, in order that his darkened mind might be enlightened, that his estranged and erring heart might be reclaimed and rectified, and atonement made for him with the Almighty, “who is of purer eyes than to behold iniquity,” that the well-beloved of the Father, the Word which was in the beginning with God, was made flesh, and dwelt among us. “We saw his glory,” says St. John; “the glory as of the only begotten of the Father, full of grace and truth.” Thus it was that, after a long night of spiritual darkness, the Sun of Righteousness arose on the earth “with healing in his wings.” “This,” says the apostle, “was the true Light, which lighteth every man that cometh into the world:” but, like the material sun, which was its most striking emblem, the Sun of Righteousness diffuses not light only, but also energy and life: and, as the great orb of day, when shining upon the earth, re-animates its surface in the spring, causes every plant to shoot forth, and every tree to bud and blossom, so that its genial influence is extended over the universal face of nature; so it was not less evidently the merciful intention of the all-wise God, that every human heart, however long callous to Divine impressions, when brought within the reach of those beams of heavenly glory which impart life, and health, and joy, and gladness, to the nations, should, upon beholding, with the eye of faith, the Saviour raised up for the healing of his people, be turned from darkness to light, and from the power of Satan unto God. It was the good pleasure of Him who first said, “Let there be light, and there was light,” that the dead should live; that the heart of stone might be succeeded by a heart of flesh; that a peculiar people, strong in faith, and zealous of good works, might be the first-fruits purchased by so great a sacrifice.

Thus, whilst some are so sadly infatuated by the enemy of souls as not to perceive their actual lost condition, as not to receive the kingdom of God as little children, and draw near to the great Physician, by whom alone they can be healed, there are others who experience the quickening power of the divine Spirit upon their souls, whose minds are really influenced and awakened to receive the sacred truths addressed to them, and whose hearts are filled with the love of Him who they feel first loved them; so that, being "no longer conformed to this world, but transformed by the renewing of their minds," they have such an abiding sense of God and heavenly things as leaves no room for regret at the loss of the ancient paradise, because an actual anticipation is experienced of the time when every pain shall be removed, every doubt dispelled, and every hope realised; when the loss of things of sight shall be abundantly supplied by the possession of the things of faith, when the natural sun shall indeed be no more seen, but the glorified body shall not need its rays; "for the Lord God shall give it light," and glory, and peace, for ever and ever.

That man, originally formed only lower than the angels, but who fell from his high estate, so as even to be compared to the beasts that perish, might be restored to the Divine image, and have all his desires satisfied, by finally seeing God as he is, the Lord, who opened that gate of everlasting life which sin had closed against transgressors, was pleased also to give an example to his creatures how they should walk so as to please God; and enjoined his servants, "following in the blessed steps of his most holy life," to go on unto perfection, and to cultivate those devout affections which are the incipient elements of heaven within the breast, but devoid of which, neither that present comfort enjoyed by the faithful (under all circumstances, however adverse they may seem), nor any hope of that final peace which passes all understanding, can be experienced. None who feel truly grateful to Him who died, that they might live, who paid the great debt which sin had contracted, and presented them to God justified by his righteousness; none, I say, who love "the Lord Jesus in sincerity," can fail, after dwelling upon what he has done, to derive benefit by again and again recurring to what he has said: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." He who knew what was in man, who was well aware of the deep corruption of human nature, and the certainty that this corruption, unless counteracted by the virtue which proceeds from faith in his name, must

grow with our growth and lead at length to perdition, beautifully illustrates the temper and disposition necessary to ensure his favour and to become fitting members of his holy Church, which, as to its extent, is compared to a kingdom; for "the kingdoms of this world" (however much many of them may be now estranged from the truth, and unwilling that the Son of man should reign over them) shall finally "become the kingdoms of our Lord and of his Christ." This kingdom is said to be within the believer; it is described as progressive in its nature, and compared to the morning light, which, from small beginnings, "shineth more and more unto the perfect day." Essential duties devolve upon all those who are admitted into the fellowship of Christ's religion; and, in order that these may be fully understood and satisfactorily performed, they are continually inculcated by precepts the most clear and practice the most engaging; whilst it is further impressed upon us, that except we receive and obey, with the teachable and submissive spirit of little children, every word which proceedeth from the mouth of God, we can have no pretension to address him as our Father, or to hope for admission into the kingdom prepared for the righteous from the foundation of the world.

If we refer to the parallel passage in St. Matthew (chap. xviii.), we find our Lord thus addresses his disciples: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." And yet, my brethren, how long is it before some who call themselves by the name of Christ learn of him who was lowly of heart, and thus find rest unto their souls, so frequently enslaved by sinful pleasures, so often disturbed by visions of worldly vanity and ambition! He that is in Christ is altogether a new creature; having by faith received an eternal inheritance, he has in deed, as well as in word, renounced that temporal portion which the carnal mind so highly values (but the love of which consists not with the love of the Father); and it becomes every believer to aim as much as possible at attaining the same mind which was also in Christ Jesus. The wise, and prudent, and mighty of this world may deride this counsel; they may lightly regard the simplicity above commanded; but let them hear the words of the King of kings and Lord of lords: "Take heed that ye despise not one of these little ones: of such is the kingdom of heaven;" to those only who now so effectually believe on me as to have some participation in the graces which I have exhibited and enjoined, will I manifest myself; those who are my children are known by their docility, their meekness, their humility, their

indifference to the things which the children of this world most highly value and esteem. Whatsoever, then, is in any way an occasion of offence, be it the best member which we have, be it precious as an hand or an eye, let it immediately and without hesitation (for the delay of a moment may possibly never be repaired) be cast off and plucked away; so shall that evil influence be stayed, which would else consign the whole of that body so highly valued, and for the short-lived enjoyments of which so many are persuaded to sacrifice their immortal souls, into that fire which never shall be quenched. The matter, then, is brought to this issue,—either sin must die or our souls must die; we must either receive the kingdom of God as little children, or we shall not enter therein. The offender may for a time associate with spirits more evil than himself—he may wish to believe that He who planted the ear shall not hear, that He who formed the eye shall not see; but his sin shall in the end find him out; it shall be his eternal torment, if he be not now reconciled to God through Jesus Christ. How sad is the condition of those who by wisdom know not God! How melancholy is the position of mankind when departing from the Fountain of living water! they seek for comfort beside their own self-constructed and empty cisterns. It is the triumph of the Gospel, that it is freely preached to all, without respect of persons—that all under its influence are taught the way to God—that the babe in Christ may, by the appointed means of grace, attain the full measure of the stature in which all his desires shall be satisfied.

THE BURIAL SERVICE.

THERE is something very beautiful in the funeral service of the Church; and perhaps no part of it, if rightly considered, is more striking than its commencement. But in order to understand it rightly, we must notice that it is intended only for those of whom we have good hope that they die in the Lord. Our Church, in her liturgy and services, follows the example of the apostles in their epistles, and addresses men according to their professions: and no careless, immoral, or unbelieving person, can have reason to draw encouragement from the services of the Church, to believe that in his present state he is a candidate for heaven, any more than the false teacher, or the profane communicant at Corinth, could have reason to conclude, from the general declaration of St. Paul, that he was himself “washed, sanctified, and justified.”

But, as I said, the commencement of our funeral service is very striking. The connexion between the minister and people, interesting under all circumstances, becomes peculiarly so in the case of the dying and the sick. During the sickness which precedes dissolution, he has frequently, it is to be supposed, been in attendance, to supply, as far as lies in his

power, and as the case may require, conviction direction, and comfort. In the case of those who, for a course of years, as he judges, have been walking in the ways of the Lord, his province, though mournful, has much of pleasure. To point to them more clearly the Lamb of God; to lead them to the promises; to cheer their minds with the glories of their future hope; to encourage them, if trembling, meekly to resign their souls to Him; or, if wearied with tedious pain, to teach them all the days of their appointed time to wait till their change come: this, in their case, is his office and ministration. And in the union of holy converse, he has often felt more love for that soul that is departing than in all the days of less intimate knowledge and less free intercourse. And when the spirit has returned to God who gave it, and the weeping relatives are following the lifeless body to the place of its rest, then, at the entrance of that last home, they are met by him who hath done what he could to cheer the last hours, and to guide the departing spirit of him who is no more. And then he, their pastor and their friend, appears to them in those introductory clauses, not simply as their minister, but as a representative to them in no ordinary manner,—first of their Redeemer, next of the departed, and then of the society of mourners. The Redeemer speaks to them from heaven: “I am the Resurrection and the Life.” The spirit of the departed, who is now waiting for the consummation, answers from the place of spirits separate, “I know that my Redeemer liveth.” And the Church, though she mourns, yet weeps not as one forlorn; and in answer to her Redeemer and her disembodied member, she herself replies, in those sweet words of acquiescence, “We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

But most are we struck, in this connexion, with the beautiful opening sentence of the Lord himself.

The pious among his flock are to the minister what Lazarus was to his Lord—they whom he loveth; and with peculiar solemnity of joy it is that he repeats to them the consolatory words first addressed to the sister of that beloved one: “I am the Resurrection and the Life.” Let them look from the grave to the Redeemer, from the first Adam to the second; and while they mourn the ravages of death, let them calmly look forward to an endless life. In their weakness, let them rest in faith upon their Lord’s omnipotence; and remember, that “the soul of their deceased friend, though parted from his body, is still alive; and that even his corpse, which they follow, shall live again as soon as ever Christ shall call it.”*

T. S.

The Cabinet.

CHRISTIAN SPIRIT.—While I think a Christian writer should on no account temporise or flatter, or concede the smallest particle of truth, yet meekness, and charity, and forbearance, do so much form a part of the religion, as they did of the character, of Christ, that I always lament when I see good men ably defend

* Wheatly on the Common Prayer.

Christian doctrines with a spirit not altogether Christian.—*Mrs. H. More.*

THE ROBE OF RIGHTEOUSNESS.—I suspect that few are precisely in this state; few are insensible to the fact of their being in some sort the servants of sin; whilst many, very many are ignorant how entirely they are so. They sport with their chains as if they were garlands to be worn for an hour and cast off at pleasure, till they find them to be bonds of eternal thralldom. They flatter themselves, too, with the delusive hope, that these chains may be hidden under the folds of the mantle of Christian holiness. They weave a scanty web of prayers and alms-deeds, and trust to it as a cloak for their sins; or perhaps think that they honour the righteousness of Christ by wearing it over the stained and spotted garments that mark the servants of a far different master. Away with the thought! That robe belongs not unto slaves. It is the robe of freemen—at least of men who are struggling to be free. It has, in a spiritual sense, the property which belongs to this favoured soil. No slave to man can stand upon the one; no slave to sin can clothe himself with the other.—*Rev. J. Marriott.*

THE LORD'S SUPPER.—When a natural eye looks upon the sacrament, to wit, of the Lord's supper, it finds it a bare and mean kind of ceremony. Take care there be not any of you that come to it, and partake of it with others, who prize it little, have but few conceits of it, and do indeed find as little in it as you look for. But what precious consolation and grace doth a believer meet with at this banquet! how richly is the table furnished to his eye! what plentiful varieties employ his hand and taste! what abundance of rare dainties! Yet there is nothing but One here; but that One is all things to the believing soul: it finds His love is sweeter than the richest wine to the taste, or best odours to the smell; and that delightful word of his, "thy sins are forgiven thee," is the only music to a distressed conscience.—*Archbishop Leighton.*

Poetry.

THE VISION OF ELIPHAZ.

(For the Church of England Magazine.)

Hush'd was the midnight hour,
Deep was the slumberer's rest;
The soft breeze stirr'd not the leafy bower,
Nor the still sea's silent breast:
The haunts of man were drear
As the dwellings of the dead;
And earth, it lay as a mighty bier,
With its pall of darkness spread.

A lonely watch I kept
With the wand'ers of the sky,
When from the womb of darkness swept
A shadowy spirit by;
Formless and dim it stood
In the gloom that gave it birth,
And it startled the night's deep solitude
With echoes not of earth.

"Shall man, condemn'd to dwell
In fabrics of the dust,
His Maker's purity excel,
Or be than God more just?
Before him powerless stand
The chosen of the blest;
Yea oft his radiant seraph-band
In weakness stand confess'd.

"And shall he trust in those
Whose portion is to die;
Whose life with every shadow flows,
That flits across the sky?
On to the grave they speed,
The excellent of a day,
Regardlessly, whilst all they heed
For ever fades away."

H. H. T.

Miscellaneous.

DANCING GIRLS.—The practice of stealing and selling female children has prevailed to a fearful extent in the south of India, for the purpose of being brought up as dancing-girls, who form a part of the establishment of every Hindoo temple. One instance came under my own notice at Coimbatore. A man and his wife were converted to the Christian faith through the preaching of a Protestant native priest from Tranquebar in my employment. Some time after their being impressed by his preaching, and before their admission to the Christian Church, the woman came to the catechist, and confessed to him that, during the famine which prevailed in the Carnatic in 1824, she had been induced to sell her child for this purpose; they came to make the confession, and, if possible, to recover their child. I made application to the person who had purchased her, offering the money which she had paid for the child, if she would restore her to her parents; but without effect. I then applied to the Tassildar, a Hindoo, to assist me in obtaining the child, but he declined interfering. I found, unwilling as I was to trouble the collector of the district, that that was my only course to pursue: I therefore applied to that gentleman (Mr. John Sullivan), who, shocked at the circumstance, immediately interposed, and required that the dancing-woman should give up the child whom she had so obtained on receiving the pecuniary remuneration which she required. In this way we recovered the child.—*Rev. J. Hough.*

RELIGION AND SCIENCE.—It has been well said, that the *truths* of religion and of science can never be at variance, and that, whenever they appear to be so, the cause is to be sought for in the ignorance or errors of men occasioning belief in that which is false or has no existence. But since we have an unerring guide to religious truth in Divine revelation, whereas we have no means of discovering *scientific* truth except our own weak reason informed by fallible sense, it is certainly more reasonable, in the case of any such apparent variance, to seek for the error which gives rise to it in the department of science, rather than in that of religion.—*Burnett on the Power, Wisdom, and Goodness of God displayed in the Creation of Animals.*

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Volumes I. II. and III. may still be had, uniformly bound in embossed cloth, price 15s. 6d. Separate Volumes, as well as Single Numbers and Parts, may always be procured to complete Sets.

LONDON:—Published by JAMES BURNS, 17 Portman Street, Portman Square; W. EDWARDS, 12 Ave-Maria Lane, St. Paul's; and to be procured, by order, of all Booksellers in Town and Country.

PRINTED BY

ROBSON, LEVEY, AND FRANKLYN, 46 ST. MARTIN'S LANE.

MONTHLY REGISTER

OF

Ecclesiastical Intelligence.

SUPPLEMENT.]

JANUARY 1838.

[PRICE 1½d.

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Oswald Church, Sunday, Nov. 10.

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Lowndes, T.	Crawley North (R.), Bucks	791	Own Petition.	
Ludlow, E.	Winterborne, St. Martin (V.), Dor.	369	Bp. of Sarum	73
Lyons, —	Dunmore (R.), Tuam.			
Lyster, J.	Russagh (V.), and Street (C.), Ardgagh		Abp. of Tuam.	
Marshall, G. F.	Shorne (V.), Kent	776	D. & C. of Rochester	358
Moore, P.	Staveley (R.), Derby	2926	Duke of Devonshire	*706
Morton, —	Burrisoleigh (V.), Oss.			
Nicholas, G. F.	Toft Monks (V.), Norf.	340	King's Coll., Camb.	*754
Owen, C. G.	Dodbrook (R.), Dev.	1030	Rev. — Owen	183
Padwick, N.	St. Thomas, Miln-thorpe (P.C.), Wess.		Trustees.	
Pepper, E.	Castledermot (V.), Dub.			
Pollard, E.	Ewerby (V.), Linc.	345	Lord Chancellor	67
Rookes, C.	Nymet Rowland (R.), Dev.	99	L. A. Radford, Esq.	
Sams, B. J.	Alderton, C. Grafton (R.), Northamp.	404	The Queen	277
Sanders, R.	Broadwas, Wore.	296	D. & C. of Wore.	*253
Sargeant, R.	Stoke Prior (V.), Wor.	1100	D. & C. of Wore.	*270
Short, —	Drumcliffe (V.), Killaloe.			
Smyth, G. W.	Piffeld (R.), Ilants	211	Lord Chancellor	226
Taylor, R. F.	Whitefield, York		Miss P. M. R. Currer.	
Thompson, H.	Garsdale (P.C.), do.	637	Lord Chancellor	*77
Thompson, H.	Barnston (R.), Ess.	215	Rev. W. Toke	*335
Toke, R. R.	c. Little Dunmow (P.C.), Ess.	378	Ditto	*72
Trevanion, F. W.	Wadworth (V.), Yk.	730	W. Walker, Esq.	*110
Veitch, A.	Revesby, Linc.	640	Earls Mansfield and Stanhope	77
Waterfield, R.	Thurleston (R.), c. Anesty (P.C.), Lei.	385	Emman. Coll.	*676
Wheeler, A.	St. Martin's, Wore.	4794	D. & C. of Wore.	378
Wheeler, T. L.	Sedgeberrow (R.), Wore.	274	Ditto	*228
Wilson, S.	Warter (V.), York	470	Lord Muncaster	100

* When an asterisk precedes the value, it implies that there is a residence for the minister.

Barne, H. ev. lec. St. Mary Magd., Taunton.
Bovhiever, C. S. chap. to Earl of Plymouth.
Cayley, R. L. preb. Bristol Cathedral.
Clay, W. K. min. can. Ely and mast. of Gr. School.
Elsdale, R. h. mast. Manchester School.
Hankinson, R. E. chap. to Bp. of Norwich.
Key, W. prin. of York Prop. School.

Laing, T. F. jun. mast. Bristol College.
Lodge, W. dom. chap. to Bp. of Derry and Raphoe.
Mosse, S. T. chap. of Chelmsford Union.
Neilson, Hor. min. can. Bristol Cathedral.
Nibleck, J. W. D. D. ev. lec. St. Mary Somerset, London.
Parker, R. chap. to Earl of Carrick.

Romilly, —, Archdn. Robinson and — Croft, dom. chap. to Bp. of Hereford.
Sutton, R. chap. to Mayor of York.
Tancock, O. J. mast. Truro Gram. School.
Thomas, R. chap. to Earl of Clarendon.
Twentyman, —, min. can. of Carlisle Cath.
Wilson, R. chap. to H.M.S. Edinburgh.
Wodehouse, C. N. chap. to Bp. of Norwich.

Clergymen Deceased.

Alfree, E. M. vic. of Shorne, Kent.
Austin, G. rec. of Maynooth.
Bailey, J. vic. of Great Stukely, 75.
Barnes, J. P. C. Warton-cum-Borwick,
Lancashire.
Barnett, W. at Clapham, 53.
Browne, W. F. D. D. rec. of Launton,
Oxon., 83.
Crook, C. preb. of Wells, and rec. of
Bath, 49.
Dennis, M. rec. of Moylesker, at Union
Hill, Mullingar, 84.
Dobbs, J. rec. of Clonmanny, Donegal,
at Carrickfergus, 67.
Dryden, Sir H. Bart. vic. of Ambrosden,
Oxfordsh., and Leek Wooton,
Warwicksh.
Evans, T. vic. of Llanbadarn Tre-
feylwy, 72.
Fell, T. cur. of Barrowby, near Gran-
tham.

Ferryman, R. rec. of Iping, Suff. 85.
Gillbank, T. rec. of Dickleburgh,
Norf.; and vic. of Burton Flaming,
York, 88.
Grant, J. F. rec. of Wrabness, Essex,
and Merston, Sussex.
Gray, R. rec. of Twinstead and Little
Yeldham, 78.
Henshaw, A. E. libr. of Trin. Coll.,
Camb.
Holbeck, C. vic. of Farnborough,
Warwicksh., and P. C. of Radstone,
Northamp., 55.
Holder, W. C. vic. of Cam, Glouc.
Hudson, T. cur. of St. Clement Danes,
London.
Jones, W. vic. of East Witton, Yorksh.
74.
Kent. S. at Southampton, 88.
Leworthy, W. vic. of Harstone.

Lloyd, Dr. prov. Trin. Coll., Dub., 65.
Lore, J. H. rec. of Somerleyton, Suff.
Owen, H. B. D. D. rec. of St. Olave's,
Hart Street, London, 75.
Mossop, G. E. vic. of Longford, 78.
Prothero, D. rec. of Llandilofawr, and
rec. of Penboyr.
Ratcliffe, T. c. of Llaithwaite, Yorksh.,
28.
Sadler, W. at Great Horkeley, Essex
73.
Sockett, T. v. of Ombersley, Worc., 73.
Suckling, B. rec. of Matlaske and
Plumstead, 74.
Warburton, rec. of Sible Hedingham,
Essex, 46.
Ward, H. rec. Thurrock Parva, &c.
Williams, R. Netheravon, Wilts.
Worthington, R. B. at Guernsey.
Wetherall, J. L. rec. of Rushton, 74.

University Intelligence.

OXFORD.

Class Paper of Honours, Mich. Term, 1837.

IN CLASSICS.

Class I.—Balston, H., Magd.; Cornish, T. B., Trin.; Craufurd, R. G., Magd. H.; Haddan, A. W., Trin.; Highton, H., Queen's; Hodson, J. S., Mert.; Lonsdale, J. G., Ball.; Phinn, T., Exet.; Randolph, J. J., Ridley, W. H., Ryle, J. C., Ch. Ch.; Stanley, A. P., Ball.

Class II.—Bernard, T. D., Exet.; Courthouse, W., Ch. Ch.; Dickinson, W., Trin.; Furneaux, W. D., Exet.; Hessey, F., St. John's; Hickley, J. G., Trin.; Lewis, D., Jesus; Michell, R. D., Wad.; Paige, J. B., Exet.; Phil-
lott, H. W., Simeon, J., Ch. Ch.; Wilson, C. T., Magd. H.; Winchester, W., Ch. Ch.

Class III.—Coope, H. G., Ch. Ch.; Formby, H., Brasen-
nose; Harrison, M., C. C. C.; Howard, Hon. W., Ch. Ch.; Lennard, T. S. G. B., Mert.; Lonsdale, W., Oriel; Riddle, J. B., Wad.; Smith, G., Magd. H.; Smith, J. F., Brasen-
nose; Stavordale, Lord, St. John, A., Ch. Ch.; Twist, J. W., Queen's; Witts, E. F., Magd. H.; Wrottesley, E. J., Univ.

Class IV.—Adair, T. B., Exet.; Atty, G., Linc.; Burney, C., Magd.; Butt, G., Childe, G. F., Ch. Ch.; Clarke, C., Trin.; Collins, G. W., St. John's; Elton, E., Ball.; France, G., Ch. Ch.; Gossett, I. H., Exet.; Greside, C. K., Brasen.; Haigh, J., Queen's; Hutton, S., Wad.; May, E., Mert.; Moysey, F. L., Ch. Ch.; Seymour, F. P., Ball.; Taylor, R. A., Magd. H.; Thornhill, C. E., Ch. Ch.; Ver-

non, E. J., Magd. H.; Wardale, W. R., C. C. C.; White-
legg, W., Queen's.

Examiners.—F. Oakeley, H. B. Wilson, T. T. Bazeley, W. Palmer.

IN MATHEMATICS, &c.

Class I.—Childe, G. F., Ch. Ch.; Lonsdale, W., Oriel.
Class II.—Balston, H., Magd.; Dale, J. A., Ball.; France, G., Ch. Ch.; Haddan, A. W., Trin.; Highton, H. M., Queen's; Lonsdale, J. G., Ball.; Randolph, J. J., Ch. Ch.

Class III.—Harrison, M., C. C. C.; Howard, Hon. W., Phillott, H. W., Ridley, W. H., Ch. Ch.

Sixty-six passed their examination, whose names were not placed in either of the classes.

Select Preachers appointed to enter Office Mich. 1838.

Burney, C. P., D.D., Mert.; Michell, R., B.D., Lin.; Bull, H., M.A., Ch. Ch.; Beaven, J., M.A., St. Ed. H.; Eden, C. P., M.A., Oriel.

Against this appointment the regius professor of divinity (Dr. Hampden) has protested.

Dec. 7.—Rev. L. E. Judge, pro-proctor, in room of Mr. Payne.

ELECTIONS, &c.

Nov. 20.—G. Tickell, B.A., Ball., elected Sidmouth fel-
low, Univ.

Nov. 22.—E. Menzies, B.A., elected fell. Brasennose.

Nov. 29.—R. Hill, elected Blundel fell., Balliol.

CAMBRIDGE.*

At a congregation, on Nov. 15th., the following graces passed the senate:—

To authorise Mr. Basevi to make a contract with Mr. Nicholl for the sculpture of the pediment of the Fitzwilliam Museum at a cost not exceeding 850*l*. To appoint the vice-chancellor, the masters of Trinity, Caius, Pembroke, and Christ's, the Plumian, Lucasian, and Lown-
dian professors, Mr. Whewell of Trinity coll., and Mr. Kelland of Queen's coll., a syndicate for visiting the Observatory till November 1838. To add the master of Pem-
broke to the syndics of the Fitzwilliam Museum, and to the syndics of the New Library. To authorise the payment of 194*l*. 15*s*. 2*d*. to the Plumian professor, in conformity with the regulations adopted Feb. 27, 1829: the receipts of the Plumian professorship in the last year having amounted to 305*l*. 4*s*. 10*d*.

At a congregation on Wednesday, Nov. 29th, the follow-
ing graces passed the senate:—

To affix the seal to the contract made with Mr. G.

• Our readers, especially those who are members of this university, will thank us for recommending to them "Le Keux's Memorials of Cambridge; with descriptions by T. Wright, M.A., of Trin. Coll." This work is publishing in monthly numbers, each containing two engravings and two wood-cuts, with sixteen pages of letter-press. Two numbers have already appeared, and are a very favourable specimen of the whole, which will occupy forty-eight numbers. Published by Tilt, Fleet Street.

Baker, for building the Fitzwilliam Museum, pursuant to the grace of Oct. 25, 1837. To appoint Mr. Wordsworth, of Trin., an examiner for the classical tripos. To appoint Mr. Dobson, of Trin., an examiner for the previous examination in Lent and Mich. terms. To add the names of Prof. Miller, St. John's, and Mr. Steventon, C. C. C., to the syndicate for visiting the Observatory.

The Rev. E. Harold Browne, M.A. of Emmanuel coll., was elected a foundation-fellow of that society.

Crosse Scholarship.—On Wednesday last Samuel Neale Dalton, B.A., of Caius coll., was elected a university scholar on the Crosse foundation.

F. Sheppard, B.A. of Clare Hall, is elected fellow of that society.

The subject of the Seatonian prize poem for the present year is "Ethiopia stretching out her hands unto God" (Ps. lxxviii. 31).

A grace of the senate has lately [see last Register] effected a considerable change in the system of the university. We will in a few words explain what its operation will be, and also what it will not be; for on this latter point we apprehend some misunderstanding might very possibly arise. Every person entered of a college ought, if he intends to proceed regularly to his degree, to be matriculated in the first, or at the latest

in the second term of his residence, which is the first intimation the university receives of a new member having been added to its body. On this occasion an oath was taken binding each person matriculated to keep all the statutes of the university; but as it would have been all but impossible strictly to keep this oath, it was modified by "an interpretation" put upon it by the senate, and subjoined to the printed form of the oath, to the effect that, provided the punishments imposed for offences against the statutes were submitted to, it was understood that the guilt of perjury was not incurred.

Strange as it may seem, though the inconvenience had long been felt, the university did not of itself until lately possess the power of making any alteration in this oath. During the short administration of Sir Robert Peel, the turning of the oath into a simple declaration was a subject of deliberation among the heads of colleges; and it was determined to apply for an act of parliament, or some equivalent power, to authorise the university to make the change which has just been effected by virtue of a general bill introduced by the Duke of Richmond during the last session. When Sir R. Peel quitted office, the scheme fell at once to the ground, from a fear having been entertained, we suspect, lest they who had succeeded to power should,

while granting the request of the university, grant more than was asked for, and couple the gift with such conditions as would materially affect the constitution and the efficiency of the university.

The academical oath of admission to the degree of bachelor of arts has, in like manner, been changed into a declaration. It will still, however, be necessary, as heretofore, that a candidate for that degree should previously declare under his own hand that he is *bonâ fide* a member of the Church of England. He will also have, as now, to take the oaths of allegiance and supremacy, which every person is required to do before he is admitted to any degree whatsoever in either university.

The real alteration introduced, and the only one, is the substitution of a declaration in place of the oath of matriculation, which will have the effect of allowing persons of any religious persuasion to receive their education, and to be matriculated, though not to take a degree at the university, providing they can find a college willing to receive them. The oaths and the declarations which are required from candidates previous to their admission to the degree of M.A., and all other degrees in divinity, law, or physic, remain unaltered.—*Cambridge Chronicle*.

DUBLIN.

Trinity College.—Erasmus Smith's exhibitions for seven years have been awarded to Messrs. T. McNamara and T. O'Regan.

DURHAM.

At a convocation held November 28, the Rev. Thomas Williamson Peile, M.A., and the Rev. T. C. Whitley, M.A., were admitted to the office of proctor for the ensuing year.

At the same convocation, a series of regulations was passed relating to the instruction of civil engineers in the University.

Diocesan Intelligence: England and Ireland.

BATH AND WELLS.

The first anniversary of the Bath and Wells Diocesan Church-building Association was held in Bath, Dec. 5, the lord bishop of the diocese presiding. From the report read to the meeting, it appears that the total amount granted throughout the diocese by the society in this, the first year of its operations, is 1,415*l.*; and the number of additional sittings obtained by this outlay are 4,388, of which 3,240 are free. The treasurer reported the amount of donations received throughout the diocese to be 4,643*l.* 3*s.* 3*d.*, and of annual subscriptions 359*l.* 17*s.* At the close of the meeting a collection was made, which amounted to upwards of 20*l.*

CANTERBURY.

The following requisition has been in course of signature in the archdeaconry of Canterbury:—

The Ven. James Croft, M.A., Archd. of Canterbury, &c.

Venerable Sir,—We, the undersigned clergy of this archdeaconry, most respectfully request that you will be pleased, at an early day, to convene a meeting of your clergy, to take into consideration what steps it may be necessary to pursue towards obtaining—

1st,—The repeal of certain parts of recently passed acts of parliament, *i. e.* those the provisions of which have interfered with the due performance of ecclesiastical duties required of the clergy by the rubric, and which tend to weaken the religious respect of the people towards the sacrament of baptism and the holy ordinance of matrimony. 2dly,—The repeal of the act of præmunire, as it affects the free exercise by the prebendal clergy of the *congé d'élire* in the election of bishops. And also, 3dly,—To confer as to the best mode to be adopted towards the effectual resuming, by the Church, of her inalienable right of self-legislation, whether by convocation or synod.

CASHEL.

Persecution of Protestant Clergymen.—The *Tipperary Constitution* gives a list of forty clergymen who were connected with that county, and who for the last few years have been victims of most atrocious persecution both in person and property. Of upwards of forty named, the following were

murdered:—Rev. Messrs. Going of Thurles; Whitty of Golden; Horneaton of Feighcullen; Ferguson of Timoleague; and Dawson of Pallaskenry.—*Dublin Record*.

CHESTER.

Bolton.—On the 22d November, the Rev. J. Slade, M.A., vicar of Bolton, laid the stone of a new church, with the usual ceremony. Notwithstanding the inclemency of the weather, about two thousand persons were present.

Huddersfield Church.—At the revision of the list of parliamentary voters for the borough of Macclesfield, on the usual question being put to the overseers of Huddersfield, Whether the necessary notices had been duly posted on the door of any church or chapel, the barristers were informed that there was neither church nor chapel in the township, and they remarked that the fact was unparalleled in their experience. It has been, however, for some time in contemplation to remedy this deficiency; and active steps are about to be taken for this purpose. We do not doubt but that some of the landholders of the township will be found willing to grant the necessary land in some eligible situation. The trustees of the late Mrs. Hyndman have made the munificent offer of 2,000*l.* towards the object. The Chester Diocesan Society has also proposed to give its assistance towards an endowment.—*Macclesfield Courier*.

Preston.—The new church of St. Mary, most eligibly situated to accommodate the large population at the eastern extremity of the town, is fast progressing to completion; whilst the rapidly increasing numbers of the present northern boundary will speedily have the convenience afforded of assembling together in the church of St. Thomas. Great, however, as this provision for the spiritual advantage of the members of the Church Establishment may seem to be, it is yet found inadequate to meet the vast demand for church-accommodation now required to be supplied in Preston; and we rejoice to have it in our power to say, that there is a cheering prospect of seeing the speedy erection of another of those hallowed temples, the trustees of Hyndman's legacy having just communicated their intention of erecting and endowing another church in this town. Truly the memory of this most benevolent lady must be blessed.—*Manchester Courier*.

CORK.

Consecration.—The new church lately erected in Monkstown, principally through the laudable exertions of the Rev. A. G. H. Hollingsworth, late vicar of the parish, was on Thursday, Dec. 7th, consecrated at St. John's by the Lord Bishop of Cork, Cloyne, and Ross. The bishop, attended by the archdeacon of the diocese, his lordship's chaplains, and a number of the neighbouring clergy, repeated the beautiful dedicatory prayers in an audible and impressive manner. After which, the morning service being performed by the Rev. G. Vesey and the Rev. W. C. Williamson, a suitable sermon was preached by the Rev. A. Stewart, vicar, and a collection made to defray the expense of beautifying and improving the interior of the church. The church was built entirely by private subscription, and is endowed by Lord De Vesci and Lord Longford. It is in the Gothic style of architecture; and its appearance adds considerably to the beauty of the very attractive watering-place in which it is situated. This is the second newly erected church in the vicinity of Cork which has been consecrated by his lordship within these last few weeks.—*Cork Constitution.*

ELY.

The bishop has been pleased to appoint the following gentlemen to be rural deans for the deaneries undermentioned:—

The Rev. S. Smith, D.D., deanery of Chesterton; A. Peyton, M.A., d. of Ely; J. Hailstone, M.A., d. of Barton; W. Webb, D.D., d. of Shengay; J. Warren, d. of Bourne; G. Pearson, d. of Camps; J. Scholefield, M.A., d. of Cambridge; H. Fardell, M.A., d. of Wisbech.

GLOUCESTER AND BRISTOL.

New Church at Cheltenham.—Another new church, for which the sanction of our respected diocesan has been obtained, will shortly be built in the parish of Leckhampton, near Great Norwood Street, Cheltenham, and consequently in the immediate neighbourhood of the populous district of the Bath road. The proposed church will contain sittings for 900 or 1000 persons, half of which will be free.—*Bath Gazette.*

HEREFORD.

Consecration of the New Church at Much Birch.—At this ceremony there were present, besides the Very Rev. the Dean, the chancellor of the diocese, the Rev. W. Corbett, and a numerous attendance of clergy, Mrs. Symons, of the Mynde Park, which family have the presentation to the living, and visitors from the neighbouring residences of Harewood, Bryngwin, Moraston, &c.

The rebuilding of this church has been, comparatively, but little burdensome to the rate-payers. The funds have been raised by subscription, commenced among the landowners, and liberally aided by the public and the Society for Rebuilding and Enlarging Churches, the occupiers having freely undertaken the carriage of materials. The cost of the whole, making allowance for the money value of this most important aid, will be, as nearly as possible, 1500*l.*—*Hereford County Press, Oct. 28th.*

New churches have also been consecrated by the bishop, Oct. 26th, at Ironbridge; and Nov. 2d, at Madely.

LIMERICK.

The ecclesiastical commissioners have granted 300*l.* towards rebuilding the parish church of Killaliathan, Limerick county.

LINCOLN.

Among the many instances now occurring of the devoted attachment of the laity to our venerable and apostolic Church, we have great pleasure in stating that a very handsome and costly set of communion plate has just been presented to the parish of Baldock, Herts, by Edward Hampson, Esq. of that place. The service, manufactured by Mr. Hamlet, the eminent goldsmith, is of the Gothic-fluted pattern, beautifully chased, and executed in a style of sacred simplicity. It consists of a large flagon, a paten, two chalices, and two plates for the alms.

Beside this munificent present to the church of Baldock, the liberal donor has recently substantially repaired and

beautified the north porch, and fitted it up in the most appropriate manner, as the mausoleum of his family. This great improvement of the church was designed and completed in admirable taste under the able direction of the late Mr. Pemberton, of Hertford.

LONDON.

New Church in Berwick Street, Soho.—A spacious new district church was commenced last week in a densely populated part of the parish of St. James, Westminster; owing to the indefatigable exertions of the Rev. J. G. Ward, the rector, and the Rev. J. C. Wigram, the curate. A large subscription has been raised through the parish amounting to about 1,300*l.* We find in the list of the subscribers the following contributions:—The Archbishop of Armagh, 125*l.*; the Bishop of London, 150*l.*; Lord Egremont, 125*l.*; Earl De Grey, 125*l.*; G. Byng, Esq. 200*l.*; Sir F. Burdett, 100*l.*; Rev. J. G. Ward, 100*l.*; Rev. J. C. Wigram, 100*l.*; Loftus T. Wigram, Esq., 105*l.* Also a grant from the Church Commissioners of 2,500*l.*; and from the lords of her majesty's treasury, for the schools, 250*l.* The plan of the building comprises the providing of school-rooms on the basement of the building to receive 500 Sunday scholars, and 300 infants on week-days; the creating of suitable offices for the business of lending-library, sale of religious books, lying-in charity, and provident institution; and also the building of a church with many free sittings, to accommodate about 1,000 adults, and 700 children.

Uxbridge.—The first stone of an episcopal chapel about to be erected on Uxbridge Moor, in the county of Middlesex, was recently laid by Sir W. S. Wiseman, Bart. At eleven o'clock in the forenoon a procession was formed at the Public Rooms, Uxbridge, consisting of the committee appointed to superintend the building; Sir W. S. Wiseman, Bart.; Rev. J. Addison, rural dean; Rev. C. P. Price, lecturer of Uxbridge; Rev. G. C. Hale, curate of Hillingdon; and several other clergymen; together with about 300 children of the Uxbridge and Hillingdon Church Sunday-schools. A form of service prepared for the occasion was read by the Rev. Messrs. Hale, Lightfoot, Ward, and Williams. Appropriate hymns were sung by the children, in which the large assemblage who had been attracted to the spot joined, and an impressive address was delivered by the Rev. C. P. Price. The chapel will be built by subscription, aided by a grant from the Incorporated Society.

NORWICH.

Bury St. Edmunds.—At the meeting of the town-council of Bury St. Edmunds, on Nov. 9th, a communication from the Rev. Mr. Hasted was made through the mayor to the following effect:—That Lord Arthur Hervey wished a chapel of ease to the churches of St. James and St. Mary should be erected on the site of the Market Cross or Concert room, or near that spot; and that the Marq. of Bristol had signified his intention, if the permission were granted to endow the chapel with 100*l.* per annum. It had been his original intention to give 1000*l.* towards the building of a chapel, but he had since thought it would be preferable to provide an endowment. The offer of the noble and Christian-minded marquess was ordered to stand over for the present.—*Essex Standard.*

OXFORD.

Two chapels of ease are about to be erected in the hamlets of Aston and Lew, in the parish of Bampton. The late Dr. Richards, vicar of St. Martin's in the Fields, and formerly one of the three vicars of Bampton, during his lifetime deposited 500*l.* with the Society for Promoting the Building and Enlargement of Churches and Chapels, towards the object. An excellent disposition manifests itself among the parishioners in behalf of the undertaking. The incumbents have engaged, in addition to their duties at the mother church and another chapel, to take on themselves the charge of the services which will be required in the new chapels.

Reading.—There is no part of our duty more gratifying than to record the various instances, now happily multiplying on every side, of liberal and Christian attention to the spiritual wants of the community. In large and popu-

ous places subscriptions are in progress: and a fund has been nobly begun in London, by which the glaring and lamentable deficiency of church-accommodation will, we trust, at no distant period be remedied. In other and less thickly peopled districts individual munificence, sometimes aided by partial donations, has frequently erected churches and chapels of ease commensurate with the wants of distant hamlets or new villages. The case we are about to state differs from these, not in spirit, but in detail. The ancient church of Sulham, being in a very dilapidated state, has been taken down by order of the Rev. J. Wilder, of Eton College, the rector, and rebuilt in a simple and elegant form, under the superintendence and from a design of Mr. Henry Briant, architect, of Reading. The parish of Sulham is very small and obscure; but it was felt by our pious ancestors that, however remote the situation, "where two or three meet together," it is important that a decent and becoming edifice should be erected, where prayer and praise might ascend "through all generations." In the same spirit the worthy rector has rebuilt the church and enlarged its dimensions, to meet any increase of population which, in this age of changes, may occur in Sulham. It will accommodate double the present number of inhabitants.

RIPON.

Leeds.—Upwards of 5000*l.* have been subscribed for increasing the accommodation and beautifying the parish church of Leeds. The estimate is 6,300*l.* All the interior will be renewed, and the tower rebuilt.

Re-opening of the Church of the Holy Trinity, Low Moor.—It has been found necessary to enlarge the church of the Holy Trinity considerably; and though 1260 persons can now be accommodated, yet there are more applications for seats than can be supplied. The above church was re-opened on Friday and Sunday, the 10th and 12th of November; and very powerful appeals were made to the congregation by the Rev. W. F. Hook, D.D., vicar of Leeds, on Friday morning; in the evening, by the Rev. J. Hart, A.M., vicar of Otley; on Sunday morning, by the Rev. S. Redhead, vicar of Calverley; in the afternoon, by the Venerable Archdeacon Musgrave, D.D., vicar of Halifax; in the evening, by the Rev. J. C. Franks, A.M., vicar of Huddersfield. The prayers at each of the services were read in a very impressive manner by the Rev. J. Fawcett, incumbent. During the services, selections of sacred music were sung in a manner which effected great credit upon the singers, and gratified the congregation. About 60*l.* were collected at the different services, which sum, together with 1300*l.* that has been raised by voluntary subscriptions, nearly covers the expense incurred. The number of people was so great on Sunday, that hundreds could not gain admittance.

SARUM.

Salisbury.—The chancel of St. Martin's church, Salisbury, is undergoing a thorough repair and beautifying. The east window, which has for many years been stopped up, is now being opened, and its heretofore substitute, a painted altar-piece, is removed. The ceiling will, it is said, be a very fine specimen, and the window is to consist of some representations in stained glass. This very great and desirable improvement is being effected by the desire of the bishop, who, it is said, objected to a church-rate being made to defray the expenses, which will be paid by subscription, the dean and chapter contributing liberally from their fund.—*Wills and Gloucestersh. Standard.*

WINCHESTER.

Lyminster.—Measures are on foot for the immediate erection of four new churches in the neighbourhood of Lyminster, Hants.

Norwood Cemetery.—On Dec. 7th the ceremony of consecrating the South Metropolitan Cemetery of Norwood was performed by the Bishop of Winchester, who arrived on the ground at two o'clock, and was received by the board of directors, and many of the most respectable inhabitants of the surrounding neighbourhood. Had it not been for the severity of the weather, the interesting ceremony would no doubt have been witnessed by thousands.

Addresses to the Queen and the Queen Dowager.—The following addresses were drawn up and agreed on by the bishop and clergy of the diocese of Winchester, at the late visitation:—

To the Queen's Most Excellent Majesty.

Madam,—We, your majesty's most dutiful and loyal subjects, the bishop, archdeacons, and clergy of the diocese of Winchester, now first in visitation assembled under your majesty's rule, humbly ask permission to present the mingled tribute of our condolence on the demise of our late gracious sovereign, and of congratulation on your majesty's accession to the throne of this realm.

We joyfully avail ourselves of this opportunity to renew the assurance of our reverence for that kingly authority which your majesty has been called to exercise—and to express that respectful and affectionate attachment, which, as stewards of the mysteries of God, and ministers of the Church, we humbly tender to your majesty as our royal mistress and supreme governor, under Christ.

We entertain a thankful recollection of the indulgence and favour with which our monarchs, in times past, have deigned to regard our humble endeavours to instruct the people committed to our charge in the principles of our holy religion; and, mindful of the obligations which our Church has received from a former female sovereign, one of your majesty's most illustrious predecessors, we venture to solicit a continuance of your royal protection for our sacred office and functions.

And we beg permission to assure your majesty, in all humility, that our fervent prayers will ever be addressed to Him who has placed your majesty over this Church and nation; that He may be pleased to establish your throne in righteousness; that He may give you a faithful senate, wise and upright counsellors and magistrates,—a loyal nobility, and a dutiful gentry,—a pious, and learned, and useful clergy,—an honest, industrious, and obedient commonalty; that He may enrich your royal heart with his heavenly grace, and crown you with all princely virtues; and after a long course of ruling this temporal kingdom wisely, justly, and religiously, you may at last, through the merits of Christ, be made partaker of an eternal kingdom.

Signed, at the request and on the behalf of the clergy,
C. WINTON.

To her Majesty, Adelaide, the Queen Dowager.

Madam,—We, the bishop, archdeacons, and clergy of the diocese of Winchester, being now in visitation assembled, respectfully solicit permission to take this the earliest opportunity of tendering to your majesty the expression of our heartfelt sympathy at the loss which your majesty has recently been called to sustain—and which, in common with all the people of this realm, we have deplored with unfeigned sorrow.

To your majesty's late royal consort, the clergy of this land have ever looked up, under God, as to a father and most gracious protector; and we have learned, with no ordinary feelings of affection and gratitude, that our lamented sovereign's last days were cheered, and his sufferings alleviated, by the tender and unwearied care with which your majesty watched over his declining strength, and ministered comfort uninterruptedly at the side of his bed of sickness.

We humbly thank Almighty God, whose grace has enabled your majesty to exhibit to this nation a pattern of domestic excellence, and to adorn the highest dignity by the example of all Christian virtues.

And in offering this our tribute of affectionate and dutiful veneration, we entreat your majesty to receive the assurance of our constant prayers for your majesty's welfare and happiness—that the consolations of the Gospel may sustain and strengthen you in this season of bereavement—that blessings, temporal and spiritual, may be multiplied upon you abundantly—that the grace of the Holy Spirit may establish you as God's faithful and devout servant unto your life's end—and that finally you may receive an imperishable crown of glory and immortality in the eternal kingdom of Christ our Lord.

Signed, at the request and on the behalf of the clergy,
C. WINTON.

WORCESTER.

Kater Hill.—A chapel of ease has been opened at Kater Hill, by the Rev. W. H. Cartwright, vicar of the parish. The building was lately occupied by Methodists, but has been purchased by the Church for the accommodation of that densely populated part of the parish.—*Kidderminster Messenger*.

Re-opening of the Church of St. Lawrence, Evesham.—The restoration of this ancient structure being completed, it was on Thursday, Nov. 23d, re-opened for divine worship, after the lapse of nearly a century, during great part of which period it had been roofless and void. The day was remarkably fine, and the attendance from the town and neighbourhood consequently large. The fabric having been once consecrated (according to the Catholic ritual, by the Bishop of St. Asaph, in 1295), the recurrence of any similar ceremonial was not deemed requisite. The usual morning service was consequently employed, although the bishop of the diocese kindly consented to attend on the occasion. His lordship was joined at the entrance of the burial-ground by the mayor and the majority of the council, who, accompanied by several of the clergy, proceeded, with the usual formalities, to the church, the interior of which, characteristically restored and thronged with auditors, presented a highly interesting sight. The service opened with the 100th Psalm, sung very effectively by the choir. Prayers were read by the Rev. John Marshall, vicar; and a sermon, from Hag. i. 2, was most impressively delivered by the diocesan; after which, 115*l.* was collected at the door, in aid of a fund towards the further endowment of the benefice. This very handsome contribution, added to the sums already subscribed to defray the expenses of the building, amounting, we understand, to upwards of 3000*l.*, argues much for the spirit and liberality of the inhabitants of the town and its vicinity.

YORK.

Church of England Sunday-Schools.—The committee of the York Church of England Sunday-schools are now erecting school-rooms out of Skeldergate postern capable of accommodating 200 boys and 200 girls. The lower room is also intended to be used during the week-days as an infant school, which is much wanted in Micklegate Ward. The purchase-money for the land and the cost of the building will amount together to about 1,000*l.* In order to meet this outlay the committee have requested each clergyman

in the city to preach a sermon in his parish church and make a collection.

YORK, RIPON.

The hamlets of Skelmanthorpe and Scissett are partly situated in the parish of High-Hoyland, in the diocese of York, and partly in Elmley, in that of Ripon. These villages contain a population of about 1,500 persons, residing from two and a half to four miles from their respective parish-churches, and the majority are consequently out of the reach of a regular pastoral superintendence. The Rev. Joseph Birch, M.A., the curate of High-Hoyland, feeling this to be a serious inconvenience, has endeavoured to remedy the evil, by exerting himself to procure the erection of a new district church, under the provisions of the 1st and 2d Wm. IV. cap. 38; and the blessing of God appears to have accompanied his labours. He has raised 2,660*l.* for this object. The principal subscriber is T. W. Beaumont, Esq., of Bretton Hall, late M. P. for Northumberland south, who has liberally given 1,300*l.* for the endowment and repair-fund, and 700*l.* towards the building of the church. The Archbishop of York has subscribed 20*l.* and the Bishop of Ripon 26*l.* 6*s.* John Wood Esq. of Theddar Grange, Hants, with his usual generosity is a subscriber of 200*l.*; and John Spencer Stanhope, Esq. of Cannon Hall, near Barnsley, has given 100*l.* The site is upwards of an acre in extent, and is the donation of Joseph Kaye, Esq. of Wandsworth Common, Surrey. The Lord Bishop of Ripon laid the first stone of this church to be called St. Augustine's Church, Scissett, on the 29th of September, with the usual ceremonies; and under the stone was deposited a brass plate, with an appropriate inscription. The church will be in the Gothic style. The architect is Mr. Richardson, of Bretton, near Wakefield. Joseph Norton, Esq. has given a site for, and Messrs Wood and Walker have subscribed 50*l.* towards a Sunday school, to be erected in the neighbourhood of the church.

Tributes of respect have recently been presented to the following Clergymen:—

Rev. H. Kingsmill, fellow of Trinity college, Dublin from his pupils, on accepting a living.

Rev. W. Whitworth, Runcorn.

Rev. Robert Green, All Saints, Newcastle-on-Tyne.

Rev. T. Riddell, Barnard Castle.

COLONIAL CHURCH.

QUEBEC.

Bishop Stewart.—It is truly gratifying to peruse the notices which have appeared in many of the colonial newspapers respecting the death of the late lamented bishop of this diocese, and to find how entirely he was beloved by persons of all ranks, and of every religious denomination. A man of no party, he was distinguished for a beautiful simplicity of Christian character; and his sole aim appeared to be to preach "the unsearchable riches of Christ." A man of high family, and enjoying the comforts of an English benefice, he voluntarily undertook the duties of a travelling missionary in Canada; and when, in process of time, he was raised to the episcopate, he remained, as before, the same humble, indefatigable, servant of his divine Master. His name will be long remembered with affection in the extensive diocese over which, in God's providence, he was called to preside; and not a few will be enabled to trace their first serious impressions to the solemn appeals which he was wont to make to the hearts and consciences of his hearers.

Appointments.—Strong, S. S., to the charge of Bytown, with Hull.

Ordination.—At Quebec, Sept. 24th, by the Bishop of Montreal. *Priest:* W. H. Herchmer, B.A., Queen's, Oxon., chap. to the Prov. Penitentiary, near Kingston. *Deacons:* F. J. Lundy, S. C. L. Univ. Coll. Oxford, head master of Quebec Class. School; Elliott, F. G.

CALCUTTA.

Ordination of a Brahmin.—On the 24th of June, Baboo Krishna Mohuna Banerjea was ordained at the chapel of

the Bishop's College by the bishop. He is a member of a high-caste Brahmin family, received his education at the Hindoo college, and was in the first instance engaged as a teacher of Mr. Hare's school. While here he started the *Enquirer*, which he long conducted with great ability. He subsequently became a convert to Christianity, which he has ever since been a devoted follower. During the last two or three months he has been living at Bishop's College, where his attention has been chiefly engaged in the study of languages.

Colonel James Skinner, of the Bengal Native Cavalry, has himself expended a lac of rupees (10,000*l.*) in the erection of a Christian church (St. James's) in the ancient city of Delhi.

MADRAS.

The following inscription is intended for the monument to be erected to the memory of Dr. Rottler:—

"Sacred to the memory of the Rev. J. P. Rottler, P.E. missionary, who fell asleep in Jesus on Sunday morning, January 24th, 1836, aged eighty-six years and seven months. This venerable servant of God having, for the cause of Christ, left his country, kindred, and father-house in Germany, laboured as a devoted missionary in India for above sixty years, formerly in the service of the royal Danish mission at Tranquebar, and latterly at Vepery, in the service of the Society for Promoting Christian Knowledge. He was also for several years chaplain to the Madras Female Orphan Asylum. As testimony of reverence for the memory of this excellent man, and as an acknowledgment of the grace of God

hibited in his life, labours, and death, this tablet is erected by the united subscriptions of European, East Indian, and native Christians. 'Be not slothful, but followers of them who through faith and patience inherit the promises.' 'The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.'"

AUSTRALIA.

Laying the Foundation of St. Andrew's Cathedral Church, Australia.—On Tuesday, May 16, the day appointed for laying, or rather relaying the foundation-stone of the cathedral church of St. Andrew, the most interesting spectacle that has ever occurred in the colony was witnessed at Sydney. At eleven o'clock his excellency the governor arrived at St. James's Church, where he was received by the lord bishop and a deputation from the diocesan com-

mittee, who, with a numerous and highly respectable congregation, had assembled for divine service, during which an anthem that had been prepared for the occasion was introduced; the music was both masterly and touching. The bishop preached from Psalm lxxxvii. 1-4, and traced the genealogy of the Church of England from the earliest period of Christian worship to the present day, and adduced many illustrations in proof of its identity with that acknowledged by God, and established by our Saviour and his apostles. The sermon concluded with some impressive practical remarks, directing the thoughts of the hearers from their earthly temple to that "not made with hands, eternal in the heavens." At the conclusion of the service the governor headed a procession, including almost all the civil officers, several naval and military, and a large body of gentry, followed by an interesting train of children belonging to the parish schools, bearing their respective banners.

Miscellaneous.

Convocation at Canterbury.—His Grace the Archbishop of Canterbury, with the bishops and clergy of his province, met in convocation at the Chapter-house of St. Paul's Cathedral, Nov. 16th, pursuant to her Majesty's writ, whence they proceeded, accompanied by Sir H. Jenner, and a numerous attendance of civilians in their robes, to the cathedral, where they were met by the dignitaries, and moved in procession to the choir. The Bishop of Salisbury, as the junior bishop, then read the Litany in Latin; after which, "The Lord God omnipotent reigneth" was sung by the minor canons and choir. A sermon was next preached in Latin, by the Ven. Archdeacon Lyall, of Colchester; afterwards they returned to the Chapter-house, and his Grace the Archbishop, in a Latin speech, monished the clergy of the lower house to choose a prolocutor to represent them in convocation, and to present him (the said prolocutor) to the upper house of convocation on Wednesday next, the 22d inst., in the Jerusalem Chamber, on which day and place the convocation was accordingly prorogued. The Very Rev. Dr. Goodenough, Dean of Wells, was elected prolocutor.

The convocation met on the 23d, at eleven o'clock, at the Jerusalem Chamber, Westminster. There were present in the upper house, his Grace the Archbishop of Canterbury, the Lords Bishops of London, Lincoln, Salisbury, and Hereford; and of the lower house about forty members. After the Litany had been read in Latin by the Bishop of Hereford, the Prolocutor, Dr. Goodenough, Dean of Wells, was presented to the Archbishop, by Dr. Barnes, of Christ Church, Oxford. The address in Latin having been made as usual by the prolocutor, the lower house retired into the outer chamber. After a short time the address to her Majesty was brought by the prolocutor from the upper house. Its tenour was chiefly to express the loyalty and affections of the clergy of the province of Canterbury to her most gracious Majesty. In these expressions there prevailed a most hearty and sincere unanimity. A large number of the members of the lower house of convocation, deeply feeling the responsibility resting upon them at this first meeting of the constitutional representatives of the clergy since the establishment of the perpetual ecclesiastical commission, were anxiously desirous to propose to the upper house that a clause should be inserted in the address, praying that henceforth the deliberation and sanction of the whole body of prelates might be required as a condition to any changes in the institutions and administration of the Church. Two amendments were proposed respecting the commission, but were ultimately suffered to drop. On the first many of the members present did not divide. The second was put, and rejected by the consent of the mover and many of the supporters. Among the reasons leading to this result was an earnest desire to avoid any act which, through the exceeding perplexity arising from the undefined nature of the constitutional privileges of the lower house, might involve them with the upper. But, although the amendments were thus suffered to drop, a very strong feeling of alarm was expressed at the existence of the ecclesiastical commission; and a desire that the Church at large should take immediate measures to obtain its dissolution. But

it was by no means wished that the powers now wielded by the commission should be transferred to the convocation. On the 24th the Queen received the address from the convocation of the clergy, on the throne, at the New Palace. Shortly before two o'clock the following members of the convocation, in their robes, arrived:—The Archbishop of Canterbury; the Bishops of London, Norwich, Lincoln, Salisbury, Hereford, and Chichester; the prolocutor, the Dean of Salisbury; the Archdeacons of Canterbury, London, Middlesex, St. Albans, Winchester, Bath, Huntingdon, Oxford, Bristol, and Salisbury; Dr. Baines, Hon. Mr. Bouverie; Dr. Nares and Mr. Bayley, Canterbury; Dr. Shepherd and Mr. Randolph, London; Mr. Brymer, Bath and Wells; Dr. Butler, Peterborough; Mr. Lonsdale, Rochester; Dr. Coleridge and Mr. Copleston, Exeter; Mr. Pole, Lichfield; Mr. Manning, Chichester; Mr. Lowther and Mr. Grove, Salisbury. The deputation was ushered into the green drawing-room, and afterwards passed into the throne-room, between the ranks of her Majesty's honourable corps of gentlemen-at-arms. The address was read by the Archbishop of Canterbury, and her Majesty returned a most gracious answer. The members of the convocation were then severally presented to the Queen, to have the honour of kissing hands.

Convocation at York.—On Nov. 16th, the convocation of the bishops, archdeacons, and proctors of the clergy in the province of York, was held in the Chapter-house of the cathedral, in obedience to the Queen's writ. The Rev. Charles Hawkins, as commissioner to the archbishop, acted as president. The other preliminaries were gone through, and Joseph Buckle, Esq., the archbishop's secretary proceeded to make a call of the house. Archdeacon Headlam, on his name being called, said it was his opinion that the convocation should present a loyal and dutiful address to her Majesty, on her accession; and he therefore moved that such an address be presented. The president said that, not having received any authority to proceed with business of that nature, he must decline entertaining the proposition. The Rev. G. Townsend admitted that they could not transact business without the Queen's writ; but he submitted that a petition or address might be presented to her Majesty. Bishop Gibson had laid it down that they might address or petition. He saw no objection in law to the archdeacon's motion. Archd. Headlam said he should certainly press his motion on the convocation. Archd. Thorp seconded it. He trusted they were not brought together for mockery or derision, but for council and deliberation; and he would fearlessly maintain their right to discuss, petition, or address, although he admitted they had no right to conclude canons. As a member of convocation, however, he was ready to contend that they possessed the powers he had mentioned. The Rev. J. C. Franks, vicar of Huddersfield, said that at the convocation for the province of Canterbury, it was the uniform practice to vote an address to the throne; and he thought it would display a want of loyalty if the convocation at York did not do the same. The president again declined to put the motion. The

names of the clergy were then called over. The Rev. W. Barnes, rect. of Richmond, said, they had been required by the archbishop's mandate to meet for the security and defence of the Church of England, and the public tranquillity and prosperity of her Majesty's loyal subjects; and to give their votes and advice in favour of those things which seemed conducive to those objects, and to dissent from those things which would militate against the Church or the public weal. He therefore prayed that they might now proceed to business. The president directed the clerk to proceed with calling over the names, upon which the Rev. Dr. Besly, vic. of Benton, moved that, although Archd. Headlam's motion had been rejected, it be placed on the records of the proceedings of this day, as having been proposed. The Rev. G. Townsend seconded the proposition, observing that they had been called together to act as brothers in Christ by the archbishop, and that the address to her Majesty ought to have been voted. The Rev. J. C. Franks again urged the propriety of the motion being entertained, but the president still declined to put Dr. Besly's proposition. The Rev. H. J. Duncombe, rector of Kirby Sigston, said that he and his colleague, the Rev. G. Townsend, were directed to present a petition from the clergy of the peculiar of the dean and chapter of Durham, for whom they were proctors, to the archbishop.—[See *Monthly Register* for Nov.]

The Rev. G. Townsend said, that they were commanded by the clergy whom they represented to insist that this petition be received. It was drawn up with a rigid adherence to law and to courtesy in every respect, and no possible objection could be urged for rejecting it. The Rev. H. J. Duncombe cited the second volume of Burn's Ecclesiastical Law, in which a precedent was stated, wherein the convocation had petitioned, on an invasion of its rights, that the crown would restore them. The president, after some other observations, received the petition, which will of course be laid before the archbishop. Dr. Besly then said, that in his own name and that of the Rev. John Dodd, as proctors for the archdeaconry of

Northumberland, he had to present a petition to the archbishop of this province, humbly praying that his grace may be pleased to intercede with her majesty the Queen, that she will be pleased from time to time during the sitting of the present parliament to re-assemble and convene the several bishops, archdeacons, and proctors of the clergy of this province, and to issue her royal license in order that they might deliberate and advise on all such matters affecting the spiritual interests, rights, privileges, and immunities of the United Church of England and Ireland, as may be in the said parliament proposed for inquiry or for alteration. He also presented a similar petition from the clergy generally of the archdeaconry of Northumberland, and begged that they might be received and conveyed to the archbishop. The petitions were then handed in, to the care of the archbishop's secretary. The president then formally closed the convocation, pronouncing all and singular persons who had not attended and were obliged to attend, contumacious; and decreed that they should proceed to sentence on the 2d of February, if occasion required; and admonished those who had not appeared, that they should appear at the adjourned convocation. Archd. Headlam then said, that as they had been prevented from transacting any business in convocation, he moved that the members should now adjourn to some other place, and there confer on such measures as they might think expedient. This proposition was immediately agreed to; and the Minster library having been offered for their accommodation, they repaired thither.

An address and a petition to the Queen were then agreed upon, having been proposed and seconded respectively by Archdeacon Thorpe and the Rev. J. Dodd, and by Dr. Besly and Mr. Townsend. The petition having been signed, it was resolved that it should be sent to the Archbishop of York for presentation to her Majesty; and, after passing a vote of thanks to Archdeacon Headlam for his able conduct in the chair, the meeting separated.

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MONTHLY REGISTER

OF

Ecclesiastical Intelligence.

SUPPLEMENT.]

FEBRUARY 1838.

[PRICE 1½d.]

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at *Buckden, Dec. 17.*

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Of Oxford.—J. S. Brewer, B.A. Queen's;
G. F. Deedes, B.A. Wad.; H. P. Dunster,
B.A., H. E. Smith, B.A. Magd. H.; H. J. C.
Smith, B.A. Wad.; H. D. D. Sparling, B.A.
Pemb.

Of Cambridge.—J. Birt, B.A. C.C.C., H.
Carrington, B.A. Caius, V. Clementi, B.A.
Trin. *Lett. Dim. Abp. of Cant.*; J. Harman,
B.A. Clare; H. H. S. Musgrave, B.A. Christ's;
F. Pardoe, B.A. St. John's; F. D. Wacker-
bath, B.A. Queen's.

Literates.—J. Innes, F. W. Taylor.

By BISHOP OF OXFORD, at *Christ Church,*
Dec. 17.

PRIESTS.

Of Oxford.—J. Barrow, M.A. Queen's; H.
W. Bertie, S.C.L. All Souls; T. Brancker,
M.A. Wad.; T. Briscoe, M.A. Jesus; T.
Chaffers, M.A. Brasen.; J. M. Cholmeley,
M.A. Magd.; W. C. Edgell, B.A. St. John's;
G. Paussett, B.A. Magd.; C. Greswell, M.A.
Oriol; E. Hill, M.A. Ch. Ch.; J. R. Hughes,
M.A. New; W. L. Hussey, M.A. Ch. Ch.; G.
K. Morrell, S.C.L. St. John's; W. T. Phillips,
B.D., H. M. Roberts, B.A. Magd.; J. M.
Talmage, B.A. Ch. Ch.; D. Thomas, B.A.
Exeter; F. D. Wells, M.A. Magd.; H. B.
Williams, M.A. New.

DEACONS.

Of Oxford.—T. W. Allies, M.A. Wad.; J.
Butler, B.A. Trin.; W. C. Cotton, B.A. Ch.
Ch.; H. Cough, B.A. Queen's; C. Diggle, B.A.
Wad.; W. Falconer, M.A. Exet.; J. Griffiths,
M.A. Wad.; C. P. Godfrey, B.A. St. John's;
A. Hackman, B.A. Ch. Ch.; J. A. Hessey,
B.A., R. W. Higgs, S.C.L. St. John's; H.
Holloway, S.C.L. New; W. Hunter, B.A., T.
C. H. Leaver, B.A. St. John's; F. P. Lowe,
B.A. Magd.; W. M. Macdonald, S.C.L. New;
R. G. Maemullen, M.A., T. Petty, M.A.
C.C.C.; G. N. Phillips, B.A. Mert.; W. B.
Pusey, M.A. Oriol; H. De Saumarez, B.A.
Pemb.; C. Scriven, B.A. Worc.; G. T.
Shipart, B.A. Exeter; R. W. Smith, B.A.
Jesus; E. W. Tufnell, B.A. Wad.; C. P.
Voules, B.A. Wad.; W. G. Ward, M.A. Ball;
W. Whitehead, B.A. Worc.; J. Wilson, M.A.
C.C.C.; J. H. Worsley, B.A. Magd.

By ARCHBP. OF YORK, at *Bishopthorpe,*
Dec. 17.

PRIESTS.

Of Oxford.—P. Lewis, B.A. Univ.
Of Cambridge.—T. Edwards, B.A. St.
John's; E. W. Footill, B.A. Eman.; J. H.
Gresham, B.A. St. John's; C. B. Reynardson,
B.A. Trin.; C. W. Robinson, B.A. Emm.;
T. C. Thompson, M.A. Trin.; B. Trapp, B.A.
Clare; J. Whitley, B.A. Queen's; J. C. Wil-
son, B.A. Clare.

Of Dublin.—R. Breilsford, B.A.

Of Durham.—R. Easterby.

Literate.—E. Gilbert.

DEACONS.

Of Oxford.—Hon. A. Duncombe, B.A.
Worc.; M. D. French, M.A. Brasen.; J. R.
Hill, B.A. Univ.

Of Cambridge.—J. Allott, B.A. Clare; H.
N. Burrows, B.A. Trin.; T. P. Dodson, B.A.
St. John's; St. George Kirke, B.A. Christ's;
W. Metcalfe, B.A. Jesus; C. Moore, Queen's;
G. Scott, B.A., R. Sutton, B.A. Trin.
Literate.—F. Keeling.

By BISHOP OF WORCESTER, at *Hartlebury,*
Dec. 21.

PRIESTS.

Of Oxford.—W. C. Fowle, B.A. Wad.; W.
Grice, M.A. Univ.

Of Cambridge.—A. Hunter, M.A. Trin.

DEACONS.

Of Oxford.—W. Hill, B.A. Magd. H.; J.
Morton, B.A. Worc.; W. Freedy, B.A. Wad.;
C. J. Quartley, B.A. St. Ed. H.

Of Cambridge.—C. F. Sealthorpe, M.A. St.
John's.

By BISHOP OF GLOUCESTER AND BRISTOL,
at *Gloucester Cathedral, Dec. 24.*

PRIESTS.

Of Oxford.—E. W. Batchellor, B.A. Ch.
Ch.; G. H. Eland, B.A. Magd. H.; A. Evans,
B.A. Pemb.

Of Cambridge.—E. C. Awdry, B.A., L. R.
Cogan, B.A. Cath.; R. B. Cartwright, B.A.
Queen's; J. P. Greenly, B.A. Pet.

St. David's, Lampeter.—H. Crowther, *Lett.*
Dim. Bp. St. David's.

DEACONS.

Of Oxford.—C. Brooksbank, B.A. Ch. Ch.;
F. S. Gawthorn, B.A. Exet.; L. Gilbertson,
B.A. Jesus; A. Nugee, B.A. Brasen.; R. A.
Taylor, E. F. Witts, Magd. H.

Of Cambridge.—G. Carter, S.C.L. Queen's.
Literate.—G. Davis, *Lett. Dim. Bishop of*
Llandaff.

By BP. OF HEREFORD, at *Hereford, Dec. 24.*

PRIESTS.

Of Oxford.—F. H. Dishop, B.A. Trin.; F.
J. Burlton, M.A. Worc.; J. A. Ormerod, B.A.
Brasen.; F. J. Spring, B.A. *Lett. Dim.*

Of Cambridge.—T. H. Bird, M.A. Magd.;
W. P. Musgrave, B.A. Trin.

Of Dublin.—W. T. Trumper, B.A.

DEACONS.

Of Oxford.—C. R. S. Cocks, B.A. Ch. Ch.;
E. C. Evans, B.A. Oriol; J. Hardhinge, B.A.
Worc.

Of Cambridge.—A. Adcock, B.A. Clare; *Lett.*
Dim.; E. Bickersteth, B.A. Sid. Suss.; J.
L. Bennett, B.A. C.C.C.; W. R. Evans, B.A.
Ch. Ch.; H. T. Hill, B.A. C.C.C.; W. H.
Headley, B.A. Caius, *Lett. Dim.*; E. W.
Ingram, B.A., H. E. Lowe, B.A. Trin.; J.
Skally, M.A. Christ's.

By BISHOP OF SALISBURY, at *Salisbury*
Cathedral, Dec. 24.

PRIESTS.

Of Oxford.—J. P. Clark, M.A. Worc.; A.
Fauc, B.A. Exet.

Of Cambridge.—J. P. E. Clerk, B.A. St.
John's; C. J. P. Eyre, B.A. Cath.; N. B.
Dennys, B.A., Queen's; W. C. Radcliffe,
B.A. Trin.; G. T. Ward, B.A. Pet.

Literate.—T. Gibson.

DEACONS.

Of Oxford.—J. H. Bower, B.A. Exet.; R.
E. Tyrwhitt, M.A. Brasen.; W. R. Tucker,
B.A. Wad.

Of Cambridge.—F. N. Highmore, B.A. St.
John's; J. Patteson, B.A. C.C.C.; R. M.
Phelps, B.A. St. John's; A. Tate, M.A.
Emm.

By BISHOP OF CORK, CLOYNE, AND ROSS,
at *Douglas Church, Cork, Jan. 1.*

PRIESTS.

W. Bleazeby, B.A.; A. W. Colthurst, B.A.

DEACONS.

J. T. Kyle, B.A.; W. D. Griffith, B.A.

By BISHOP OF CHICHESTER, at *Chichester,*
Jan. 7.

PRIESTS.

Of Oxford.—C. C. Snowden, B.A. Worc.

Of Cambridge.—B. W. Dudley, Cath.; H.
T. Dowler, B.A. Magd.

Of Dublin.—T. H. Knight, D.A.

DEACONS.

Of Oxford.—J. C. Allen, B.A. Brasen.
Of Cambridge.—C. Bedford, B.A. Pet.; C.
Wardroper, B.A. Christ's.

Preferments.

Name.	Parish and County.	Pop.	Pat.	Value.	Name.	Parish and County.	Pop.	Pat.	Value.
Allen, W. M.	{Fordham (P.C.), Norfolk	133	E. R. Pratt, Esq.	£51	Burt, J. T.	{Seething & Mund- ham (P.C.), Norf.	752	Greenwich Hospital	£200
Blackier, G.	Maynooth (R.)		Duke of Leinster.		Cremer, C.	Beeston, Norf.	246	The Queen	138
Blomfield, J.	Launton (R.), Oxon.	440	Bishop of London	*618	Currie, J.	{Borowdale (P.C.), Cumberland	856	Vic. of Crossthwaite	62
Bouchier, S. C.	{Great Hallingsbury (R.), Essex	695	J. A. Houblon, Esq.	*580	Davies, W.	{Llanrhaidar - yn Mochant (V.), Denbigh	2344	Bp. of St. Asaph	*520
Bromhead, W.	Bracebridge, Linc.	158	Mrs. Bromhead	*205	Dawes, R. J.	{Talperston (P.C.), Gloucest.	216	J. Browne, Esq.	95
Brown, T.	Ashwicken (R.), Norf.	200	J. Freeman, Esq.	*433	Penn, P.	Wrabness (R.), Essex	800	Lord Chancellor	*317
Brown, H. H.	{Barton Pedwardine (V.), Linc.		H. Handley, Esq.						
Duller, W.	Moreton (R.), Dorset	304	J. Frampton, Esq.	*220					

Name.	Parish and County.	Pop.	Pat.	Value.	Name.	Parish and County.	Pop.	Pat.	Value.
Ford, J.	{ Combe, St. Nicholas (V.), Somerset.	1202	Dean of Wells	£*413	Paley, E.	{ Gretford (R.), Linc.	227	Lord Chancellor	£255
Hallett, J. H.	{ Petham c. Wal- tham, Kent	572	{ S. J. E. Hony- wood, Bart.	*535	Palmer, C. A.	{ Wanlip (R.), Leic.	120	Sir G. J. Palmer, Bt.	*225
Heelis, R.	{ Silsden on Moor (P.C.), York	2137	Earl of Thanet	121	Polham, Hon. H.	{ Burgh Apton c. Holverston (R.), Norfolk	509	Earl of Abergavenny	*573
Hobler, F. W.	{ Colesbourne (R.), Gloucester.	252	H. Elwes, Esq.	127	Penrose, J.	{ N. Hykeham (P.C.), Linc.	317	Bishop of Lincoln	208
Hobson, G.	{ Monk Bretton (P.C.), York	.	Vic. of Roystone.	.	Peters, T.	{ Eastington (R.), Gloucester.	1770	R. Peters, Esq.	551
Hughes, D.	{ Manafon (R.), Montgomerysh.	775	Bp. of St. Asaph	227	Pollard, E.	{ Evedon (R.), Linc.	78	Earl of Winchelsea	*163
Hulton, T.	{ Beeston, St. Law- rence (R.), Norf.	25	Sir J. H. Preston, Bt.	100	Port, G. R.	{ Oxenton (P.C.), Glouc.	166	Bp. of Glouc. & Brist.	68
Irwin, G. D.	{ Lynn, Meath	.	T. Darcy, Esq.	.	Preston, H. E.	{ Tasburgh, Norfolk	470	I. Preston, Esq.	275
Jackson, C. D.	{ St. Michael's, Man- chest. (P.C.), Lanc.	1000	Manchester Coll.	72	Richmond, C. G.	{ Sixhills (V.), Lincoln	146	G. F. Heneage, Esq.	67
James, W. B.	{ Harston (V.), Camb.	568	Bishop of Ely	*244	Rolfe, S. C. E. N.	{ Heachem (V.), Norf.	733	Own petition.	.
Jarvis, C. M. G.	{ Doddington (R.), Linc.	222	G. R. P. Jarvis, Esq.	*180	Russell, R.	{ Fermanagh (R.)	.	.	.
King, T.	{ Penistone (V.), York	5204	A. Bosville, Esq.	*147	Sandon, T.	{ Greetwell (P.C.), Linc.	42	D. and C. Lincoln	52
Langton, A.	{ Plumstead c. Matslake (R.), Norfolk	200	Chanc. D. of Lanc.	151	Shaw, C. J.	{ Seaborough (R.), Somerset	100	Capt. F. Maynard	*150
Letts, J.	{ St. Olave's, Hart St. (R.), London	1012	Trustees.	*1891	Shirley, G. S.	{ Stinsford (V.), Dorset.	350	Earl of Ilchester	*172
Lindsay, T.	{ Macosquin,† Derry	.	Bishop of Derry.	.	Sinclair, W.	{ St. George's, Leeds (P.C.), York	.	Trustees.	.
Lister, J. J.	{ Earlsthorpe (V.), Linc.	.	Mrs. Kipling.	.	Smith, J.	{ Wellcombe (P.C.), Devon.	258	Lord Clinton	71
Little, W.	{ Philipstown, Kildare.	.	.	.	Thornton, S.	{ Wendover (V.), Bucks	2000	The Queen	*271
Lloyd, C. W.	{ Gosfield (V.), Essex	517	E. G. Barnard, Esq.	*300	Thurlow, C. A.	{ Beverley Coll. Ch., York	4202	{ Rev. C. Simcon,† Trustees	*128
Matthew, H.	{ Grove (R.), Buck.	23	Earl of Chesterfield	68	Tyrrell, W.	{ Moylisker	.	Lord Lieutenant.	.
Mitford, J. R.	{ Manacian, Cornwall	654	Bishop of Exeter	*193	Whiteclock, T. H.	{ Gilerux (V.), Cumb.	382	Bp. of Carlisle	71
Nelson, J.	{ Luddenden (P.C.), York	4500	Vic. of Halifax	132	Wilkinson, W.	{ Glenutham (V.), Linc.	309	D. and C. Linc.	90
Neucatre, H. S.	{ South Kyme (P.C.), Lincolnsh.	322	Sir A. Hume, Bart.	99	Wilson, S.	{ Warter (V.), York.	470	Lord Muncaster	109
Nicholson, W.	{ St. Maurice, Winton (P.C.), Hants	2927	Bishop of Winton	145					

Bussel, W. J. chap. to Chard Union.
Faulkner, E. chap. to Berkley's Hosp. Worc.
Gambier, S. J. cons. chap. at Caen.
Inman, J. W. head mast. Grantham School.

Johnson, J. chancellor of Ross, and vic. of
St. Lawrence.
La Trobe, J. A. lect. Melton Mowbray.
Le Bas, C. W. principal of East India Coll.
Maitland, S. R. librarian of Lambeth Palace.

Phelps, J. chap. to Wilton Union.
Purdon, W. chap. to Uppingham Union.
Thurlow, C. A. chap. to Abp. of York.
Wallace, J. L. head mast. of Sevenoaks School.
Whitehead, W. B. rur. dean, Crewkerne.

† This advowson is also claimed by the Irish Society, who have presented the Rev. A. Boyd; as well as by Mr. Richardson, of Somerset, who has presented it to the Rev. G. Craig.

Clergymen Deceased.

Armstrong, R. C. at Templemore.
Blair, R. D. D. rec. Barton, St. Andrew's, Norfolk, 78.
Bromwich, T. at Lichfield, 84.
Broughton, B. R. Long Dit., Surrey.
Calvert, R. Queen's, Cambridge.
Catton, T. sen. fel. of St. John's, Cambridge, 78.
Clarke, R. P.C. Ebchester, Durham, 60.
Clarke, T. at Long Compton, Warw. 42.
Colson, J. M. rec. Piddelhinton, and of Studland, 75.
Cuming, J. vic. Totness, 80.
Davies, T. M. rec. Trefilan, and vic. Ystrad, Cardigan.
Feaver, G. vic. of Sydling.

Glover, J. vic. of Frieston, 63.
Gostling, J. W. vic. Egham, Surrey, 50.
Head, Sir J. Bart. rec. Raleigh, Essex.
Hilton, R. at Shelbrooke, Salop, 61.
Hue, very rev. C. dean of Jersey, and rec. of Braunston, Northamp.
Jackson, S. rec. Nettlestead, Suff. 52.
Matthias, L. cur. of Falmouth.
Mavor, W. LL.D. rec. of Bladow, c. Woodstock, Oxon, and v. Hurley, Berks.
Meadows, P. rec. Great Bealings, 61.
Parsable, W. vic. of Gilcrux, and P.C. of Borrowdale, Cumb. 78.
Pole, E. D. D. rec. of Barford, and vic. of Dibden, 80.
Richardson, T. Colerain, 57.

Richardson, W. vic. St. John's, Chester, 83.
Robinson, C. 57.
Russell, R. rec. of Auchalurcher.
Seyern, H. Wallop Hall, Salop.
Sisson, T. rec. Wallington, Herts, and v. of Chippenham, Cambridgsh. 86.
Smith, W. rec. Badger.
Stack, J. rec. Dromard, Sligo.
Sunderland, J. vic. Ulverston, 68.
Thistlethwaite, W. P.C. St. George's, Bolton-le-Moors.
Todd, W. of Finnard, 62.
Townsend, H. rec. Carriglane.
Waldo, E. at Troop, near Ch. Ch. 32.
Warburton, H. r. of Sible Hedingham.
Witt, M. vic. of Ticknall, Derbysh., 60.

University Intelligence.

OXFORD.

Dec. 23. — The following were admitted students of Ch. Ch.:—F. Balston, H. Smith, W. F. Hotham, E. T. Fielde, having been elected from Westminster School the 23d of last May. At the same time were admitted:—W. Linwood, W. Barnes, W. J. Whateley, G. Marshall, H. P. H. Cholmondeley, E. Dukes.

Congregations will be holden for the purpose of granting graces, and conferring degrees, on the following days in the ensuing term, viz.:—January 15, 24; February 1, 8, 15, 22; March 8, 15, 29; April 7.

No person will on any account be admitted as a candidate for the degree of B.A. or M.A., or for that of B.C.L. or B.M., without proceeding through arts, whose name is not entered in the book, kept for that purpose at the vice-chancellor's house, on or before the day preceding the day of congregation.

CAMBRIDGE.

Dec. 23.—Rev. C. Warren, M.A., elected librarian of Trinity.

The Hulsean prize for 1837 has been adjudged to H. Shepherd, Clare Hall. Subject: "To compare the evi-

On Tuesday, Feb. 27, a congregation will be holden, as provided in the dispensation for intermitting the forms and exercises of determination, solely for the purpose of receiving from the deans, or other officers of their respective colleges or halls, the names of such bachelors of arts as have not yet determined; and their names having been so signified to the house, and thereupon inserted in the register of congregation, they may at any time in the same, or in any future, term be admitted to all the rights and privileges to which they would have been entitled by the intermitted forms and exercises.

And every bachelor of arts is desired to take notice, that unless he has proceeded to that degree on or before Thursday, Feb. 22, his name cannot be inserted in the register of congregation during the present year.

dence which Christians of the present age have for the truth of the Gospel with that which the first converts possessed."

W. W. Fisher, M.B., admitted fellow of Downing.

Bachelors' Commencement, Jan. 20, 1838.

Moderators.—Rev. Edwin Steventon, M.A. Corpus; Prof. Miller, M.A. St. John's.

Examiners.—Rev. James W. L. Heaviside, M.A. Sid.; Rev. Henry Philpott, M.A. Cath. Hall.

Wranglers.—Main, Joh.; Mould, Corp.; O'Brien, Cai.; Blackall, Joh.; Heath, Trin.; Potter, Qu.; Chance, Trin.; Moon, Qu.; Docker, Joh.; Sparke, Clare; Walker, Cai.; Horner, Clare; Drake, Currey, Joh.; Edleston, Trin.; Mould, Manley, Joh.; Pollard, Trin.; Fane, Joh.; Townson, Qu.; Woolley, Emman.; Boufflower, Exley, Joh.; Hodgson, Trin.; Jackson, Cai.; Parish, Pet.; Clark, Chr.; Marsh, Cai.; Fletcher, Joh.; Denison, Trin.; Loy, Cai.; Playfair, Trin.; Loveday, Pet.; Brackenbury, Joh.; Kingsley, Sid.; May, Magd.; Pugh, Joh.; Guillemard, Pemb.; Frere, Trin.; Webster, Jes.; Lawson, Joh.; Morton, Corp.; Grote, Pemb.; Willock, Magd.; Atkinson, Joh.

Senior Optimes.—Nagle, Cai.; Hubbersty, Pet.; Smith, Joh.; Jones, H. H. Trin.; Illingworth, Clare; Roach, Pemb.; Nicholson, Trin.; Kelk, Joh.; Goodwin, Cath.;

Vaughan, Trin.; Barlow, Joh.; Carr, Russell, Roberts, Trin.; Francis, Chr.; Hopwood, Qu.; Smith, Cai.; Ellis, Maltby, Joh.; Hitchin, Pemb.; King, Joh.; Stanford, Chr.; Bersey, Joh.; Lyttleton, Ld., Trin.; Goodwin, Cook, Corp.; Burrow, Emm.; Green, Pet.; Goldfinch, Bird, Trin.; Gibbons, Pemb.; Koe, Cai.; Turner, Chr.; Prowett, Cai.; Almond, Pet.; Green, Chr.; Hardcastle, Trin.; Parkinson, Joh.

Junior Optimes.—Kingdon, Trin.; Bramah, Clare; Green, Cath.; Budd, Joh.; Foot, Pemb.; Bromehead, Cai.; Bowles, Pemb.; Pennington, Christie, Trin.; Fowler, Sid.; Venua, Jes.; Jennings, Qu.; Lingwood, Chr.; Forsyth, Trin.; Marshall, Jes.; Baker, Jones, W. H. Trin.; Walmisley, Jes.; Metcalfe, Joh.; Montriou, Pemb.; Darling, Joh.; Thornton, Trin.; Wood, Pet.; Woolcock, Wilson, Cath.; Wood, Fitzgerald, Joh.; Venn, Pet.; Boddy, Joh.; Smith, Trin.; Halsted, Trin. H.; Simpson, Qu.; Buckworth, Trin.; Drake, Jes.; Smith, Magd.; Spencer, Pemb.; Pooley, Thompson, Joh.; Napier, Trin.; Cohen, Pemb.; Sewell, Cai.

DURHAM.

The prize for the essay "On the existence of a moral sense," assigned to D. Cundells. Mr. Raymond's prize for the essay by an undergraduate: "The character of the historical narrative of Herodotus contrasted with that of Thucydides," assigned to H. R. Watson.

Messrs. G. Petch, W. Dickson, and L. Salmon, of Durham Grammar School, were elected King's scholars, after an examination in presence of the right rev. the dean, and the revs. the prebendaries in residence.

Proceedings of Societies.

SOCIETY FOR SUPERSEDING CLIMBING BOYS.

The existence of this most humane institution, which is under the presidentship of the Lord Bishop of Winchester, is doubtless unknown to thousands who would be willing to give it their warmest support, not only by contributing to its funds, but by adopting its plans for substituting the sweeping of chimneys by machines, instead of the inhuman practice of employing climbing boys. The twenty-first report, which is that for the last year, commences with the cheering fact, that the year "had been characterised by a degree of success more than equal to the experience of any former years, though the funds have decreased; and that the richest encouragement is afforded to those who feel for this branch of the miseries of human nature." The reasons which induced the originators of the society to commence their work of mercy are thus stated:—

1. They ascertained, by the examination of the children employed in this trade, that unfair and dishonest means are always resorted to to obtain a supply of boys. That the season of probation, or "liking," as it is called, which precedes the binding of apprentices, is marked by all that duplicity and misrepresentation can invent, to mislead the children who are sent on trial; that little or no work is imposed on them during that time; that every indulgence is granted that can weigh with persons in that station of life; that they are petted in the sitting-room of the master, and fed in a comparatively sumptuous way; and hence arises the positive and unchangeable determination of the child to be a chimney-sweeper, and nothing else, when brought before the magistrate to be bound. 2. That grievous pain and sorrow are found invariably to attend the after-stages of this apprenticeship. 3. That it is a business to which children ought not to be put, as it affords no support after a boy has reached fifteen or sixteen years of age, at the latest. 4. That employing children in this trade subjects them, in after-life, to the disease lectured upon separately in the hospitals as chimney-sweepers' cancer, which disease only befalls those who are thus employed.

These grounds led to the formation of the society. It was supposed that it would only be necessary to offer a premium for the production of a machine capable of sweeping, and that it would be instantly adopted by the chimney-sweepers. Machines were given away in all directions, and every thing avoided that seemed to interfere with the members of the trade. This was met, how-

ever, by the most virulent hostility; and every machine thus put into the hand of a common chimney-sweeper was employed to destroy the object of the bestower. It might have been supposed that an institution, having for its object the amelioration of the condition of a miserable set of beings, would have been hailed with pleasure by every benevolent man, and that the society would have found few to have derided its objects, and to have opposed its success. The old system, however, has been still adhered to, from prejudice, from thoughtlessness, from a dread of innovation. The report contains some striking remarks on the frequency of the disease termed the chimney-sweepers' cancer, and the misery which it entails on its wretched victims, besides cases of extreme suffering undergone by the boys, who have been for hours confined in chimneys, until released by taking down the outer walls. Such a society, it is repeated, has a strong claim on the support of every well-wisher for the happiness of his fellow-creatures; and it is trusted that the public mind will be more seriously directed to the consideration of the subject, and that the reports of the society will have a very extensive circulation. It is the intention of the editors of this Magazine to direct the attention of their readers to the subject in the body of their work.

NEWFOUNDLAND AND BRITISH NORTH AMERICA SCHOOL SOCIETY.

Report for 1837.—Through the good providence of God, the committee are enabled to congratulate their friends on the increased prosperity of the Society's labours abroad and the state of its funds at home. Several of the schools have been visited by his excellency the governor, and other high official characters in Newfoundland, who have expressed great satisfaction at the improvement of the children. There are forty-three principal and branch schools. The number admitted into the daily schools is 6945; Sunday-schools, 4714; adult schools, 1180; and there were on the books, at the last return, 2664. Several new applications have been made for schools; and such is the eager desire on the part of the people, that if the committee had the necessary funds, they could at once more than double their number. The journals and letters of the teachers are very encouraging, containing many interesting facts as it respects their duties as school-masters, friendly visitors, and catechists, or lay-readers. The loan-libraries continue to be very useful, and the circula-

tion of religious tracts has, in many instances, been attended with a blessing. The employment in which some of the teachers have been engaged more prominently during the past year—that of reading in the churches, or in their school-houses on the Sabbath, where there is no clergyman,—is, under existing circumstances, very important. In the island there are thirty-seven episcopal places of worship, with only twelve clergymen to supply them; the catechists in connexion with the Society for the Propagation of the Gospel in Foreign Parts, in consequence of the diminished income of that society, have been discontinued. The clergy, therefore, have called in the aid of the teachers of this society to prevent in many places the ordinance of the Sabbath falling into total disuse. The committee believe that those who love the Gos-

pel of the Lord Jesus Christ will rejoice that the society has been enabled, in some measure, to supply the lack so deeply felt by multitudes who are craving for the bread of life.

The receipts of the past year were 2391*l.* 10*s.* 1*d.*, from which, if 500*l.* be deducted, the legacy of the late Mrs. Codner, there will remain an increase over that of the preceding of 121*l.* 10*s.* 4*d.* The contributions in Newfoundland, including the sum of 300*l.* granted to the society by the local legislature, amount to 654*l.* 12*s.* 6*d.*, reduced to sterling money. The total sum, therefore, available to the society amounted to 3046*l.* 2*s.* 7*d.*, and the payments to 3299*l.* 6*s.* 8*d.*, leaving a balance due to the treasurer of 253*l.* 4*s.* 1*d.*

Diocesan Intelligence: England and Ireland.

ARMAGH.

There is a very interesting case at present pending before the court of delegates, in Dublin, connected with the home mission. The primate is promovent, and the Rev. Mr. Noble, of the diocese of Meath, the impugnant. The impugnant was cited to the consistorial court of Armagh, for preaching in the primate's diocese without his grace's permission. A point has been raised against the authority of his grace's official to cite any person not resident within his diocese to the consistorial court. The question has been before the delegates, who have not as yet given judgment. Afterwards, the question will arise as to the right of the clergymen preaching in any diocese without the permission of the diocesan.—*Derry Sentinel*.

CHESTER.

Penwortham, Lancashire.—A new church is to be erected at the extremity of the parish, on the Leyland side, where there is a considerable manufacturing population, living at an inconvenient distance from the nearest church.

Wigan.—A new church is about to be erected at the Scholes.

Manchester.—The new church of St. John the Evangelist, in Higher Broughton, near Manchester, was opened for divine service on January 7th, when a sermon was preached in the morning by the Rev. Oswald Sergeant, fellow of the Collegiate Church; and in the afternoon by the Rev. R. Wood, fellow of St. John's, Oxford.

Bolton-le-Moors.—At the interment of the remains of the Rev. W. Thistlethwaite, at St. George, Little Bolton, an immense concourse of persons attended, all anxious to testify their deep regret at his decease, and their highest respect for the memory of the deceased. The Rev. Prebendary Slade, vicar of Bolton, preached at St. George, on the 7th January, to a densely crowded congregation. Mr. Thistlethwaite had laboured at Bolton for upwards of thirty years, as an indefatigable and faithful minister; and it is gratifying to be able to record, that his services were not altogether in vain. Such testimonies to ministerial exertion and uncompromising fidelity testify the absurdity of the assertion, that the Established Church has no longer a hold on the affections of the people. Every week we read of fresh tributes of respect paid to the clergy, accompanied with valuable presents; and when the minister is called to his great account, the sympathy which manifests itself at his grave, and the anxiety for the comfort of those who have been left behind to mourn his removal, abundantly testify that his labours have been blessed to some members at least of his flock.

Liverpool: Opening of the South Church of England School, Cornwallis Street.—A large and highly respectable meeting, comprising most of the clergy and many of the leading gentry and merchants of the town, together with a numerous assemblage of ladies, was held in the upper or girls' school-room, a great proportion of the children themselves being also present. The attendance altogether amounted to about 700 persons. The school is a neat and substantial brick building, commodious and airy, and free from needless and expensive decorations. On the outside the entablature exhibits, in bold and handsome relief, a representation of the sacred volume, with the inscription,

"Holy Bible. 'Search the Scriptures,' John v. 39." Below is a chaste tablet, bearing the designation of the building and the date of its completion. The structure was erected by Mr. J. Tomkinson, from designs furnished gratuitously by Messrs. Samuel and James Holme. The Rev. Augustus Campbell, rector, having opened the business of the meeting with prayer, proceeded to give a brief statement of the accounts, and of the general position of the schools. The balance due to the society on the 13th of July, 1837, was 448*l.* 12*s.* 6*d.*; in addition to which, 715*l.* had been received as a government grant, and 100*l.* as a donation from Isaac Knowles, &c., making a total of 5299*l.* 12*s.* 6*d.* From this was to be deducted 2000*l.*, the amount of contract for building the South School, with about 300*l.* for extra land; leaving a balance of 2999*l.* 12*s.* 6*d.*, including the land held by the society in Greenland Street, which was worth 1020*l.* The subscriptions for the year 1837-8 amounted to 452*l.* 15*s.* 6*d.*; less, through deaths, 22*l.* 1*s.*; increase, by new subscribers, 136*l.* 14*s.*: total, 567*l.* 8*s.* 6*d.* The number of scholars was, in the North School, 505 boys, 319 girls, 175 infants; total, 999. In the South School the numbers were, boys 344, girls 251, infants 135; total, 730. The aggregate number in the two schools, therefore, was 1729, which he hoped was as satisfactory to the subscribers in general, as he could assure them, it was to himself. Eloquent addresses on the opening of the school were delivered by the Rev. Rector Campbell and the Rev. Hugh McNeile.—*Liverpool Paper*.

CHICHESTER.

Diocesan Church-Building and Ministers'-Aid Association.—

A meeting of great interest and importance was held at the school-room in Brighton, on Friday, Jan. 12, for the purpose of forming an association to raise funds for increasing church-accommodation, and for assisting the clergy in laborious or ill-endowed cures within the diocese of Chichester. His Grace the Duke of Richmond was in the chair. The resolutions were moved and seconded by the bishop of the diocese, the Earl of Chichester, Dean of Chichester, Lord Gage, Lord George Seymour, Scrase Dickens, Esq., Wm. Seymour, Esq., T. J. Bellamy, Esq., Col. Wyndham, and Sir A. Dalrymple. The first resolution, moved by the Lord Bishop of Chichester, and seconded by the Earl of Chichester, was as follows: "That this meeting is deeply impressed with a sense of the duty incumbent upon members of the Church of England to provide, as far as possible, for all persons in their communion, means of attending the public service of God, together with an efficient spiritual superintendence and instruction; and that, in conformity with this duty, this meeting do now form a diocesan association, for the two purposes, 1. of increasing church-accommodation; and, 2dly, of giving assistance to incumbents in cases where such aid may be required." Captain Pechell and W. Seymour, Esq. spoke in support of the resolution, and expressed their strong attachment to the Church, and entire approbation of the purposes of the meeting. The Bishop of Chichester made a very striking statement of the disproportion between the appropriated and free sittings in many of the chief towns in the diocese, shewing that the poor are, for the most part, excluded from the churches; and that in a population which has increased, as stated in his lordship's address to the clergy and laity

of the diocese, between the years 1801 and 1831, 80 per cent. The following are some of the cases: Chichester—Until a year and a half ago, there were 2,966 sittings for a population of 7,993; only 1,262 were free; two churches have no free sittings at all; the new church, St. Paul's, has contributed 1022 sittings, of which 572 are free; this is the most favourable case in the diocese. Lewes—Population, 9,297; free seats, including sittings for school children, 732. Horsham—Population, 6,000; free seats, 460, of which 19 are occupied by school children. St. Leonard's—Population, 3,400; free seats, 200. East Grinstead—Population, 4,000; free seats, 20; many pews are closed, being the property of dissenters. Rye—Population, 4,000; free seats, including school children, 500. At Henfield the appropriated sittings are 1,615; the free only 55.—His lordship also stated that the Incorporated Society for Building Churches has granted from time to time to the diocese of Chichester the amount of 6,442*l.*, by which 11,406 sittings have been obtained, 8,665 being free. The outline of the Diocesan Association is as follows:—Two separate accounts will be kept, the one for the increase of church-accommodation, the other for giving aid to the clergy in laborious benefices. Donations and subscriptions may be restricted by the contributor to either account: where no such restriction is expressed, they will be equally divided. The sums given may be restricted in their expenditure to any particular church, or to the diocese exclusively. After deducting sums so restricted, one-tenth of donations and one-sixth of subscriptions will be annually transmitted from account for Church-Accommodation to the Incorporated Society in London, with which this branch of the diocesan association is in union. The account for assisting the clergy is wholly confined to the diocese, and will be applied to the maintenance of additional curates, to be nominated by the incumbent, and sanctioned by the bishop; and also to augmenting by grants, not exceeding 20*l.* a-year, the incomes of poor benefices, where such assistance may promote the spiritual welfare of the parish. The funds will be administered by a general committee of official and elected members, the latter being twelve clerical and twelve lay members. District committees will be formed throughout the diocese to raise funds and to investigate local wants and applications. The regulations were referred to a committee, consisting of the Lord Bishop of Chichester, the very rev. the dean, and the Rev. H. E. Manning, for the necessary verbal revision, principles being already resolved upon by the meeting. The whole, with the list of contributions, will be published as speedily as possible. Subscriptions and donations will be received at all banks in the county; and all communications previous to the publishing of the regulations and officers may be made to the Rev. H. E. Manning, Lavington, Petworth.

DERRY.

Rectory of Macosquin.—There are three claimants to the right of presentation, each of whom has appointed a different clergyman. The Lord Bishop of Derry has appointed the Rev. Mr. Lindsay, his lordship's son-in-law; the honourable the Irish Society, who claim the advowson of the parish by royal patent, have appointed the Rev. Archibald Boyd, one of the curates of the cathedral of this city; and Henry Richardson, Esq. of Somerset, has presented the Rev. George Craig, the curate of Macosquin parish, Mr. Richardson being another claimant of the advowson in right of his estate. It would be well that no decided steps be taken by any of the clergymen to whom the living has been presented, until the advowson shall be established in favour of one of the claimants. An opportunity is now afforded, which cannot be lost, of setting the matter at rest in this instance, as also in that of several other benefices similarly situated.—*Derry Sentinel.*

DROMORE.

Deanery of Dromore.—The anomaly which has so long existed in the diocese of Dromore, is now, we are happy to say, shortly to be rectified. The corps of the deanery of Dromore was composed of the rectories of several parishes, and was in itself a perfect secuire, having neither residence nor cure of souls attached. These rectories will now be severed from the corps of the deanery, and annexed to their several vicarages, chargeable with

an endowment for a perpetual curacy, to be formed of contiguous portions of the parishes of Seagoe and Tullylish. The first presentation to this curacy is vested, by the statute law, in the government.—*Newry Telegraph.*

DUBLIN.

Dr. Sandes, bishop of Killaloe, and Judge Perrin, are appointed members of the education board, which has the management of the diocesan schools in Ireland.—*Dublin Record.*

Sinecures suppressed.—The ecclesiastical commissioners of Ireland have suppressed the following sinecures: the precentorship of the cathedral church of the Holy Trinity, Dublin; treasurer'ship of St. Patrick's, Dublin; chancellorship of the cathedral of Ross; sacristy of Clonfert; and the rectory of Ballymacky, which had been united to the chancellorship of the cathedral of Killaloe.—*Derry Sentinel.*

GLOUCESTER AND BRISTOL.

Gloucestershire and Bristol Diocesan Church-Building Association.—The first annual meeting of this most commendable association has been held at the National School-room, Melsom Street, Bristol; the lord bishop of the diocese in the chair. From the statement of his lordship, it appeared that the total amount of donations already raised is about 13,000*l.*, contributed in very nearly equal proportions in the two archdeaconsries into which the diocese is divided. Of this sum more than 4000*l.* was the gift of the clergy. Annual subscriptions had also been instituted, with every hope of being productive of great aid in carrying on the praiseworthy objects of the institution. The report stated that the committee had, during that, the first year of the undertaking, thought it their principal duty to promote subscriptions; but they had, notwithstanding, been diligently occupied during the last two or three months in furthering schemes for the building of churches in several populous neighbourhoods; but in such neighbourhoods a great difficulty had been experienced in providing proper sites, the price of land being so high as almost to preclude the possibility of purchasing. In alluding to this obstacle, the committee mentioned, with much satisfaction, the handsome conduct of the dean and chapter of Bristol, in freely giving up their interest in a piece of land for the erection of a church near King's Parade; and the committee relied on similar benevolent feeling to enable them to carry the plans of the association into effect in other districts. Several reverend and other gentlemen addressed the meeting in strong terms of commendation of the objects of the institution.

HEREFORD.

Petition against Country Wakes.—To the Honourable the Commons of Great Britain and Ireland in Parliament assembled. The humble petition of the undersigned inhabitants of the town of Ross and its neighbourhood, Sheweth;—That it is the deliberate opinion of your petitioners, that those assemblies of the people, called wakes or feasts, as now constituted, are detrimental to the good manners and morals of society; That they encourage individually lawless and depraved habits, with negligence and disobedience in service among agricultural and other servants; That they directly thwart the objects of a sound and religious education; That they often lead to the maiming of the body, or the total deprivation of life; That they in no wise afford a salutary recreation to the mind, and too commonly greatly injure the object of the divine appointment of the Lord's day; That your petitioners are lamenting the barbarous instances of manslaughter, and profligate conduct in general, that have been proved to have occurred within their own county at such wakes or feasts; and your petitioners deeply regret that such scenes should continue to be of annual occurrence.

Your petitioners, therefore, humbly entreat of your honourable house to devise such means, by investing magistrates with more power, or otherwise, as shall seem convenient to your honourable house, as may effectually prevent the recurrence of provincial wakes or feasts.

That your petitioners, in accordance with the above prayer, wish it to be understood, that they are not at all opposed to the rational recreations of the poorer classes,

and hail with delight the introduction into your honourable house of any measure likely to promote the same.

And your petitioners will ever pray, &c.

The above is a copy of a petition which has been signed by all the leading clergy, gentry, magistrates, and a vast number of farmers of the neighbourhood, together with the tradesmen of the spirited and improving town of Ross, and is little more than a copy of the petition which originated with the parish of Sellack, near Ross. The latter part is supposed to refer to a bill for the better recreation of the humbler classes, of which notice has been given, to be brought in by R. A. Slaney, Esq., M.P., who also takes great interest in the suppression of Sunday wakes.

LICHFIELD.

Shrewsbury.—The Rev. R. Scott, who munificently enlarged five of the churches at Shrewsbury, has, at his own expense, fitted up the communion-tables, &c. in the chancel of St. Giles and St. George, and has presented to the parishes of St. Chad and the Holy Trinity magnificent silver communion services. The stained window in the Abbey has been restored at Mr. Scott's expense, who is also about to replace the windows of the other churches with magnificent designs in stained glass, now preparing by Mr. D. Evans.

NORWICH.

Diocesan Church-Building Society.—The annual meeting of the subscribers was held lately at the Clerical Society's rooms, Norwich, at which were present the lord bishop, Lord Bayning, the Hon. and Rev. the Dean of Norwich, the Hon. and Rev. Edward Pellew, Rev. Prebendary Thurlow, Rev. Prebendary Wodehouse, Rev. Messrs. J. D. Borton, W. P. Spencer, J. B. Collyer, W. Smith, Barker, J. N. White, Vogan, Parker, O. Mathias, C. Chapman, King, S. Stone, J. Kitson, Esq., &c. The bishop took the chair. Lord Bayning, as one of the secretaries of the society, stated that he had addressed a letter to the right rev. prelate on the subject of this society, and his lordship has directed his name to be put down for a donation of 50*l.*, and as an annual subscriber of 5*l.* 5*s.* Some alteration was agreed to in one of the rules of the society, by which in future all donations and subscriptions will be transmitted to the metropolitan society. A desire having been expressed by Lord Bayning that some local secretaries should be appointed, the dean acceded to the request of the meeting to act as secretary for the Norwich district, in conjunction with Mr. Kitson and the Rev. C. Chapman; and letters are to be addressed to the different deaneries to appoint a secretary in the separate divisions in order to facilitate the collection of donations and subscriptions for this important society.—*Norfolk Chronicle.*

RIPON.

An order in council has appeared in the *London Gazette*, by which her majesty is pleased to ratify a scheme proposed by the ecclesiastical commissioners for England, for the purchase (with a view to the erection thereon of a suitable residence for the Bishop of Ripon,) of certain lands (called Bramley Grange Farm) in the township of North Stanley.

Patley Bridge.—The new church at Patley Bridge, in the parish of Ripon, was consecrated by the bishop Jan. 8.

SALISBURY.

Diocesan Church-Building Association.—The quarterly meeting of the general committee for transacting the business of the Church-Building Association was held on Tuesday the 2d of January, at the depository in St. Thomas's Churchyard, Salisbury, on which occasion there was a full attendance. The chair was taken by the lord bishop of the diocese. There were also present the Very Rev. the Dean of Salisbury, Chancellor Marsh, the Archdeacons of Sarum and Wilts, the Rev. Canon Clarke, the Rev. W. Dansey, Edward Hinxman, Esq., Ambrose Hussy, Esq., and the Rev. G. P. Lowther, secretary of the association. The following grants were made:—for the church of Broadway, in the archdeaconry of Dorset, 30*l.*; for Charminster church, in the same archdeaconry, 80*l.*; and the grant of 200*l.* already made for the enlargement of accommodation in the church of Gillingham, was increased to 265*l.* The secretary reported several new subscriptions

for the present year, and the formation of decanal committees in the archdeaconries of Sarum and Wilts. This valuable association is gaining the attention of the public, and has already, within one year, been the means of increasing church-accommodation in thirteen parishes in the diocese. The report, to which we direct attention, is now in the hands of all subscribers to the association.

WINCHESTER.

The friends and supporters of the conservative cause in South Hants having, at a meeting held at Southampton, resolved to present a splendid piece of plate to R. Cruickshank, Esq., that gentleman, to his honour, requested that the sum raised might be applied to the erection of a church, offering, at the same time, a site for the building at Anglesey. In consequence of this, subscriptions are to be immediately commenced for the completion of the good work.

The new church of St. John, at the Amballes, was opened for divine service on the 7th of January, when a sermon was preached by the very reverend the dean.

Consecration of Hawley Green Church, Yately, Hants.—This church was recently consecrated by the Lord Bishop of Winchester, who preached a sermon on the occasion from Psalm cxxii. 3-5. After the sermon a collection was made, amounting to 34*l.* The church contains 306 sittings, nearly one-half of which are free. Mr. Dumbleton of Hawley-house entertained the bishop and clergy after the ceremony with a cold collation. This church is built and endowed by the Rev. J. Randell, of Yately, with the liberal support of J. Norris, Esq., and other of the neighbouring gentry, as well as 500*l.* granted by the Diocesan Society. This is, we believe, the first church that has been consecrated since the establishment of the above excellent society. It is a neat and commodious structure, and has been erected within the short space of five months; it stands in a populous neighbourhood, where the want of church-accommodation has been long felt, and the inhabitants generally have testified their sense of the importance of this good work—not only by their contributing towards its erection, but by the promptness with which they have engaged the pews, nearly all of which, we understand, are already taken.

Egham.—A meeting of the clergy and inhabitants of the parish of Egham took place at the vestry-room, on Monday, the 15th Jan. for the purpose of agreeing upon an address of thanks to her Majesty the Queen for the liberal grant of 200*l.* towards building a new church in this parish, the manor and a great portion of the land whereof appertains to the crown. The Rev. Thomas Page, curate, was called to the chair, and read to the meeting an address which had been prepared, and which was as follows:

To the Queen's Most Excellent Majesty.

"We, your majesty's loyal subjects, the clergy and inhabitants of the parish of Egham, humbly approach your majesty with the expression of our deep and grateful sense of obligation for the gracious and beneficent donation which it has pleased your majesty to bestow in aid of building a new church in this parish, and which, when completed, will so greatly add to the moral benefit of the parish, and serve to confirm that pre-eminence of the Protestant Church Establishment so essential for the security and happiness of the empire."

Sir W. H. Freemantle, after some remarks in allusion to so liberal a donation from her majesty, said, that it had afforded him great pleasure, at a late meeting at Chertsey, for the purpose of establishing an Association-Diocesan-Church-building Society, to hear the bishop of the diocese remark, that the example set by the inhabitants of Egham was worthy of being universally followed. Not only had the parish church been rebuilt at the sole charge of the parishioners, but another church was now in the course of erection, in aid of which no grant had been obtained from any public fund. He certainly thought the parish under deep obligations to our gracious sovereign for the assistance she has afforded to so truly praiseworthy an undertaking.

Richard Torin, Esq. seconded the address. The motion was then submitted to the meeting by the chairman, and unanimously adopted.

The Rev. Thomas Page then said—Gentlemen, it affords

me unfeigned pleasure that you have so cordially agreed to the address which has been proposed. I should be wanting to you and my parishioners generally, if I did not most fully concur in the remarks which have fallen from Sir William Freemantle, and bear my testimony to the readiness and liberality with which they have come forward on this as well as on other occasions. The need for an additional church in the parish was indeed unusually urgent; and the one now building will, I am confident, promote the moral and eternal benefit of a considerable part of this large parish hitherto neglected and destitute of church-accommodation. Most heartily do I respond to the sentiment contained in the address, that the pre-eminence of the Protestant Church Establishment is essential to the security and happiness of the empire; and every day the conviction that such is the case is strengthened in my mind. Feeling as I do the paramount nature and Divine authority of our holy religion, I cannot for a moment imagine that it depends for its safety or its permanence upon any support it derives from the state; but I do feel and maintain, that the best interests of the state are inseparably interwoven with its public and national recognition of that religion, by an abiding alliance with our reformed and truly scriptural Church. I know that a spirit can exist in a disembodied state; but I know that the body, when the spirit hath departed from it, becomes a mass of corruption and decay. Religion I hold to be in the state what the vital principle is in the body; for I read it written in God's own word, that "the nation or kingdom that will not serve him shall perish." I hail, therefore, the present instance of liberality in our youthful sovereign as a token of her steady adherence to our Church; and heartily do I pray, that, so long as it shall please Almighty God to continue her on the throne of this great empire, she may ever realise the language of prophecy, and prove herself a "nursing mother" of our national Zion.

After a vote of thanks to the chairman, the meeting separated.

WORCESTER.

At a late meeting of the clergy of the archdeaconry of Worcester, a clerical association was formed, of which the archdeacon kindly accepted the office of president. The committee, by whom the business of the association will be conducted, will consist of the rural deans of the archdeaconry, assisted by six of the resident clergy of the city; the residentiaries of the cathedral to be *ex-officio* members of the committee.

New Organ in Fladbury Church.—By the generous contribution of the rector, the Rev. Mr. Gauntlett, assisted by the subscriptions of some of his parishioners, a new organ, built by Nicholson, of Rochdale, has been erected in the parish church of Fladbury. It was opened by Mr. W. Done, assistant organist of our cathedral, when a selection of sacred music was performed in the course of the

service by some of the members of the cathedral choir. Prayers were impressively read by the Rev. W. A. Pruett, and a very eloquent and appropriate sermon was preached by the Rev. Matthew Lunn, from the text "Glory to God in the highest;" in which the reverend preacher described the office of giving glory to God as one of the highest privileges Christians could enjoy, inasmuch as prayer, proceeding from a sense of our wants and infirmities, implied a degree of pain; whereas praise, the spontaneous expression of pleasure and gratification, arose from a mind contented, at ease with itself, in charity with all the world, and overflowing with a deep and grateful feeling of God's mercies. By what means could this office of religion be more efficiently promoted than by the adoption of good parochial psalmody? In the conclusion of his impassioned address, the reverend gentleman exhorted his hearers to do their utmost to rescue the pure and apostolical Church of England from the danger with which it was now threatened, by contributing to the solemnity and attractiveness of its perfect form of prayer. The collection after the service amounted to very nearly 23*l*.

YORK.

Earl Fitzwilliam and the Church.—Earl Fitzwilliam is most liberally assisting in the building and enlarging of six churches in this neighbourhood, viz. a subscription of 500*l*. towards the erection of a church at Thorpe; a liberal sum for a new church at Kimberworth; 500*l*. in aid of rebuilding Rawmarsh church; and the entire cost of enlarging the churches of Tinsley, Wentworth, and Tankersley, for the accommodation of the poor in their respective parishes. In addition to this munificence towards the Church, we may add that, within the last few years, his lordship and his revered and venerable father have expended many thousands of pounds in the erection of the churches of Swinton, Hoyland, and Greasborough.—*Doncaster Gazette*.

Tributes of respect have recently been presented to the following Clergymen:—

Rev. J. Andrews, from parish of Whithy.
Rev. T. Pigot, from parish of St. Helen's.
Rev. H. McNeile, from cong. St. Jude's, Liverpool.
Rev. S. H. Peppin, late curate of Colyton.
Rev. W. B. Staveland, Minister Inc., and
Rev. W. Dodge, cur. of Trinity Ch., Over Darwen, Lanc.
Rev. W. A. C. B. Cave, of Flixton.
Rev. G. Fisk, late rector of Darlaston.
Rev. W. W. Champneys, from parishioners of St. Ebbes, Oxford.
Rev. J. J. Rogerson, from parishioners of Christ Ch.
Rev. C. T. James, from Iden Provident Institution.
Rev. E. G. Marsh, from the congregation of Hampstead Chapel.

CONTINENTAL AND COLONIAL CHURCH.

Chaplains on the Continent.—We noticed in the London papers the appointment of the Rev. S. J. Gambier to the British consular chaplaincy at Caen, in Normandy, under the license of the Bishop of London. We are not aware of any particular claims which Caen has to the services of a chaplain, but we are glad to hear of all such appointments, satisfied, as we are, that the importance of locating well-educated clergymen of the Church of England in continental towns, where an English congregation can be collected, is sadly overlooked in this country. Could a return be had of the English resident, or generally to be found, in large towns abroad, where no religious service according to the doctrines and form of the Church of England exists, it would, we are quite convinced, give a shock to the pious feeling of our readers. It was mentioned in a letter which was addressed to this journal a short time ago by a traveller of considerable experience, that there was no chaplain belonging to the British embassy at Berlin, and that, except when the Duke of Cumberland resided there, who devoted his dining-room, and obtained the service of his son prince George's tutor, every Sunday to that purpose, no public English religious service was ever performed there. We have reason to know, that in numerous other towns, Dresden for ex-

ample, where the hotels and table-d'hôtes are thronged with English, and where, by the by, the use of a Lutheran church might easily be obtained, there is no English religious service to which our countrymen on a Sunday can have access. We do not say that in all these cases the government at home could be expected to find chaplains. But we do say, that at least in every town, where its importance requires that a diplomatic representative of England should be resident, a chaplain should invariably be found. It is the want of a spiritual provision of this kind that tends so much to demoralise the families of our countrymen on the continent, and that gradually produces that disregard to the Sabbath, which is to them, and to their country on their return home, the root of almost every other evil.—*Abridged from the Northampton Herald*. [We fully enter into the importance of the suggestion here made.—Ed.]

BARBADOES.

House of Assembly.—Mr. Haynes rose and presented a bill, of which he had given notice at the last meeting. This bill, he said, was to grant a sum of money for the repair of the lord bishop's residence, Bishop's Court. We understood the honourable member to express his

opinion that his lordship had in every way deserved this, and it was evident that he carried along with him the opinion of the whole house. Mr. Clarke seconded the motion, and dwelt on the equitable and impartial political course the bishop had adopted, his utter exemption from prejudice, and the inestimable benefits which all had derived from his lordship's mission. He (Mr. C.) knew that the bishop had some time ago refused an offer of a portion of the parliamentary grant for the relief of the sufferers by the hurricane, and had requested that, as the fallen churches and chapels were then building, it should be appropriated to them, rather than to the repair of his residence; he knew also that several public moneys which had been offered him had been refused by him, as they might in his (the bishop's) opinion be applied to

the benefit of the public institutions. These circumstances had only lately come to his knowledge, and he concluded by moving the first reading of the bill. The bill, which empowers the treasurer of the island to pay to his lordship the sum of 2000*l.* currency to be left to the bishop's discretion, was then read three times, and passed the house *nem. con.* It was next sent up to the council for their consideration.—*Barbadoes Paper.*

CALCUTTA.

Rev. R. P. Brooke, B.A., to be joint chaplain at Cawnpore.

MADRAS.

Rev. G. J. Cubit, M.A., to be senior chaplain at Bangalore; Rev. V. Shortland, to be chaplain at Vizagapatam.

SCOTTISH EPISCOPAL CHURCH.

DIOCESE OF EDINBURGH.

Ordination, 21st Dec., at St. John's, Edinburgh, by Right Rev. Bishop Walker.

Priests.—T. G. S. Suther, M.A., John Hunter, M.A.

A confirmation was held at St. John's, by the Lord Bishop of Nova Scotia.

Appointments, &c.—Rev. G. Coventry and Rev. D. T. K. Drummond, to be ministers of Trinity chapel, Dean Bridge.

Rev. T. G. S. Suther, to be chaplain to English regiments stationed in Edinburgh Castle.

DUNKELD AND DUNELANE.

Rev. T. Walker to the charge of the Episcopal chapel at Blair, in Atholl.

GLASGOW.

Rev. Robert Montgomery, M.A., of Lincoln college, Oxford, appointed minister, and Rev. S. A. Walker, assistant-minister, of the New Congregation, formed, under the sanction of the Episcopal College, in October last.

ABERDEEN.

Rev. C. Cole, to be minister of St. Peter's chapel, Peterhead.

MISCELLANEOUS.

Many important alterations having taken place during the last few months with regard to the arrangement of the several dioceses, the following is now the exact position of this most interesting communion, in the prosperity of which every sound churchman must take a lively interest:—

Dioc. 1. Edinburgh—Bishop, Right Rev. J. Walker, D.D., 12 chapels, 16 clergy. 2. Glasgow—Bishop, Right Rev. M. Russell, LL.D., 11 chapels, 13 clergy. 3. Aberdeen—Bishop, Right Rev. W. Skinner, D.D., 19 chapels, 20 clergy. 4. Moray—Bishop, Right Rev. A. Jolly, D.D., 6 chapels, 6 clergy. 5. Ross and Argyle—Bishop, Right Rev. D. Low, LL.D., 7 chapels, 7 clergy. 6. Dunkeld, Dunblane, and Fife—Bishop, Right Rev. P. Torry, D.D., 9 chapels, 10 clergy. 7. Brechin—Bishop, Right Rev. G. Gleig, LL.D., Bishop-coadj., Right Rev. D. Moir, M.A., 9 chapels, 8 clergy. Total, 73 chapels, 80 clergy.

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ford, Essex.

University Intelligence.

OXFORD.

The regius professor of divinity will commence his public lectures on the 17th of March, at two o'clock.

Feb. 6.—At a very full convocation, held this day, it was unanimously resolved to affix the university seal to a petition to the lords spiritual and temporal, in parliament assembled, praying that their lordships will be pleased to give their sanction to a bill, having for its object the continuance of the bishopric of Sodor and Man.

Feb. 8.—The letters patent of his Grace the Duke of Wellington, as chancellor, appointing the Earl of Devon high-steward of the university, in the room of the late Lord Eldon, were communicated to a full convocation, and unanimously confirmed.

Elections, &c.—J. M. Holland admitted prob. fell., and C. Bedford actual fellow of New College.

CAMBRIDGE.

Jan. 27.—The late Dr. Smith's annual prizes of 25*l.* each to the two best proficient in mathematics and natural philosophy among the commencing bachelors of arts have been adjudged to T. J. Main, of St. John's, and J. G. Mould, of C. C. C., first and second wranglers.

J. Pulling, B.A., and J. G. Mould, B.A., of C. C. C., elected fellows of that society.

The following will be the subjects of examination in the last week of the Lent term, 1839:—1. The Gospel of St. Matthew. 2. Paley's Evidences. 3. The Medea of Euripides. 4. The First Book of Cicero's Epistles, "Ad Familiars."

Feb. 10.—The trustees of the Norrisian professorship of divinity have nominated the Rev. Dr. Adams, Sidney, and the Rev. G. E. Corrie, B.D. of Cath., candidates for the professorship, vacant by the resignation of Dr. Hollingsworth. The election will take place within fourteen days after the 1st of May.

W. M. H. Elwyn, of Pemb., elected a fellow of that society.

Rev. Mr. Gordon, M.A., and Rev. W. P. Musgrave, B.A. and scholar of Trinity, elected chaplains of that society.

The vice-chancellor has given notice, that the following letter and notification have been transmitted to him from the chancellor of the university, in order that the circumstances therein stated may be known to its members:—

"British Legation, Florence, January 18, 1838.

"My Lord,—A vacancy being about to occur in the chaplaincy to the British residents in Florence, those gentlemen who form the committee for the direction of the affairs relating to the Protestant Church in this city are extremely desirous to appoint a person to fulfil the

duties of chaplain, who shall be fully qualified on the score of clerical, as well as literary, acquirements. They have therefore requested me to transmit to your lordship the enclosed notification of the vacancy that is about to take place; in the hope that your lordship, by forwarding this document to the University of Cambridge, will assist them in their object of making it known to such qualified clergymen of the Church of England as may feel disposed to offer themselves for this situation; and that in consequence of the applications the committee may receive, they may have it in their power to select an individual who may exercise his ministry among his fellow-countrymen with credit to himself and satisfaction to his congregation. I have the honour to be, my lord, your most obedient humble servant,

"RALPH ABERCROMBIE.

"The Right Hon. the Marquess of Camden, K.G.

Chancellor of the University of Cambridge.

"A vacancy being about to occur in the chaplaincy to the British residents in Florence, the committee give notice that all qualified clergymen of the Church of England who may be desirous of proposing themselves for the same, are requested to forward their applications (free of postage), accompanied with the proper testimonials, addressed to John Magnay, Esq., treasurer and secretary to the Church Committee, Florence, before the 13th of April next; and that the election will take place on the 1st of May next, 1838.—N.B. The stipend is 100*l.* sterling per annum, exclusive of the surplice fees; and it is desirable that the candidates should state whether they are willing to take pupils, should such offer; and whether their views are directed to a lengthened residence in Florence."

DURHAM.

A professorship, which promises to realise the most important results as regards the advancement of science, is about to be established in this university, viz. a professorship of mining, an endowment which has long been a desideratum in this country; and from the peculiarly favourable position of Durham, in the heart of the great mining districts of England, the students will at all times have the advantage of bringing their theoretical instruction to the test of actual observation and experiment.—*Church of England Gazette.*

There were nine competitors for the two scholarships recently announced for public competition, and which were adjudged to Robert Thompson and — Featherstonehaugh. Mr. Thompson was not previously a member of the university; but has since been admitted, and is now one of the classes which has just been opened for the instruction of students in civil engineering and mining.

Proceedings of Societies.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The following extract from the report must be peculiarly interesting to all who feel a concern for the conversion of the heathen:—

The information received during the past year from all parts of the East Indies repeats the assurance that a very remarkable change is gradually taking place in the minds of the natives, and promises to prepare the way for

the downfall of idolatry and the future reception of the Gospel. It is not to be supposed that there is an immediate prospect of this blessed event, for the prejudices of the natives are strengthened by ties which have existed for thousands of years; and, without the special interposition of the Almighty, ages must pass away before these prejudices are removed. But the course pursued by this nation, in its intercourse with the Hindoos, is of a date comparatively recent; and it may be hoped that the

present rulers of India will not obstinately adhere to the path of their predecessors. Although Christianity was neglected and even persecuted by the British from the foundation of their empire in Hindostan, this furnishes no excuse for pursuing the same plan, when a different line of conduct is pointed out by the altered circumstances of its inhabitants, and different measures are called for by the improved religious feeling of the mother country.

When the effect of this feeling is brought to bear upon the Indian government throughout all its departments, one grand obstacle to the progress of the Gospel will be overcome. It is neither expected nor desired that an assault should be made by the ruling powers upon the errors of heathenism. It is expected and desired that idolatrous worship should not be sustained and protected, while Christian converts are insulted and injured by the servants of the British people. The society conceives that the public are entitled to demand satisfactory information upon both these heads; and while it is aware that proper instructions have been issued, some years ago, by the government at home, it has yet to learn that these instructions have been observed by the officers to whom they were addressed.

On another important subject, the society is happy to know that decided improvement has been effected, and that the consequences are already apparent. Formerly there was much difference of opinion among the governors of India, respecting the communication of European knowledge to the natives. This difference is at an end. In all parts of the Peninsula the study of the English language is encouraged. Thousands of young persons enter yearly upon the active duties of life with the power of reading English books; and a considerable proportion of them shew a desire to use this privilege, and apply themselves systematically to the cultivation of European science and literature.

It is of the greatest importance that due advantage should be taken of so favourable an opening for the introduction of religious knowledge. The extravagant fables of the Hindoos cannot long be objects of faith and veneration to a people imbued with the learning of modern times; and the English language promises to become a channel for the conveyance of religion and philosophy to the millions of the East, in the same manner as the Latin language performed a like important office for our own heathen forefathers.

While these events are passing before our eyes, the value of such an institution as Bishop's College, Calcutta, becomes daily more indisputable; and the unequivocal acknowledgment of this fact is an ample reward to the society for all the expense and care bestowed upon its great missionary establishment for India.

In a letter dated April 7, 1837, the Bishop of Calcutta informs the society, that on his return from his visitation he had found the College in a most satisfactory state. An opportunity of beginning a native class of students had presented itself. By his direction, five promising youths had been placed there for education with a view to employment, first as catechists, then as deacons, and ultimately as the commencement of a native ministry. The bishop has provided for the expenses of their education out of a fund established by the late Begum Sumroo, and has paid for their outfit from the same source.

"The youths," says his lordship, "are still in the college, and delighted me on my first visit after my return (Saturday, March 17), at the long examination at which I assisted. I have since given up a day to conversing with them, separately and privately, on the state of their minds, and the reasons of their reception of Christianity, and of their desire of devoting themselves to the mission work. I am sure it would have delighted the society to have heard the unaffected simplicity of these dear youths; their deep and heartfelt sinfulness before God, their abhorrence of idolatry, their love to the divine Saviour, and their gratitude to Almighty God, for calling them to the knowledge of himself in his Gospel."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.*

Amount of donations since last report, 833*l.* 16*s.* 11*d.*; parochial collections, 163*l.* 12*s.* 1*d.*; legacies, 270*l.*; foreign

* From the January Quarterly Report.

translation fund, 165*l.* 2*s.* 7*d.*: new members admitted at the three meetings, 233.

The following applications and grants were made at these meetings:—

The Rev. J. Betts, Paramatta, New South Wales, applied to the board in behalf of a Sunday-school recently formed in that important and widely extended parish. There being great difficulty in procuring suitable books for the use of the children, he solicited a grant from the society for this purpose. A letter from the Lord Bishop of Australia strongly recommended Mr. Betts's application. The sum of 10*l.* was granted.

A letter from the Rev. F. McClelland, Port Elizabeth, Cape of Good Hope, stated that the 100*l.* granted by the society towards building his church still remains in his hands; and he requests that he may be allowed to appropriate it to the object of increasing the accommodation by an addition to the number of pews. Mr. McClelland also informed the society, that a project is on foot for the erection of a church at Bushman's River, about midway between Port Elizabeth and Graham's Town, Lieutenant Daniel, of the navy, being the chief mover in this good design; and that a supply of Bibles and Common Prayer-books in the Dutch language is much wanted in Port Elizabeth and the neighbouring districts. It was agreed, that it be left to Mr. McClelland to apply the 100*l.* to the purposes of his church in the way he desires; and that the application for Dutch books be referred to the Foreign Translation Committee.

A letter was read from the Ven. Archdeacon Spencer, requesting a grant of books for the use of the free-schools, of which there are now a large number, in the colony of Bermuda. Books to the amount of 40*l.* were placed at the disposal of the archdeacon.

Mr. C. W. Francken, secretary to the Australian Church Missionary Society, applied for the society's assistance towards erecting a church and school-house at Guildford, an important town near the head of the Swan River. The sum of 150*l.* was granted.

A letter was read from the Rev. M. Newport, of Belize, Honduras, requesting a supply of New Testaments and Common Prayer-books in Spanish. A grant was made of 50 copies of the Spanish version of the New Testament, and 100 copies of the Liturgy in Spanish.

The following books were granted, for circulation in France, on the application of the Rev. G. Tomlinson:—New Testament in Spanish, 50 copies; Common Prayer-books in Spanish, 50 copies; Jewel's Apology, in Latin, 50 copies.

The Rev. David Aitchison, Glasgow, communicated by letter the prosperous state of his church, which the society recently assisted with a grant of 100*l.* He writes: "You will be glad to know that my efforts have, through the blessing of Almighty God, been crowned with the greatest success. The attendance at morning service is good, and constantly increasing, and at night my church is filled in every part. In the Sunday-school there are above 200 children, who are also regular in their attendance at church. I cannot sufficiently express to you the joy and gratitude I feel, when I see such a multitude in the house of God, joining in the responses, and all singing their great Creator's praises. At evening service there must be fully 1500 persons present, many of whom are Presbyterians, and some are Roman Catholics."

A letter was read from J. Tattam, Esq., inspector-general of the customs water-guard in the port of London, informing the society that the water-guard force of that port consists of upwards of 500 tide-waiters, the greater part of whom reside at Gravesend. As these persons while on duty have much spare time, it seems desirable to establish a lending library for their use. The board of customs have therefore provided a room for this purpose at the custom-house, Gravesend, and have moreover furnished books. A larger supply of books is, however, required, which the men, who have small incomes, and most of them wives and families, are unable to procure at their own expense. Mr. Tattam accordingly requested a grant from the society. This application was made with the entire sanction of the board of commissioners; the

chairman, R. B. Dean, Esq., having countersigned and recommended it. Books to the amount of 15*l*. were granted for a library.

The Rev. R. Baker, British chaplain at Hamburg, requested a grant from the society towards the expenses of building an English episcopal church at that place. An engraved plan of the church, which is now nearly completed, and which is capable of accommodating about 500 persons (there being 250 free sittings), was laid before the meeting. Mr. Baker states that a debt of 700*l*., on account of the church, remains due, which there is great difficulty in paying. The sum of 100*l*. was granted towards the expenses of this church.

It was agreed, on the application of the Rev. H. M'Laughlin, British chaplain at Nice, to place fifty Common Prayer-books at his disposal for the use of persons in that town.

It was agreed, on the recommendation of the standing committee, that the sum of 500*l*. be placed at the disposal of the Right Rev. Dr. Spencer, lord bishop of Madras, and the same sum at the disposal of the Right Rev. Dr. Carr, lord bishop of Bombay, to be expended in promoting the society's designs in India.

A letter was received from the Rev. J. Bateman, chaplain to the Lord Bishop of Calcutta, and secretary to the Calcutta Diocesan Committee, requesting to be supplied with such books and tracts as may have recently been added to the society's list. Mr. Bateman writes: "I am instructed also to say, that in consequence of recent measures adopted by the supreme government here, the study of the English language has received a great stimulus. It is becoming a primary object in all the schools throughout the country, as being a necessary step to employment and emolument. To meet the consequent demand which already exists, a grant from the society of spelling, reading, and other school-books of an elementary nature, would be a great favour." Fifty pounds were granted for books, to be selected from the society's catalogue for this purpose.

A letter was read from the Lord Bishop of Australia, dated Sydney, 31st July, 1837, stating that he had drawn a bill on the treasurers for 500*l*., being part of the grant of 3,000*l*. placed at his lordship's disposal in Feb. 1835; and that the 500*l*. would be appropriated as follows:—St. Andrew's church, Sydney, 200*l*.; Goulburn church, 150*l*.; South Creek church, 100*l*.; Cook's River church, 50*l*.

The Rev. E. Judge, secretary to the Cape of Good Hope District Committee, communicated to the board that he had drawn a bill of exchange for 120*l*. for the salaries of the master and mistress of the Sunday-schools in Cape Town, for three years, at 40*l*. per annum. He adds, "I am happy to say that the schools which have thus profited by the society's liberality have become a real and valuable acquisition to this town, by diffusing the benefits of a sound religious education among many children, both of Christian and heathen parents, to a considerable extent. In future the committee trust, under the Divine blessing, to be enabled to maintain them in an effective condition, without further burdening the resources of the parent society, to which they, and the colony at large, have been already so greatly indebted."

NATIONAL SCHOOL SOCIETY.

The report of the society for the last year presents a favourable statement of its proceedings; although not of the state of its funds during that period. The receipts amounted to 2,712*l*. 7*s*.; the expenditure to 2,031*l*. 1*s*. 5*d*.

1. The Central School continues to prepare adults, who devote themselves to the service of the national society with the hope of obtaining appointments to schools, and receives and instructs others who have previously entered into engagements for situations with local managers of schools, but are inexperienced in the national system. Ninety-five of the former description, and forty-seven of the latter, have been received, for training, into the central school during the past year. Of these, forty-seven schoolmasters and fifty-seven schoolmistresses have been provided with appointments through the influence of the committee; and besides this, in the course of the year, twenty-two schools have, for periods of different length,

been entrusted to the care of the former class of masters and mistresses who are training, either as a matter of accommodation to the managers of those schools, while deprived of the services of their own teachers, or for the purpose of reorganising institutions which may have become inefficient.

2. The progress of schools, and of the national system in particular, throughout England and Wales is of a satisfactory nature. Applications for union have been received from 313 places, nine on account of schools for infants exclusively, and six for national Sunday-schools, which also afford accommodation for infants on the other days of the week. But out of the 313 places, 77 had some schools united to the national society before, the enlargement or extension of which schools has generally been the cause of the fresh application for union. The repetition of such an application (though not required by the society's practice) cannot fail to be gratifying to the friends of the Church, as a proof of the desire of the managers to have their schools in union. However, on the whole, it appears that there is a necessity for adding 236 fresh names of places to those which have already been enrolled in the society's list; and the amount of places with schools in union is now 4086. This large accession to the list of national schools in union arises, in some measure, from the General Church of England School inquiry recently instituted. The circulation of notices respecting the society's principles, with all the information which could properly be comprised in a letter, on occasion of this inquiry, has had a very beneficial effect, both in promoting the plan of education which the society advocates, and in encouraging the formation of schools where none existed before. But it has not hitherto been possible to ascertain the results which this inquiry is calculated to afford eventually. The circulars were only issued on the 1st of January, 1837; and they amounted in number to 12,183.

3. The results thus anticipated, and already in some small measure obtained from this general inquiry, as well as the facts which are previously recorded concerning the schools newly united to the society, may be taken as an unquestionable proof of the increasing desire throughout the country for education in connexion with the Church. The provision permanently obtained and secured for this purpose is to be measured by another test. The additional accommodation in school-rooms newly erected and placed in trust for educational purposes, will properly determine the augmentation in this respect. And the results, under this division of its labours, though not, for obvious reasons, so extensive as in the two preceding years, when the public money was first made available as an assistance in the building of school-rooms, are, on the whole, of a most satisfactory kind. The grant of the House of Commons, during the last session of parliament, enabled the lords of the treasury to dispose of those applications only which were brought under their notice prior to the 1st of May, 1836. The 20,000*l*. which was then to be appropriated had been reduced nearly 2,000*l*. by the excess of the offers which their lordships had found it desirable to make in the preceding year beyond the sum which was at their disposal to meet the applications brought before their notice at that time. In consequence of this state of the educational fund, in the last autumn not more than 11,823*l*. was assigned in aid of national schools. With this measure of assistance, however, the society will be enabled to secure the erection of school-rooms to accommodate 24,800 children, in one hundred and forty different places; and the total outlay in the accomplishment of these extensive operations will more than treble the amount of the treasury grant. Their lordships' vote of 11,823*l*. will ensure, as a condition, without which the public money cannot be claimed, a sum estimated at 36,537*l*., but which the experience of former years induces the committee to suppose will be very greatly exceeded before the actual completion of the works.

The permanent provision thus made for education is considerable, and is, no doubt, mainly attributable to the parliamentary grant. And yet the limited assistance which the lords of his majesty's treasury have given to the applications brought before them, has caused a very heavy demand to be made upon the society's funds. Not more than fourteen small additional grants have been voted by the committee during the last year for the purpose of

enabling the local promoters of schools fully to accomplish designs which they had formerly undertaken; and only three or four cases have been brought before the board which were unequalled to be recommended for pecuniary assistance out of the parliamentary fund, according to the provisions of their lordships' minutes of 30th of August, 1833. And yet, on the whole, one hundred and forty grants have been called for out of the society's funds, amounting altogether to 4,156*l*. This sum has been apportioned, as usual, with a due reference to the population of the place, the want of local resources, the magnitude of the schools, and other particulars, which have been made the subject of inquiry; and it may be confidently affirmed, that without such assistance the promoters of the schools would not have been able to prosecute their benevolent undertakings with any reasonable prospect of success. These grants, however, have, for the most part, relation to cases which are still before the treasury, awaiting the pecuniary aid which is confidently looked for before the close of the present session.

One hundred and fifty-five fresh applications, in addition to those adverted to, are now lying before the lords of his majesty's treasury awaiting a decision, on which will probably depend the permanent provision for educating 33,359 children; the majority of whom are at present withheld from the blessings which are designed for them by benevolent persons, on account of the limited amount of the grant which their lordships had the power to dispose of last year. The parties are petitioners for pecuniary assistance to the extent of 26,484*l*. Upon condition of obtaining such amount of succour, they undertake to expend not less than 65,162*l*. in the erection of the new buildings. But if their lordships should again restrain the offer which they are pleased to make to the sum of 1*l*. for every two scholars, it is obvious that a much larger amount than is contemplated by the local contributors must be raised to meet the bounty of the legislature; and it is to be feared not only that serious delay must in consequence ensue in the completion of the works, but also considerable difficulty be experienced in establishing and opening the schools after the rooms shall have been prepared for the reception of the children.

The funds of the National Society are not in a condition to render adequate assistance in such an emergency; on the contrary, its resources are reduced to the lowest state. Much more than the money obtained four years ago, under the king's letter authorising parochial collections to be made, has already been appropriated in grants for building school-rooms; and the limited amount of stock which is vested with the society for its general purposes has thereby become pledged to a considerable amount. In this exhausted state of its exchequer, with the increasing necessity for new schools before their view, and with a certain knowledge, founded on experience, that the effect of the parliamentary grants is to augment considerably the demands which are made upon the society's funds, the committee felt that their best resource would be in recurring again to his most gracious majesty, the patron of the society, for the valuable succour which it is in his majesty's power to afford. They accordingly addressed their petition to the throne. The nature of the National Society, the objects it has in view, the principles on which it acts, the success with which its labours have been crowned, were brought again under the consideration of his late majesty, who was most graciously pleased to issue his royal letters for a collection to be made throughout England and Wales in aid of the society's resources.

This subject will accordingly, ere long,* be brought by the several dioceses before the parochial clergy throughout England and Wales, and through them recommended earnestly to the liberal support of their congregations. And the committee have noticed the circumstance, in concluding their report, and in connexion with the deficiency which exists in their funds, for the purpose of urging the subject most anxiously and strenuously upon all their friends: the matter is indeed of the utmost importance to the cause in which they are engaged. Upon the manner

in which this appeal to the public is met, depends not merely the success of the society's schemes in general, as in former years, but the possibility or not of many of the poorest places in the kingdom being enabled to avail themselves at all of the bounty which the legislature provides.

However beneficial the grants of parliament may have proved in creating a desire for the education of the poor, and in enabling benevolent persons to carry that desire into effect, it is not too much to affirm, that the bounty of the legislature would have materially failed of its design, unless there had been such an institution as the National Society to render additional aid, and assist and qualify the applicants, in the poorest and most populous districts of the country, to avail themselves of the limited offers of public money which have been made them. And from these circumstances, and in consequence of the position in which the society now stands, with the increase of annual expenses to which it will in future be liable, by reason of the enlargement of its training establishment at the central school, the conclusion is obvious, that there never was a time when the society's appeal to the country was of more importance, or when greater advantages might be expected from the liberality which the members of the national Church are invited to exercise in its behalf.

CHURCH PASTORAL-AID SOCIETY.

The number of grants in December, in aid of a hundred incumbents, was 110; viz. ninety-two for curates, and eighteen for lay assistants. The aggregate population under charge of these clergymen is 869,977, giving an average of 8,699 souls each. The incomes of these incumbents only average 157*l*. each; and forty-six of them are unprovided with a glebe-house or parsonage.

The following are specimens of the cases lately aided by the society:—

The first case is in Lancashire. The population of the district is 12,500; manufacturing and poor, a great proportion of the inhabitants being employed in that most wretched occupation, hand-loom weaving; education very limited; and morality may perhaps be pretty correctly stated at about the average of what it is in the manufacturing districts generally. Very few who can be at all ranked as gentry reside in the district. The income of the living, now liable to considerable reduction, is 176*l*., with a house. There is one church, in which sittings are afforded for 1600 persons, and in which divine service is performed twice every Sunday. There is but one officiating clergyman, the applicant, who has borne the entire weight of the service of the place for twenty-three years. Two new school-rooms have just been erected in remote parts of the district, which it is intended to solicit the diocesan to license. Application is also before the National Society, and the lords of the treasury, for aid towards the erection of a third school in another extremity of the district, which extends in different directions for several miles. There are fourteen stations which the applicant visits for cottage lecturing, and to which, if assisted by the society, he would be able to give more frequent attention. For this purpose, as well as for a general increase of ministerial services, he requested a grant to enable him to engage a curate, which was most readily made.

Another, and in many respects a similar case, is that of the minister of a district church in Gloucestershire, who writes as follows:—"Till within the last sixteen or seventeen years the inhabitants of this district were shut out from the benefits of divine services in the parish church, it being at a distance of from four to six miles from them. The effect of this state of things is still painfully felt by myself, it being no uncommon occurrence for me to meet with aged couples living together unmarried, the distance of the church being alleged as a reason for the ceremony not having been performed. The cases in which children, now grown up, were neglected to be brought to the baptismal font are innumerable. I mention these facts that the committee may form some idea of the ignorance which prevails on essential points. In 1821 my church was consecrated by the late Bishop of Lichfield and Coventry, who never ceased to manifest the kindest sym-

* Since the publication of the report from which these extracts are taken, collections have been made, under the Queen's letter, in behalf of the society.

pathy with its minister up to the period of his death. A district was allotted to it which embraces not less than 6000 souls. These are chiefly scattered over a tract of country about three miles and a half in length, and two and a half in breadth. The church and parsonage are pretty nearly central. I may also remark, that with the exception of four families, the population is very poor; so that the parsonage presents the appearance of a dispensary, or the pay-room of a parish workhouse; and indeed, so distressing are the tales of woe to which we are sometimes obliged to listen, that, rather than turn the applicants away, we are often induced to give that—I speak literally—which we want ourselves. My income as perpetual curate has never exceeded 90*l*." This applicant further states in what way he has been enabled to engage one curate, but regrets that, after all their exertions, the district is not half pastored. The committee unanimously resolved to supply the means by which another clergyman might be engaged; and they are happy to state that their grant was immediately and most satisfactorily called into operation.

SOCIETY FOR THE SUPPRESSION OF VICE.

This society has of late years turned its particular attention to the suppression of the infamous but very prevalent trade in licentious publications. By friendly admonition, and, when this is unsuccessful, by an appeal to the laws of the country, the society has been enabled to keep up a powerful check on the sale of books, prints, toys, and snuff-boxes with abominable devices, which are not only produced in this country, but continually imported from the Continent in large quantities. In the course of its operations, the society has, since its commencement, instituted seventy-two prosecutions, in all of which, except four, its efforts have been successful. In many instances the whole stock in trade of the offenders has been seized or delivered up to the society on affidavit, or destroyed. Within the last two years, the society has

destroyed not less than 279 infidel and blasphemous publications, a large quantity of the same in sheets; 722 obscene books and pamphlets, a nearly equal quantity in sheets; 2334 prints and pictures, English and French, of the most infamous description; besides a quantity of cards, toys, snuff-boxes, and sixteen plates melted down, under the inspection of the society's committee. The society has also, at various times, been the means of bringing to condign punishment certain well-known publishers and advocates of infidelity and blasphemy. By the necessary expenses attendant upon these proceedings, the funds of the society have been so greatly reduced, that it has become necessary to take immediate measures for laying its claims before the public, as, without increased and liberal pecuniary assistance, the means of the society must shortly be exhausted, and its operations wholly suspended.

[When the fearful mass of evil which must result from the circulation of licentious publications is considered, and their contaminating effects, especially on the minds of youth, the efforts of this society should be countenanced and liberally supported by every true friend to the best interests of his fellow-creatures. The details of the society's operations are of a character which entirely prevents their insertion in a public report; but the nuisance of shops for the sale of such works as those referred to, especially in the metropolis, demands the interference of the legislature; and the character of not a few of the unstamped weekly publications, and, we may add, even some of the stamped, is working fearful devastation on the morals of the country. It is lamentable to know, that hawkers are engaged to travel through the country, with books and tracts of a most infamous character; and that the coach-doors of the booking-offices in the principal streets of London are besieged with the venders of periodicals of the worst tendency, which the unwary passenger, often from motives of charity, purchases, ignorant of their contents. We would seriously warn our readers against this nuisance.—*Ed.*]

Diocesan Intelligence : England and Ireland.

CHESTER.

Church-Accommodation in the Agricult. Dist. of Cheshire.—The bishop presided at a public meeting, on Thursday, Jan. 11th, at the Exchange in this city, of the friends of the Society for Promoting the Building of Chapels in the Agricultural Districts of Cheshire. The attendance was very good, and much information was given on a subject truly interesting to the welfare of the established Church. There certainly is a crying want of church-accommodation; and no greater proof need be adduced than the circumstance of sectarian places of worship being established in almost every corner of the land. We therefore sincerely hope that this society will receive the munificent support of the wealthy, not bestowed with a niggardly hand; and, according to their means, we trust that others will throw in their mite.—*Chester Courant.*

Church of the Blind Asylum, Manchester.—At a late meeting of the committee and pew-owners of the church connected with the Manchester Blind Asylum, and the School for the Deaf and Dumb, it was resolved that the first appointment of a chaplain should be vested in the Bishop of Chester.

Stalybridge.—On Friday morning, the 2d instant, the first stone of a church, dedicated to St. Paul, was laid at Stalybridge, with masonic honours, by the Right Hon. Viscount Combermere. A procession was formed, and at twelve o'clock proceeded towards Thompson's Cross, along Ramsbottom Street, Water Street, Caroline Street, Grosvenor Square, to the ground; on reaching which, the 100th Psalm was sung, and the stone laid, with masonic honours, by his lordship, who is P.G.M. for Cheshire. After which the Rev. Mr. Johnson, of Mottram, offered up a suitable prayer; and the children sung a hymn composed for the occasion by the Rev. Mr. Evans, a magistrate. The procession returned to the Town-hall, and, after singing "God save the Queen," the ceremony terminated. It was estimated that there were not less than 15,000 persons present

to witness the interesting ceremony. The church is to be in the Gothic style of architecture which prevailed towards the close of the 13th century. The extreme length will be 102 feet, and the width 57 feet; and it will be seated for 1,006 persons, 360 of which will be free for the poor. There will be a peal of bells, an organ, and a clock; and it is expected it will be ready for public worship in March 1839. The Right Hon. the Earl of Stamford and Warrington has munificently given the ground, consisting of five statute acres.—*Manchester Courier.*

Munificent Bequest.—The late Rev. Wm. Richardson, for fifty-three years the revered vicar of St. John's, Chester, has bequeathed the very munificent sum of 600*l*., for the purpose of purchasing an organ for that church.—*Merthyr Guardian.*

DUBLIN.

Harold's Cross Church.—This edifice was opened Feb. 11 for divine service. Long before eleven o'clock, crowds assembled before the church-doors. From the appearance of the congregating multitude, it became evident that the wealthier classes would be excluded, to the disadvantage of the monetary collection. This anticipation was fully verified. Nevertheless, an observer could not but feel delight at the intense interest manifested by those who were crowded around the doors, which were no sooner opened than the greater part of the church was filled to inconvenience. Hundreds were obliged to stand during the entire service, suffering much pressure. Though our fears respecting the result of the collection proved well-founded, from the exclusion of the wealthier classes, many of whom were constrained to turn away in their carriages, unable to obtain even a glimpse of the interior of the church, our regret was much diminished by the well-known fact that the poor of this neighbourhood had contributed largely of their pittance to the erection of the edifice. The service was conducted in a very solemn manner; and the sermon, by the Very Rev. the Dean of

St. Patrick's, excellent and appropriate. We understand that the sum of 400*l.* is still required to liquidate the cost of building.—*Irish Paper.*

DURHAM.

Tynemouth.—A subscription has been opened, under the sanction of the vicar, for building a chapel of ease in this parish, and endowing it. The Church-Building Society have given 300*l.*; the Diocesan Church-Building Society, 100*l.*; W. Metcalfe, Esq., 100*l.*; Duke of Northumberland, 200*l.*; the Bishop of Durham, 100*l.*; and a Friend to Religion, 500*l.* The estimated cost of the building is 300*l.*

LONDON.

New Churches.—The Metropolitan Church-Building Committee have decided on building a new church in the Center-ground, Goodman's Fields, capable of accommodating about 1,200 persons, according to the sizes of seats adopted by the Church-Building Commissioners, but not more than 1,080 according to the increased size of pews and free seats decided upon by the committee. It comprises a tower and spire 100 feet high, and the cost is estimated at 3,800*l.* A new church is also to be built in Curtain Road, for the parish of St. Leonard's, Shoreditch.

LINCOLN.

The Lord Bishop of Lincoln has, unsolicited, presented the munificent donation of 800*l.* towards the erection and endowment of a chapel of ease at Holbeach Fen Ends, in the parish of Holbeach.

RIPON.

New Church.—On Monday, January 8th, the new church at Dacre, in the parish of Ripon, was consecrated by the Bishop of Ripon. The sermon was preached by the Rev. W. Milton, the intended incumbent, from 2 Chron. vii. 15, 16. A collection was made, amounting to 9*l.* 11*s.* 7*d.* The burial-ground was also consecrated. The bishop, his officers, the clergy, and a large party, afterwards dined at the house of Mr. Ingleston, through whose munificence and exertions the church was built. The sites for the church and parsonage were given by Sir W. A. Ingilby, Bart., Ripley Castle, lord of the manor of Dacre. The church is in the patronage of the dean and chapter of Ripon.—*Hull Packet.*

Re-opening of Headingly Church.—On January 31st this neat edifice, which has just been rebuilt on an enlarged scale, was re-opened for divine service. Prayers were read by the Rev. Dr. Hook, vicar of Leeds, and the sermon was preached by the Lord Bishop of Ripon. The collection at the close of the service amounted to 51*l.* 3*s.* 0*½d.*

The Church-Revenue Commissioners have agreed to purchase for 1,111*l.* 5*s.* 6*d.* Bromley-Grove Farm, in the parish of Ripon, on which an episcopal residence is to be erected.

Leeds. Society for Promoting Christian Knowledge.—A very excellent plan has been adopted in Leeds, to carry the Society for Promoting Christian Knowledge into more complete operation. That important town has been divided into twelve districts, for the purposes of the society, and sub-district committees formed in each division on the following plan: Chairman—the clergyman. Two visitors to every thousand inhabitants. The visitors to be selected by the chairman, and submitted to the head-committee for their approbation. A deposit to be established in each district, where specimens of the Bibles, Testaments, Prayer-books, and publications of the society, be kept, and where various boards, on which are the Church-catechisms, hymns, prayers, &c., be exhibited. That notices be placed in the window, directing the attention of the public to the name, nature, and design, of the society. That the office of the visitors be to call upon individuals of all classes in their district: 1. For the purpose of ascertaining who are in want of the Bible or Prayer-book, and of endeavouring to get them supplied with the same through the medium of this society. 2. Of directing attention to the publications of the society, and of inducing

people to become purchasers and readers of such works as may profit them. And it is proposed eventually to establish loan libraries in every district. 3. Of soliciting subscriptions and donations for the parent society, and for local purposes, especially from among those (whose circumstances admit of it, or might admit of it) who are in the humbler ranks of life, thereby interesting them in the society, and through it attaching them to the Church. This, it is hoped, may prove a strong bond of union. That once a month the chairman assemble the visitors to ascertain the progress made, and to give them an account of the proceedings of our missionaries, and to encourage them in their work and labour of love. That every meeting be opened and closed with the prayers appointed by the society. That once a quarter the chairman meet the committee at the central depository for transacting business connected with the various districts.

SODOR AND MAN.

Death of the Bishop of Sodor and Man.—It becomes our melancholy duty this week to announce the demise of our venerable diocesan, the Right Rev. Dr. Ward, lord bishop of Sodor and Man, who died on Friday, Jan. 19, at eleven o'clock, at his residence, Great Horkesley, Essex. His lordship had left this island last summer for the benefit of his health, having been afflicted with disease in his eyes, and it was generally understood that an operation had been performed on them with partial success. The bishop, who was in his 76th year, had been failing for some time in bodily strength, and about ten days previous to his death had been confined to his room; his weakness increased rapidly, but wholly unattended with pain. On the Monday he partook, with his family, of the holy eucharist, and from that hour seemed to forget all his worldly cares; even his diocese, which was the last object of solicitude spoken of by him on that occasion, he seemed to have left in humble confidence to the protecting mercies of Almighty God, declaring his firm belief, that those measures now taken for the preservation of that, the Church of his affections, would be prospered in the hands of those to whom he had entrusted the charge of advocating her rights in parliament. Though conscious to the last, he remained in a state of perfect tranquillity both of body and mind; and this state was only exchanged for one expressive of greater and more lively happiness, which in his last moments was stamped upon his countenance in a most remarkable manner,—so remarkable indeed, that no one could look upon the dead body of that good man and pious bishop, and not feel that "the seal of the living God" was set upon his forehead. In Bishop Ward the island has lost a sincere well-wisher to its prosperity, at a time too when she so much needs the kind support of powerful friends to protect her interests. Since his appointment to this see, he has been ever anxious to promote the welfare of his people, and the efficiency of that Church which his piety, benevolence, and zeal so much adorned. The island has received ample and substantial proofs of his anxiety for its welfare; and his industry in the building of churches and chapels, and founding of schools, is demonstrated by its fruits. His lordship succeeded to the see by the translation of his predecessor to Rochester in 1826.—*Manks Paper.*

YORK.

The sinecure prebend of Norwell Overhall, in the collegiate church of Southwell, having been recently resigned by the Rev. C. G. V. Harcourt, the Archbishop of York has relinquished the patronage, in order that the proceeds of the prebend may be made applicable to the augmentation of poor livings.

Tributes of respect have recently been presented to the following Clergymen:—

Allcroft, W. R., from inhabitants of Lund, near Beverley.
Coyte, J., from parish of Coyte.

Crawford, P., from congregation of St. Mark's, Liverpool.
Mules, J., from inhabitants of Combe St. Nicholas.

M'Grath, W. H., from the congregation of chapel at Walton le Dale.

Miscellaneous.

The subjoined table will shew the intentions of the commissioners as to the future incomes of each dean and canon in the several chapters:—

	Deans' Present Income.		Deans' Future.	Canons' Present.	Canons' Future.
	£.		£.	£.	£.
Chichester	992	increased to	1,045	627	522
Exeter	1,091		1,536	1,046	768
Hereford	737		1,006	599	503
Lincoln	1,971	diminished to	1,922	1,665	961
St. Paul's, London .	5,159		2,722	2,041	1,361
Salisbury	2,679		889	500	444
Wells	1,657		1,292	737	646

Windsor	2,299		2,102	1,127	1,051
Durham	8,066		4,594	2,967	2,297
Ely	1,441		1,282	654	641

The following deaneries and canonries are to remain as at present:—

	Dean.	Canon.		Dean.	Canon.
	£.	£.		£.	£.
Canterbury	1,634	683	Oxford	3,112	1,452
Bristol	890	415	Peterborough . .	1,166	519
Carlisle	1,384	639	Rochester	1,426	680
Chester	816	125	Winchester	1,430	64
Gloucester	1,051	495	Worcester	1,486	62
Norwich	1,681	813	Westminster . . .	2,978	1,21

COLONIAL CHURCH.

NOVA SCOTIA.

The following address has been presented to the Ven. Archdeacon Spencer, from the president and members of the Friendly Institution (a society consisting of members chosen from the coloured inhabitants of the parish of Pembroke), Bermuda:—

Ven. and dear Sir,—It is with feelings of unfeigned regret that we learn your intended departure from among us, which we cannot witness without some public testimony of our gratitude and affection.

On considering the efforts which you have made in our behalf, and the great benefits which have arisen to our part of this community by those exertions for our improvement and welfare, we cannot but deeply feel the most lively sense of gratitude.

The period of your stay in this colony has been characterised by so much usefulness and zeal for the promotion of our welfare and happiness, that all must strongly feel the loss which will be sustained by your leaving this field of your labours, particularly at a time when it is pleasing to observe the benefits which are resulting from the various charitable and benevolent institutions, for the promotion of education (an important point, which had been nearly entirely neglected until your humane efforts brought it into notice), and for furthering industry—institutions which owe their existence chiefly to your unwearied exertions.

In thus dwelling on the continued benefits which your kindness has bestowed, we cannot but sincerely lament that an unfortunate difference, originating in a misunderstanding on our part, should so lately have arisen among us; and we trust that a recurrence will never take place.

We humbly hope that your return to your native land may be attended with every blessing, and that you may meet with a happy reception in the bosom of your family.

In bidding you, venerable and dear sir, farewell, the sorrow at your leaving us is softened by the hope of again soon seeing you among us; and we trust that it may sweeten the enjoyments awaiting you, to know that you are accompanied by the affectionate and grateful prayer of, venerable sir, your grateful and attached servants.

(Signed by the president and members of the Friendly Institution of Pembroke, Bermuda.)

Religious Instruction of the Coloured Population of Bermuda.—In furtherance of the plan proposed by the Archdeacon of Bermuda for the religious instruction of the coloured population of that colony, grants to the amount of about 7000*l.* currency have been obtained from the Society for the Conversion of Negroes, the Society for the Propagation of the Gospel in Foreign Parts, the Society for Promoting Christian Knowledge, and the Ladies' Society for the early education of people of colour in the British West Indies. From this sum, which has been raised during the last eight years, aided by local and legislative assistance, five school-houses have been erected, one school-house has been purchased, six parochial churches have been enlarged, three missionaries in holy orders have been employed, from seven to nine teachers have been maintained, a large number of elementary books have been supplied, and two additional school-houses are to be built, and another parish church enlarged, for the sole benefit of the emancipated slaves and coloured people of Bermuda.

NEW PUBLICATIONS.

Religious Education: a Sermon, preached at Camden Chapel, Camberwell, on Sunday, the 28th of January, 1838, after the reading of the Queen's Letter on behalf of the National Society. By Henry Melville, B.D. Published by request. 8vo, 1s. 6d. Rivington.

Sermons on the Lessons, the Gospel, and the Epistle, for every Sunday in the Year, and for Week-day Festivals. Preached in the Parish Church of Hodnet, Salop. By the late Reginald Heber, M.A. Third edit. 2 vols. post 8vo, 16s. Murray.

The Churchman, a Monthly Magazine, in Defence of the venerable Church and Constitution of England. No. II. of an enlarged Series. 8vo, 6d. Painter.

A Catechism on the Holy Catholic and Apostolic Church. 12mo, 3d., or 20s. per 100. Rivington.

Moral Lessons and Stories, from the Proverbs of Solomon; or, the most striking passages in that instructive portion of Scripture illustrated by interesting Tales. By Jane Strickland. Embossed cloth, 3s. 6d. Dean and Munday.

Whewell's Astronomy and General Physics, considered with Reference to Natural Theology. Sixth edit. fcp. 6s. cloth. Pickering.

Robinson's Greek and English Lexicon to the New Testament. Edited by Negrin and Duncan. 8vo, 25s. Hamilton.

An Inquiry into the Proposed System of National Education. By the Rev. Richard Burgess, B.D., Rector of Upper Chelsea. 8vo, 1s. Hatchard.

The Family of Bethany; or, Meditations on the Eleventh Chapter of the Gospel according to St. John. By A. Bonnet, late one of the Chaplains of the French Congregation in London. Translated from the French. With an Introductory Essay by the Rev. Hugh White, Curate of St. Mary's, Dublin. fcp. 8vo, 5s. Nisbet.

The Principle of the Ecclesiastical Commission considered in a Letter to the Lord Bishop of Chichester. By the Rev. H. E. Manning, M.A., Rector of Lavington. 8vo, 2s. Rivington.

Ecclesiastical Annals; being an Epitome of Ecclesiastical History, from the beginning of the Christian Era to the Reformation. Chiefly abridged from Frederick Spanheim, D.D., Professor of Divinity in the University of Leyden. 18mo, 6s. boards. Vincent.

Brief Memoirs of Nicholas Ferrar, M.A., Founder of a Protestant Religious Establishment at Little Gidding, Huntingdonshire. Chiefly collected from a Narrative by the Right Rev. Dr. Turner, formerly Lord Bishop of Ely; and now edited, with additions, by the Rev. T. M. Macdonough, Vicar of Boddington. 12mo, 4s. Nisbet.

The True Character of the Church of England exhibited in her Antiquity, Orders, and Liturgy. By the Rev. G. Ingram, Curate of Chedburgh, Suffolk. 5s. Longman.

Solomon and Shulamite: Sermons on the Book of Canticles. By the Author of "Eljah the Tishbite." 2s. 6d. Wertheim.

The Prose Works of the Right Rev. Father in God Thomas Ken, Lord Bishop of Bath and Wells. 8vo, 10s. 6d. Rivington.

Village Memorials. No. II. 12mo, 6d. Hatchard.

Conversations on the Thirty-nine Articles of the Church of England. By the Rev. K. Trimmer. 18mo, 4s. 6d. cloth.

Light in Darkness; or, the Records of a Village Rectory. Second edit. 3s. 6d. Parker

Parker's Devout Soul's Daily Exercise, in Prayers, Contemplations, and Praises. 23c. edit. 32mo, 1s. cloth. Edwards.

Sermons, doctrinal and practical. By the Rev. J. E. Riddle, Curate of Harrow. 8vo 10s. 6d. Hatchard.

Twenty-one Sermons, chiefly preached in Rethesda Chapel, Dublin. By the Rev. B. W. Mathias. 8vo, 10s. 6d.

Young Lady's Friend; a Manual of Practical Advice and Instruction to Young Females By a Lady. Second edit. fcp. 3s. 6d. cloth Parker.

TO SUBSCRIBERS.

*** The Publishers beg respectfully to state, that the Supplementary Numbers will in future consist of a full sheet of Sixteen Pages, uniform with the other Numbers of the Magazine.

REGISTER

OF

Ecclesiastical Intelligence.

APRIL 1838.

Ordinations.

ORDINATIONS APPOINTED.
By Bp. of PETERBOROUGH, in April.
Papers to be sent in by April 3d.
By Bp. of LINCOLN, June 10.—Candidates to send their Papers to Buckden Palace before April 29.
By Bp. of DURHAM, at Auckland Castle, Feb. 13.
PRIEST.
Of Cambridge.—F. R. Simpson, B.A. Trin.
DEACONS.
Of Cambridge.—G. Fleming, B.A. Christ's; H. C. Grey, B.A. Corpus Christi.
By Bp. of CORK, CLOYNE, AND ROSS, Feb. 24.
PRIESTS.
W. Caulfield, B.A., *Lett. dim. from Bp. of Limerick*; J. T. Kyle, B.A., R. G. Meredyth, B.A., W. H. Neligan, B.A.
DEACONS.
N. Martin, B.A., *Lett. dim. from Bp. of Killaloe*.
By Bp. of LINCOLN, at Buckden, March 11.
PRIESTS.
Of Oxford.—K. B. Foster, B.A. Linc.; R.

P. Hall, B.A. Brasen., *Lett. dim. Bp. Lichfield*.
Of Cambridge.—D. Haigh, B.A. Cath. H.; P. Latham, B.C.L. Clare H.; W. B. Simpson, B.A. Trin., *Lett. dim. Abp. York*; C. M. Turner, B.A. Caius, *Lett. dim. Bp. Salisbury*.
DEACONS.
Of Oxford.—C. R. Bucknill, B.A. Worc.; J. D. Giles, M.A., G. Renaud, M.A. C.C.C.; E. Massie, M.A. Wad., *Lett. dim. Bp. Lichfield*.
Of Cambridge.—C. J. Abraham, B.A. fell. King's; J. P. Deacon, B.A. C.C.C. *Lett. dim. Bp. Lichfield*; E. Huff, B.A. Queen's; R. W. Otter, B.A. Pemb.; W. J. Parkes, B.A. Trin.; W. A. Peacock, B.A. C.C.C.; T. Poole, B.A. Queen's, *Lett. dim. Abp. York*; W. Richardson, B.A. St. John's; R. H. Williams, B.A. Magd., *Lett. dim. Bp. Ripon*; G. B. Yard, B.A. Trin.
Lit.—G. R. Anstey, *Lett. dim. Abp. York*; J. Rees, *Lett. dim. Bp. St. David's*.
By Bp. of NORWICH, at Norwich Cathedral, March 11.
PRIESTS.
Of Oxford.—W. C. Adams, B.A. Ball.; J. T. Bond, B.A. Exeter; W. Hall, B.A. St.

Edmund H.; E. James, M.A. St. John's; G. H. W. Tompson, B.A. Magd. H.
Of Cambridge.—R. W. Beauchamp, B.A. Christ's; P. U. Browne, B.A. St. John's; P. Carlvon, M.A. Emman.; H. S. Cerjat, B.A. Trin.; J. Chapman, B.A., W. Drake, B.A., fellow, C. Fellowes, B.A., Hon. W. C. Henniker, M.A. St. John's; W. H. Herring, B.A. Trin.; G. C. Hoste, B.A. Caius; T. Sutton, B.A. Emman.; W. Tennant, B.A., A. Upcher, B.A. Trin.; W. Wallace, B.A. Jesus; E. C. Brewer, S.C.L. Trin. H. examined and approved.
DEACONS.
Of Oxford.—J. M. Barlow, B.A.; E. T. W. J. Graves, Worc.; H. R. Surtees, B.A. St. Mary H.
Of Cambridge.—E. Bellman, B.A. Queen's; G. Cotterill, B.A. St. John's; E. B. Freuer, B.A. Christ's; J. D. Gilbert, B.A. St. John's; H. Howes, B.A. Caius; H. C. Knightly, B.A. Jesus; W. J. Partridge, B.A. C.C.C.; J. H. Prowett, S.C.L. Trin. H.; C. S. Woolcock, B.A. Cath. H.; C. E. Wyld, B.A. Magd.
Of Dublin.—T. Blackwood, B.A. Trin.
Literate.—W. Snell.

Preferments.

Jeune, F. D.C.L.—not Filleul, P. as stated in last Register—to be Dean of Jersey. Patron, the Queen.

Name.	Parish and County.	Pop.	Pat.	Value.
Birds, D.	Duddestone (P.C.), Salop.			
Beauchamp, W. H.	Carlton C. Ashby, Norf.	150	Sir W. B. Proctor	£188
Bowley, E.	Little Thurrock (R.), Essex		Own Petition.	
Burrough, J. W.	Totnes (V.), Dev.	3442	Lord Chancellor	*200
Carpendale, W.	Litton (R.), Dorset	420	T. L. Coulson	*800
Carpendale, M.	Tamlaght (R.), Tyrone			
Chadwicke, S. G.	Dolphinholme (C.), Lanc.			
Considine, A. W.	Alveley (P.C.), Salop	836	J. Wingsfield	82
Crawley, C. Y.	Hartpur (V.), Glouc.	880	Bp. of Gloucester	*198
Dent, B.	Winford (R.), Som.	865	Worc., Oxford	*526
Dryden, L.E.	Leke Wootton (V.), Warw.	433	C. Leigh, Esq.	*300
Gilbert, J.	Claxton (V.), Norf.	192	Sir C. H. Rich, Bt.	60
Henniker, W. C.	Great Bealings (R.), Suffolk	267	Lord Henniker	230
Hill, W.	Leicester N. Ch.			
Holmes, Dr.	Templemore		Abp. of Cashel.	
Holmes, T. W.	Chedgrave (R.), Norf.	345	Sir W. B. Proctor	182
Ingham, T. B.	Congleton (P.C.), Chesl.	9352	Bp. of Chester.	£143

Name.	Parish and County.	Pop.	Pat.	Value.
Keeling, W. R.	Blackley (P.C.), Lanc.	3463	Manch. Coll.	140
Kelly, —	New Ch., Sheffield.		Vicar.	
Langton, G. T.	Barton St. Andrew (R.), Norf.	459	The Queen.	163
Lawrance, R.	Dorsington (R.), Glouc.	101	Messrs. Fielden and Lawrance	199
Ovenden, T. L.	Magheracross		Bp. of Clogher.	
Owen, H.	Haveringham (R.), Suffolk	423	The Queen.	*436
Pierce, W. M.	Moorby (V.), Linc.	300	Bp. of Carlisle	140
Powlett, P. W.	Frankton (R.), War.	220		*110
Price, D. P.	Conwyn Gair, Carmar.			
Quartley, W.	Wolverton, War.			
Read, F.	Brighton (P.C.), Sus.	1000	Trustees	150
Reay, C. L.	Swanbourne (V.), Bucks.	560	Lord Chanc.	*158
Saunders, G. E.	Tarrant Hinton (R.), Dors.	241	Own petition	*370
Stubbs, G.	Etchester (P.C.), Durham	243	M. of Sherb. Hosp.	*86
Trapp, B.	Thurleigh (V.), Bedf.	538	S. Crawley, Esq.	*142
Tugwell, L.	Farmborough (R.), Somers.	954	J. F. Gunning, Esq.	*420
Turnor, A.	Panton (R.), Linc.	93	C. Turnor, Esq.	289
Webb, W.	Sunderland (R.), Durham	17060	Bp. of Durham	*264
Williams, H.	Bassaleg, Mon.	1664	Bp. of Llandaff	*333

Allen, J. mast. St. Mary Magd. Hosp., Bath.—Patron, Lord Chancellor.
Apthorpe, W. H. commiss. of D. & C. of Lincoln, to the pec. of Ailesbury, Thame, Banbury, Bierton.
Clarke, J. W. dom. chap. to Viscount Dungaunon.

Eden, R. of Leigh, Essex, rur. dean.
Evans, G. H. chap. at Ostend.
Foxlowe, F. a rur. dean dioc. of Lichfield.
Heathcote, G. W. fell. of Winchester coll.
Hewson, F. miss. among watermen of Severn and Birmingham Canal—licensed by Bp. of Wore.

Hill, T. rur. dean of Chesterfield, Lichfield dioc.
Monro, R. lec. of St. Mary-le-Strand, London.
Natkins, D. chap. Thornburgh Workhouse.
Poole, A. chap. of Chesterfield Union.
Roberts, P. mast. Gram. School, Coleshill.
Small, N. P. chap. Market Bosworth Union.

Clergymen deceased.

Abbott, W. Mayfield, Sussex, 84.
Agate, W. Calais.
Ashworth, A. at Weaverthorpe, 63.
Barrow, R. vic. chor. Southwell, &c. 91.
Bayly, W. D.D. vic. of Hartpur, Glouc. 60.
Borradaile, —

Warren, J. dean of Bangor, &c., 71.
Brickenden, F. H. v. Dewesall C. Aconbury, Hereford; and r. Winford, Somerset, 64.
Collett, A. rec. Haveningham, &c. Suffolk, 67.
Davies, T. vic. of Llansaintfraid, Radnor, 47.

Farmer, T. vic. Chirbury, Salop, 64.
Fellowes, J. r. Shottesham, Norf., 53.
Foster, J. vic. Sarraat, Herts, and West Thurrock, Essex, 57.
Gibson, E. formerly cur. Brompton, near Northallerton, 80.
Gimingham, W. rec. Bratton Fleming.

Glover, R. vic. Wispington, Linc. 65.
 Gumley, J. at Killoghter Glebe, Cavan,
 78.
 Handcock, J. rec. Annaduff, Leitrim.
 Hardy, J. at Kilcullen Glebe.
 Hobart, B. rec. of Stahalmuck, Meath,
 69.
 Holworthy, S. vic. Croxall, Derby, 53.
 Hulton, J. R. p. c. Armathwaite, Cum.,
 52.
 Irwin, J. rec. of Baragh, 85.

Langdale, E. R. rec. Chignal Smealey,
 Essex, 84.
 Lawrence, B. rec. Darleydale, Derby.
 Leyson, T. vic. Bassalley, Monm., 80.
 Maclean, H. rec. of Rathfarnham.
 Noble, M. late of Rye, Sussex, 47.
 Pettingall, G. H. at Pimlico, London,
 51.
 Rathbone, J. E. inc. Romford, Essex,
 59.
 Readshaw, C. vic. Easby, Yorksh., 75.

Ridley, T. Y. rec. Heysham, Lanc., 42.
 Thomas, J. vic. Orleton, Hereford, 70.
 Trenchard, T. A. of Trin. Coll., Oxf.
 Warneford, C. W. at Brighton.
 Whitehead, G. p. c. Firbeck and Let-
 well, Yorksh.
 Williams, W. rec. Rouse Linch, Worc.,
 76.
 Wollaston, E. rec. Balsham, 85.
 Wright, J. chap. E. I. Company, on
 passage home.

University Intelligence.

OXFORD.

March 8.—At a convocation held this day, it was unanimously agreed that the University seal should be affixed to a petition to the House of Commons, that the bishopric of Sodor and Man may not be annexed to a diocese in England.

9th.—J. H. Brooks, M.A. elected fell. of Brasenose.

The number of members on the books, according to the calendar just published, 5264; of members of convocation, 2646.

The proposed addition to the statute, title vi. sect. 1, par. 2, providing that all undergraduates postponing their examination for responsions (on other grounds than those

of indisposition, or some urgent reason approved of by the vice-chancellor and proctors), should have their degree postponed one term for every corresponding term during which they shall have neglected to comply with the statute, was, upon a scrutiny on Thursday, March 15, rejected by convocation.

Mr. Lingen, scholar of Trinity College, elected to the vacant scholarship on Dean Ireland's foundation. Mr. Frazer, scholar of Lincoln College, "proxime accessit."

William Goodenough Penny, B.A., student of Ch. Ch., elected mathematical scholar.

CAMBRIDGE.

CLASSICAL TRIPOS, 1838.

Examiners.—J. Hildyard, M.A., Christ's; G. J. Kennedy, M.A., St. John's; J. Wordsworth, M.A., Trin.; G. S. Venables, M.A., Jesus.

First Class.—Ds. Lyttleton, Ld., and Vaughan, æq., Trin.; May, Magd.; Currey, Joh.; Frere, Trin.; Guille-mard, Pemb.; Thompson, Joh.; Parkinson, Joh.; Goodwin, Cath.; Drake, Jes.; Hardcastle, Trin.; Forsyth, Trin., and Prowett, æq. Caius.

Second Class.—Ds. Edleston, Trin.; Thornton, Trin.; Metcalfe, Joh.; Roberts, Trin.; Koe, Caius; Fowler, Sid.; Cohen, Pemb.; Kingdon, Trin.; Bersey, Joh.; Hodgson, Trin.

Appointments.—Rev. Dr. Hare, senior fellow; Rev. Dr. Wall, librarian; Rev. Dr. Singer, junior bursar and registrar of chambers; Rev. Mr. Stark, censor.

Officers for present Year.—Proctors, Rev. T. Prior, D.D., Rev. G. S. Smyth, M.A.; registrar, Rev. H. Wray, D.D.;

Third Class.—Ds. Barlow, Joh.; Horner, Clare; Green, Pet.; Brackenbury, Joh.; Bird, Trin.; Fane, Joh.; Ellis, Joh.; Marshall, Jes.; Darling, Joh.; Loveday, Pet.

Rev. Michael Gibbs, B.A. of Caius Coll. elected a fell. of that society on the foundation of Dr. Perse. A. Ellice elected a foundation fell. of that society.

At a congregation on Feb. 19th the following grace passed the senate:—

To petition the two houses of parliament in favour of the bill for continuing the bishopric of Sodor and Man.

Craven Scholar.—P. Freeman, Trin.

Battie's Scholar.—R. Williams, schol. of King's.

DUBLIN.

sen. dean, Rev. Dr. Hare; jun. dean, Rev. Dr. Todd; bursar, Rev. Dr. M'Donnell; auditor, Rev. W. Wall, D.D.; sen. lect. and catechist, Dr. M'Donnell; preachers, Drs. Singer, O'Brien, Messrs. Moore, G. S. Smyth, J. H. Todd, W. D. Sadleir; Donnellan lecturer, Rev. Mr. Todd.

DURHAM.

At a convocation holden on Feb. 17th, the University seal was affixed to a diploma conferring the honorary degree of D. C. L. on Earl Grey. The peculiar reasons assigned in the diploma for bestowing this mark of consideration were the high character of the noble earl, and especially the benefits which he had conferred on the university, by cordially co-operating, as first minister of the crown, in its original establishment, by the early enrolment of his name among its members, and by extending to it on all occasions his effectual protection and support.

March 10.—The prizes proposed in December last by the Rev. F. W. Raymond have been adjudged as follows:

For the two best English essays, to be written by students in theology, on the subject—"The law was a school-master to bring men to Christ." First prize, Ds. Cundill; second prize, Ds. Hick.

For the two best English essays, to be written by undergraduates: "On the policy of Rome in the conduct of her foreign wars." First prize, Meredith Brown; second prize, H. R. Watson.

Proceedings of Societies.

SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS.

We have been peculiarly gratified on the one hand, and really shocked on the other, with the perusal of the voluminous report of this society; gratified to find that public attention has been directed to the important object of preventing cruelty to animals, and shocked at the details brought forward by the report in question. We strongly recommend this report to the perusal of our readers, and urge the strong claims which the society lays to their strenuous support, not only by their contributions, but by their ready co-operation in furthering the objects which it has in view. We were pleased to find that the society, during the late severe frosts in the metropolis, had horses in

readiness to assist gratuitously in the dragging of waggons, &c. We do not enter into the details of the report, as it is our intention in the Magazine to direct the notice of our readers to the prevalence and enormity of the sin of cruelty to animals; and our arguments as to the prevalence will be enforced by reference to the documents published by the society; as to the enormity, by an appeal to a higher source.—Ed.

FEMALE SERVANTS' HOME.

It is generally supposed there are upwards of one hundred thousand female servants in London, and that fifteen thousand are always out of place, or changing their places;

many of whom, having no friends in town, go to lodge in places by no means favourable to their moral character, or to their pecuniary resources. A great number, it is to be feared, having spent their all, become an easy prey to the deceiver, forfeit their character, and never return to service. The artificial habits of refined life leave servants without the natural protection of a permanent home. They leave their parents' roof, to which it is generally too distant to return when out of place; their master's house is their only home, and when deprived of that, they are cast unprotected upon the world. It is surely a duty to which we should be prompted, by pity towards the servants themselves, as well as by regard to society in general, to afford all possible protection from the dangers which surround them. For this purpose the Servants' Home has been instituted, of which the following is an outline. It is situated at 21 Nutford Place, Edgware Road; and is under the care of a matron, who is accountable to a committee of ladies. Servants of good character, when out of place, may lodge there, for which they pay one shilling per week, having a single bed, fire, candles, and the use of a furnished kitchen. They are admitted by the recommendation of a subscriber, or by producing a character, the truth of which is to be ascertained by the lady whose week it is for daily attendance at the institution. Servants coming from the country are admitted by a letter of recommendation from the officiating minister of the place whence they come. They are expected to be at family-prayers, morning at eight, evening at nine, and to employ the day in using every means to procure a situation. On Sunday they are to attend divine service. If any persons should fear that this plan may encourage servants carelessly to throw themselves out of situations, and foster the spirit of insubordination, which is too prevalent, let it be remembered, that besides the shilling a-week for their lodging, they will have the whole expense of their board, and moreover that they will necessarily be required to submit to a mild but steady superintendence. Protection from temptation is a boon which the strictest disciplinarian will not think it right to withhold, whatever may have been their faults. But the fact is, masters and mistresses have their faults also; and the number of female servants who leave their places at an hour's notice, and sometimes late in the evening, will be scarcely believed by those who are accustomed to govern their families according to the directions of holy writ: the frequency of its occurrence may be judged of by two instances of the kind having occurred lately to servants connected with one small district, occasioned only by caprice in one mistress, and by temper in the other. In both cases the girls were orphans, one of whom had no relations to receive her. The Rev. Thomas Scott, late chaplain to the Lock Hospital, says, "I look upon the young women who come up to London for places just in the light I do upon the cattle that come to Smithfield market—they come to be a prey to the inhabitants. At every offence girls are turned out of doors with a month's wages, often in the evening, and at an hour's warning. They have lodgings to seek: a set of persons let lodgings who make it their study to betray them into situations from which few escape—often their clothes are stolen, if not, they are pawned for money to pay expenses, and in a few weeks they are stripped of apparel, and can go to no place at all. In short, dangers are innumerable; and the number which perish without any regarding it, is incredible. It is shocking to me beyond expression; and I think I should leave London with pleasure, from this single circumstance, did not a sense of duty at present detain me."—(*Life*, p. 241.)

Some incidental advantages will no doubt spring up, such as receiving the characters of servants so often dismissed on account of families going abroad, and who find it difficult to obtain situations from the disadvantages of a written character; the superintendence, also, which is exercised over their conduct while in the home, will remove an objection which sometimes prevents a really good servant from getting a situation, viz., that they have been long out of place, and may during that time have contracted evil habits and hurtful acquaintances.—Though the object appears thus desirable, the difficulties inseparable from such an attempt in a place like London are fully appreciated; but "he that regardeth the wind will not sow."

Rather would the committee go forward, trusting in the promised assistance of Him "who took upon him the form of a servant," and who can easily overcome every difficulty. It has now been established one year, and the committee would gratefully acknowledge that their expectations have been fully realised, and their opinion of the great necessity of increasing the number more than confirmed; their object, therefore, is to establish similar homes in different parts of the metropolis (fifty would not be too many), for which purpose it is hoped the prayers and the pecuniary assistance of those who feel the importance of such institutions will be granted. The committee would feel much pleasure in affording their advice and assistance to benevolent persons desirous of establishing such institutions.

IRISH SOCIETY OF LONDON.

This society, instituted for the purpose of promoting the education and religious instruction of the native Irish through the medium of their own language, has issued the following appeal to the Christian public, which it is earnestly hoped may not be made in vain:—

The cause of this society is one that should at once commend itself to the best feelings of every English Christian. Over millions of our fellow-subjects in the sister country gross darkness still prevails, because the entrance of God's word amongst them has so long been barred by that formidable obstacle, a separate language.* To surmount this obstacle, the society circulates amongst these people, and teaches them to read, "in their own tongue wherein they were born," the word of the living God. The Irish Society desire to render thanks to Almighty God for the signal blessings whereby he has evidently owned their work. At the last annual meeting they were enabled to report 908 schools in connexion with the society, and nearly 40,000 scholars; of these, 23,850 had passed inspection, and had been paid for; of this number more than 18,000 were from ages varying from fifteen to fifty years, and upwards of 700 of them had passed their fiftieth year. In one instance, a man, when upwards of ninety-seven, heard the word of salvation from his great grandchild. This aged man placed himself under the instruction of the child, and learned to read the blessed book for himself. Some time since he departed this life, in the hope of the Gospel, on the verge of his hundredth year. A touching incident may be added in proof of the value which these poor people set on the treasure when once brought within their grasp. Not long since a cabin was searched for arms, supposed to be unlawfully secreted there. Nothing whatever was found to justify the suspicion; but when on the point of departing, one of the police remarked a flagstone on the floor, which appeared to have been moved. Hoping to find what they were in quest of, they raised the stone; and there, carefully deposited, they found the most powerful of all weapons, the sword of the Spirit! It was the beloved Irish Bible, which the poor occupants of that lowly cabin had received at the hand of some agent of the society; and dreading lest it might be forced from their possession, they had adopted this means of securing it. Similar instances might be multiplied; but it is hoped that this brief statement may quicken the liberality of Christian brethren to yield that aid of which the society stands greatly in need. Here is an institution pre-eminently mighty for the scriptural instruction of the Irish Roman Catholic population. It desires to extend the sphere of its labours; it has urgent calls for help, both from districts of hitherto untrodden ground, where the Gospel light is again dawning after many centuries of darkness, and also from fields long under cultivation, now white unto the harvest. May the great Shepherd of the sheep dispose his servants to come forward with a bountiful hand, that, by the diligent use of appointed means, the wanderers may be gathered in, and the misguided people of Ireland become with us one fold, under one Shepherd!

* When will the Irish professorship in Trinity College, Dublin, be established? We have heretofore exerted ourselves, as our readers are aware, to urge the subject upon public attention; and if we have of late been silent respecting it, it is simply because we have been furnished with no information of the present state of the fund, or the intentions of the trustees.—Ed.

REFUGE FOR THE DESTITUTE, HACKNEY-ROAD AND HOXTON.

At a general court of the governors of the Refuge for the Destitute, the following report of the committee for the year 1837 was read, and ordered to be printed:—

At no former period have the committee of the *Refuge for the Destitute* had greater cause for encouragement and thankfulness than during the past year. Notwithstanding the serious decrease of the annual subscriptions, the funds, by careful management, and the providential aid of some considerable legacies, have continued progressively improving; in consequence of which a large addition has been made to the number of objects, and to the means of their accommodation. And though the positive good effected by the labours of the committee still falls far short of what it might be, were the means at their disposal more adequate to the grand object they have in view, the reformation of criminal youth—still, the reflection that they are enabled in any degree to check the growth of youthful delinquency, and to enlighten the minds and mitigate the wretchedness of those misguided children of destitution and crime, who swarm in the lanes and alleys of this vast metropolis, must be to the thinking public a source of unfeigned satisfaction. Even where their efforts have failed to produce permanent amelioration of character, still it is pleasant to reflect that these unhappy young persons have at least had the means placed within their reach of returning to virtue and respectability. There are few situations of such entire destitution as that of a boy or young female just discharged from prison. Without character, without friends, without protection, without any means whatever of earning an honest subsistence, crime or starvation is the cruel alternative to which they are exposed. To females more especially, who, by one false step, have forfeited friends and reputation, the only resource which seems to offer itself is to make a trade of vice. In this sad emergency, the Refuge for the Destitute opens to them an asylum. Rescued from ignorance and vice, they are within its walls inured to habits of order and industry, taught useful trades, trained in moral habits, and carefully instructed in religious truth. For while the committee are strongly impressed with the conviction that

education is, in every point of view, the most efficacious means for the prevention of crime, they are equally convinced, by experience, that the kind of education which alone is effectual for attaining this great object, consists not merely in instruction in the elementary parts of knowledge, but in a course of moral training, calculated, under the Divine blessing, to impart religious impressions, control the passions, and amend the heart. Considered in this point of view, the fact that nearly 200 young persons of both sexes are yearly received from prisons and haunts of crime into the Refuge for the Destitute, where they are for a considerable time subjected to this "moral training," is of itself alone an important benefit conferred, not upon these unhappy young persons themselves only, but upon society at large. A great population is a mighty mass, the particles of which, by constant fluctuation, are continually undergoing change and removal; and what takes place in one part, must more or less affect the whole. Every crime prevented, every offender reclaimed, is therefore a valuable contribution to the stock of public virtue, security, and happiness. Were these beneficial effects of the Refuge for the Destitute more generally known and reflected on, the committee are persuaded that funds would not be wanting to enable them to extend that relief to all, which they have hitherto been able to afford to a comparatively small number of those who apply for it. In extending support to this object, every contributor is conferring a real and substantial benefit, not only upon the most forlorn and helpless of his fellow-creatures, but upon the community in which he lives. Neither will the results of his benevolence be local or partial. He is conferring not merely an individual, but a national benefit. Limited as its funds have been, this institution, during the thirty years of its existence, has been instrumental in saving hundreds—perhaps thousands—from destruction. The committee can look round with pleasure on a considerable number of young men and women who have, through the instrumentality of the Refuge for the Destitute, been rescued from the lowest depths of moral degradation and wretchedness, and are now discharging the duties of useful and respectable members of society.

Diocesan Intelligence: England and Ireland.

BATH AND WELLS.

Taunton.—The members of the Established Church are making considerable efforts to increase the usefulness, and extend the influence, of the National Church in that town. In the course of the last year, in the principal parish, St. Mary's, which contains a population of 9,000 or 10,000, an additional service, with a lecture, has been established on Sunday evenings, for which purpose the church has been splendidly lighted with gas, by means of private contributions; and a subscription has been entered into to defray the stipend of a second curate and lecturer, to which offices the Rev. H. Barne, A.M., has just been appointed. The church of St. James (which parish contains at least 4,000 souls) has been partially rebuilt, and its accommodation nearly doubled; the alterations are in excellent taste, and render the interior one of the most beautiful in the west of England: here, also, the stipend of a curate has been provided by subscription (with the assistance of the Church Pastoral-Aid Society), and the Rev. J. K. Field has been appointed; and there are now three services on the Sunday, and a weekly lecture on Wednesday evenings. The church of the small parish of Wilton, only half a mile from the centre of Taunton, has also been enlarged to nearly double its former size. But even with all that has already been done in the way of enlargement of the three churches, and providing an additional accommodation by an increased number of sittings, the number is only at present equal to the accommodation afforded by the dissenters in their various chapels. The subscriptions for the erection of the new Trinity Church considerably exceed 2,000*l.*, and a meeting of the subscribers is advertised to be held in March next, to carry the work into effect. Among the recent subscriptions is one of 25*l.* from the lord bishop of the diocese. There is still a deficiency of at least 500*l.*, besides the endowment.

CANTERBURY.

Appledore.—The new and splendid chapel of ease, built at this place, was recently opened for divine service, by the Rev. and Venerable Archdeacon Barnes, who delivered an appropriate and eloquent discourse from Exodus, xx. 24: "In all places where I record my name, I will come unto thee, and I will bless thee." The service was read by the Rev. T. H. V. Mills, vicar of Northam, of which parish the town of Appledore forms a large and influential portion. Upwards of twenty clergymen, from neighbouring parishes, with a large number of other respectable persons, attended upon this interesting occasion. This elegant building, erected by voluntary subscription, and a grant of 250*l.* from the Church-building Society, is in the Gothic style, about sixty-eight feet in length, forty-five in breadth, contains 600 sittings, and cost about 1,500*l.* The population of Appledore being in the majority members of the Established Church, and the parish church of Northam being nearly two miles distant, this chapel will no doubt be an inestimable blessing to the neighbourhood. The vicar, we understand, has appointed the Rev. William Therold, of Clevedons, to be his curate, who will assist in the occasional discharge of the sacred duties of Northam and Appledore. The chapel was so crowded, that not only were the seats filled, but it was found necessary to place forms in each of the aisles. The collection after the morning service amounted to 60*l.* 6*s.* 3*d.* The rev. vicar preached in the evening, and Mr. Therold read prayers, when there was also a liberal collection.

CHESTER.

Baptism by Immersion.—We were gratified in no ordinary degree by the performance of this interesting ceremony in St. Jude's Church a few Sundays ago. The Rev. H. McNeile observes rigidly the rules of his church. He

ever administers baptism except in the public congregation; and never admits sponsors who are not communicants. On Sunday three infants were brought to the font; the father of one of them required that it should be immersed. Mr. McNeile addressed his congregation upon the subject, referring to what he had taught them on former occasions. He said, that while the use of water was prescribed, nothing was prescribed as to the kind of water to be used, whether warm or cold—as to the quantity, whether much or little—or as to the mode of application, whether immersion or sprinkling. These details were left open by the Scripture and by the Church. Convenience and decency had conspired to render sprinkling universal; but if any member of the Church conscientiously preferred immersion, he was happy to say that, as a minister of the Church of England, he was at perfect liberty to comply. Then, after baptising two infants in the usual manner, he immersed the third in warmed water, which he had judiciously caused to be prepared for the occasion.—*Liverpool Mail*.

Diocesan Church-building Society.—On Feb. 26th, the third annual meeting of the Chester Diocesan Society was held in the chapel of the Blue Coat Hospital, Liverpool; the bishop in the chair. The Rev. Mr. Lawrence having opened the meeting with prayer, the bishop stated at length the object and operations of the society, and announced his intention to send a circular letter to the clergy in the course of the summer, requesting that collections might be made in their churches for the object of the society. Chancellor Raikes then read the report, from which the following is an extract.

"The committee state, that if all that they desire to do has not been done, or not been done through their instrumentality, they rejoice to state that God has raised up fellow-labourers, who have come to their help, who have taken, or are about to take on themselves some portion of the burden, and that an impulse has been given to private benevolence which seems likely to diminish the necessity for public interference. It may be sufficient in this respect to point to the separate associations which have been formed for local objects only in the towns of Manchester, Bury, and Bolton. The amount of annual subscriptions paid up to the present date, and for the year 1837, is 1037*l.* 3*s.* The collections in churches for the last year have yielded 98*l.* 10*s.* 8*d.*; and the sums announced as donations, in chief part belonging to the Liverpool fund, amount to 4953*l.* 16*s.*, forming a total not much exceeding 6000*l.* The balance of the general account shews that a sum of about 8,800*l.* remains in the hands of their several bankers. Of this sum, 6160*l.* is already pledged, and will probably be drawn out in the course of the year. Fresh applications for assistance are being daily poured in; and the cry of a population just awakening to spiritual wants, and asking for relief, is repeated. Calls are being addressed to the Church of England, as a common mother of us all, from quarters where the feeling of attachment was hardly supposed to exist; and little more seems needed than a hearty and united effort on the part of her friends to raise her again to the position which she ought to occupy—to make her the source of light, and comfort, and hope, to the great mass of her population, and to put the whole country more than ever in unity of spirit, and in the bond of peace."

CHICHESTER.

Diocesan Association.—A numerous and highly respectable meeting of clergy and laity of this diocese was lately held at Chichester; the Duke of Richmond, lord lieutenant of the county, in the chair, supported by the bishop, &c. His grace opened the business of the meeting by stating that it was convened by the archdeacon for the purpose of laying before the clergy and laity of this part of the diocese a copy of the rules and regulations of the association recently formed at Brighton for church-building and clergy-aid; and also to decide upon such measures as should be considered the most likely to promote the objects of the institution, and the collection of subscriptions throughout the several deaneries. His grace adverted to the want of accommodation for the poor, and the inconvenience arising to that class from there being only one service in many

parish churches during Sunday. The Rev. H. E. Manning read the rules, which were adopted. He then stated that the amount of subscriptions and donations already advertised were 2146*l.* in donations to the Church-building Fund, and nearly 100*l.* in annual subscriptions: to the Clergy-Aid Fund 1214*l.* 8*s.* in donations, and 346*l.* in annual subscriptions.

DERRY.

National Education.—The clergy of this diocese assembled in the Diocesan Library, Feb. 21; the archdeacon in the chair. Resolutions were adopted expressive of the dissatisfaction of the meeting with the modifications put forth by the commissioners of national education in their fourth report, and calling on those who had formed any connexion with the board to dissolve that connexion without delay. A Diocesan Education Society was then formed, for the purpose of promoting education based on scriptural principles, and petitions were prepared to both houses of parliament. Before the meeting separated, W. Trail, Esq. submitted to the clergy a plan for restoring the ten suppressed bishoprics. Several clergymen affixed their names to a petition to the legislature on this subject.*

DOWN AND CONNOR.

National Education.—On Thursday, Feb. 14, at twelve o'clock, at the Clerical Rooms, Cornmarket, Belfast, a meeting of the clergy of Down and Connor was held, for the purpose of placing upon record their sentiments respecting the system of national education as recently modified. The chair was taken by the lord bishop, who opened the meeting with prayer. His lordship, having referred to a similar meeting which had been held about this time last year, and to a petition then set forward, stated that he was anxious to confer with his clergy on the subject of petitioning parliament respecting this modified system. He succinctly shewed wherein the new system differed from the former, and called attention to those points which appeared unsatisfactory, and likely to be attended with injurious consequences. Archdeacon Creery then proceeded to state his reasons for being dissatisfied with the proposed modifications, and proposed a petition, which he and others had prepared, which was, after some discussion, adopted by the meeting. An important subject was next entered upon, viz. the presentation of a petition similar to that adopted in the former year respecting the necessity of providing additional churches. This met with the unanimous concurrence of the meeting; and it is to be hoped that the attention of parliament may be directed to this important subject at no distant period. The greatest harmony pervaded the numerous assembly.—*Abridged from Ulster Times*.

DUBLIN.

Home Mission.—In consequence of the late proceedings *Ellis v. Nixon*, in which the Rev. Mr. Nixon was prosecuted for delivering a lecture in the town of Ardee, without the leave of the Rev. Mr. Ellis, the incumbent of the parish, the Home Mission intend to withdraw their missionaries from every parish in which the incumbent signifies his displeasure at, or refuses his consent to, their preaching.

DURHAM.

Newburn.—The Duke of Northumberland has subscribed 200*l.* towards the building of two chapels in this parish. His grace has also subscribed 300*l.* to assist in providing divine service in the said chapels. The Bishop of Carlisle, patron and impropiator, has remitted 400*l.*, in addition to an annual payment of 15*l.*

South Shields.—We are happy to see that the spirit of extending the doctrine and influence of the Church of

* We should certainly hail the prospect of obtaining the restoration of the suppressed sees—as we have always felt that, instead of diminishing the force of the Church in Ireland, it ought to be increased; and for the very reason alleged on the contrary side, that there are so many Romanists out of its pale. Additional, and not fewer, shepherds are needed to search for these wandering sheep. But why is not the plan, instead of being confined to the obscurity we mean no offence—of an Irish paper, laid before the English public? There are multitudes here, we are persuaded, ready to forward it. We have heard that the plan contemplates the election, by the clergy of a diocese, of the bishop. We hope this idea, as pregnant with evils, will be abandoned.—Ed.

England has indeed awoke in the north of England. We could point to many of our towns and villages in the counties of Durham and Northumberland as proofs of this, but there is perhaps no town in the kingdom where so much has been done in so short a time as in the borough of South Shields. In addition to a church at the west end of the town, containing 800 free seats, a very neat oratory has been built at Harton, which is numerously attended by the inhabitants of that and the adjacent villages. We cannot too highly extol the Rev. James Carr for his unwearied exertions.—*Sunderland Beacon*.

Sunderland.—The Rev. R. Gray, rector of Sunderland, died at the rectory-house, Bishop Wearmouth, on the 11th of Feb. It has seldom been our lot to record an occurrence of this nature which has caused so much grief in so large a parish as that of Sunderland on the present occasion. The death of the rev. gentleman was occasioned by an attack of the typhus fever, brought on by his unremitting attention to the spiritual and temporal wants of his poor parishioners, who have during the last winter been suffering from this dreadful malady. On no occasion has the town of Sunderland presented such universal grief. On the news of his death becoming generally known, every shop was partially closed, and the flags of all the vessels in the harbour waved half-mast high. Even during his illness the greatest anxiety was manifested by all classes. Prayers for his recovery were offered up not only in his own church, but in all the dissenting chapels in the town. The character of this good man may be summed up in these few words—"That his whole life was spent in doing good." His remains were committed to their last home on the 20th, and all the shops were closed on the mournful occasion. A procession was formed, consisting of the relatives of the deceased, medical attendants, several clergymen, ministers and members of the different dissenting congregations, magistrates, and the teachers and children of the public schools; an immense number of noblemen's and gentlemen's carriages, including that of the Marquess of Londonderry, and upwards of seven hundred of the principal inhabitants. The rear of the procession was closed by four companies of the 30th infantry, now lying at Sunderland. The funeral was of the most imposing as well as the most affecting character, as in the present instance there was not a face on which deep regret and the tear of sympathy was not visible, every person seeming most anxious to pay a parting tribute to this excellent, this truly Christian man. The late Rev. R. Gray was the second son of Mr. T. Gray, an eminent jeweller, of London, and nephew of the late Rev. Dr. Gray, bishop of Bristol. He commenced his pastoral career as curate of Kyloeum-Lowick, in Northumberland, and shortly after, curate of Bishop Wearmouth, on the death of the late Rev. Mr. Hampton, in 1819. Bishop Barrington presented Mr. Gray with the rectory of Sunderland, where he has laboured up to the period of his death, which took place in his fifty-first year.

EXETER.

New Chapel of Ease at Wear.—The foundation-stone of a chapel of ease to Topsham was laid at Wear on Tuesday, March 6. The members of the chapter in Exeter, and most of the parochial clergy of the city, were present, accompanied by many of the subscribers, gentry of the neighbourhood, and parishioners. After those who joined the procession had taken their places, the Rev. H. Thorp (the incumbent of the parish) addressed the assemblage. The chief corner-stone was then laid by Sir John Duckworth, who addressed the assemblage in an excellent and appropriate speech; after which prayers were offered up by the Rev. H. Thorp, and the old hundredth psalm was sung. The solemn ceremony was closed with the benediction by the Rev. H. Thorp.

FERNs.

Protestant Orphan Society.—The lord bishop and clergy of Ferns have just formed a Protestant Orphan Society in that diocese. The bishop is president; the Marquess of Ely vice-president.

GLOUCESTER AND BRISTOL.

Stroud.—The contracts for the new church at Stroud are allotted, by her majesty's commissioners, to Messrs Haw-

kins and Co., builders, of Bristol. The plans are designed by Mr. Foster, architect, of Bristol, in the early English style of the 13th century. The church is to contain 1000 kneelings. The parishioners have been favoured by grants from the commissioners and the Incorporated Society for building Churches and Chapels, in addition to their own contributions; but a deficiency of about 800*l.* remains for the object of an endowment and repair fund, which must be collected to complete the undertaking; and we trust there are many, though unconnected with the town, who will, on so important an occasion, contribute to the cause of church-building.

Diocesan Church-building Association.—The first anniversary-meeting of the friends and subscribers to the Winchcomb Deanery auxiliary branch of this association took place on Thursday, Feb. 8, at the Masonic Hall, Cheltenham. The meeting was numerous and highly respectable. H. N. Trye, Esq. having been called to the chair, the report was read by the Rev. W. M. Kinsey; the meeting was addressed by the Revs. W. S. Phillips, J. Edwards, Dr. Claxson, W. M. Kinsey, and other gentlemen. It appears from the report that the sum of 13,000*l.* has been collected in the first year of the establishment of the Diocesan Association. The archdeacons of Gloucester and Bristol have contributed about an equal amount to the funds of the institution, nearly 6500*l.* each. In the archdeaconry of Gloucester grants amounting to 3300*l.* have already been made towards "the erection of churches in poor districts, where the inhabitants have not adequate accommodation in the present churches and chapels of the Establishment."—*Felix Farley Journal*.

Gloucester National School.—The examination of the children by the lord bishop took place on Feb. 14. The children acquitted themselves with much credit, and they were afterwards addressed in a very earnest and affectionate manner by the bishop. After the examination, the annual meeting was held, when the report was read, which gave a very unfavourable account of the state of the funds. It appears, that unless the friends of religious education come forward with additional support, its operations must be suspended.—*Gloucester Chronicle*.

On Wednesday, Feb. 21, the annual meeting of the Christian Knowledge Society was held at the Literary and Philosophical Institution, Cheltenham; the Rev. F. Closin in the chair. The report alluded to a great increase in the number of publications distributed by the Cheltenham branch of the society during the past year. The chairman observed, that extensive as the home operations of the society were, they were by no means all that the society did. Communications were received from almost every part of the habitable globe, thanking the society for the paternal care. During the past year, the sum of 5350*l.* had been voted in money-grants for the building of churches and schools in the most distant portions of the earth. The collection, including the sum received at the church in the morning, amounted to upwards of 30*l.*

KILMORE.

National Education.—At a meeting of the clergy of the diocese of Kilmore, held on Thursday, March 1, it was resolved, that petitions be presented to the imperial parliament, protesting against the national system of education as it has been lately modified, and praying for a system of education founded upon protestant and scriptural principles. It was also unanimously resolved, that a diocesan association should be formed forthwith.

LICHFIELD.

Derby.—A new church is about to be erected on the Normanton road, to be called Bishop Ryder's Church. [In no way could the inhabitants of Derby have better expressed their high reverence and esteem for the memory of that excellent prelate.—*Ed.*]

Wolverhampton Collegiate Church.—The Incorporated Society for the Enlargement, Building, and Repairing of Churches and Chapels, has voted 300*l.* towards the improvements in the interior of this church.—*Bristol Mirror*.

A subscription to the amount of 550*l.* has been entered into by the nobility and gentry in the neighbourhood of

dgley and the surrounding district, for the purpose of presenting a testimonial of respect to the Rev. Charles rdlestone, on his leaving that parish. The greater part the subscription was appropriated, by the desire of Mr. rdlestone, to the purchase of the site, and in aid of the dowment, of a church about to be erected at Upper orrall, in the parish of Sedgley.

The first stone of a new church, to be erected at Tipn Green, in the county of Stafford, was laid on Tuesday e 20th inst., by the Earl of Dartmouth, in the presence an immense assemblage of persons.

LLANDAFF.

Chepstow.—Nearly 2,000*l.* has been raised by subscrip- on for the purpose of enlarging Chepstow church, so as furnish increased accommodation to the poor.

LONDON.

All Souls, and Trinity Districts, St. Marylebone.—A nume- us and highly respectable meeting was held at the ational School-house, Langham Place, Feb. 26; the Very ev. the Dean of Chichester in the chair—when a report is read by the secretary, of the measures that had been opted by the clergy and certain of the laity towards omoting a better observance of the Lord's day within e above districts. The report and opening address of e chairman contained encouraging statements of the ccess that had attended the various efforts made to sup- press Sunday trafficking. Several resolutions, one of hich, embodying "a petition to the House of Commons, put an end to all kinds of trading on the Lord's day," e unanimously adopted by the meeting; afterwards, e meeting, which commenced with prayer, was con- cluded with praise and the apostolical benediction. The veral resolutions were moved and seconded by the Rev. r. Penfold, the Rev. Messrs. Caunter, Bennett, and amilton, and Messrs. Milne and Miles. A collection is made at the doors; and the amount of the contribu- ons in copper was such as to afford a pleasing proof of e interest taken in the meeting by the working classes.

New Church.—On Thursday, March 15, the first stone the new church in Berwick-street, Oxford-street, was id by Mr. G. Byng, M.P. The procession moved from e school-house, Broad-street, Golden-square, at one clock, and consisted of the whole of the children of the veral schools, and the clergy. The stone was laid at two.

RIPON.

An order in council, dated Feb. 1, directs, in pursuance the recommendation of the ecclesiastical commissioners, at the parishes of Darton, High Hoyland, Silkstone, ennistone, and Kirk Hammerton, now in the diocese and chdeaconry of York, shall become permanently annexed to e diocese of Ripon, and shall, as to Darton, High Hoy- land, Silkstone, and Pennistone, be part of the archdea- conry of Craven, within the deanery of Pontefract; and s to Kirk Hammerton, part of the archdeaconry of Rich- iond, within the deanery of Boroughbridge. It directs at the parishes of Crofton, Warnfield, Normanton, eatherstone, and Abberford, county of York and diocese f Ripon, now forming part of the said archdeaconry of raven, shall be permanently annexed to the diocese and chdeaconry of York, and within the deanery of the Ain- stey; and so much of the deanery of Pontefract as remains n the diocese and archdeaconry of York shall form part of e deanery of the Ainstey, in the same diocese and arch- deaconry; and so much of the said deanery of the Ainstey s remains in the said diocese of Ripon and in the said chdeaconry of Craven shall form part of the deanery of ontrafract.

Wakefield.—The sum of 136*l.* 15*s.* has been subscribed towards the erection of a new church at Wakefield, the ite for which has been presented by R. Hodgson, Esq. of igh Hall.

ROCHESTER.

The following important petition was last week pre- sented to the House of Commons by Mr. Plumptre:—

The Petition of the undersigned Inhabitants of Blackheath and its Vicinity.

Humbly sheweth—That your petitioners feel it to be a

duty to represent to your hon. house the great and in- creasing peril to which our Protestant faith, and conse- quently our civil and religious liberties, are at this moment exposed from the incessant assaults of popery, aided by liberalism and infidelity. Your petitioners submit to your hon. house, that the intimidation exercised by the Romish priesthood at the Irish elections has fearfully increased; that the lives and properties of Protestant voters have been rendered insecure, and, in some cases, sacrificed, with circumstances of peculiar barbarity. They lament to see a college for the education of this priesthood maintained by an annual grant of public money; and a system of national education, principally conducted by Roman Catholic agency, supported also out of the general reve- nues of this Protestant kingdom. Your petitioners are grieved to find, that popish bishops and priests have, con- trary to the principles of our Protestant constitution, recently been appointed, at the public expense, to stations in the British colonies; and that these alarming evidences of encouragement to popery (to deliver us from whose intolerable yoke our forefathers laid down their lives) occur at a time when it is making rapid strides in Great Britain. They regret to see that patronage is now chiefly distributed either among papists or persons favourable to their interests; that the Established Church of Ireland is openly threatened with extinction; and that our Protestant brethren in that country are already suffering grievous persecution. Your petitioners, therefore, humbly pray your hon. house seriously to consider how greatly the Protestant Church and succession to the throne are now endangered by the manifest and formidable encroach- ments of popery in every department of the state, and by the encouragement unhappily given to its advances by the responsible advisers of the Crown; they respectfully claim your attention to the grievances of which they complain, and entreat that immediate measures may be taken for the preservation of the Reformed Religion of the United Kingdom, and for the maintenance of that freedom and tranquillity which, under the blessing of God, are derived therefrom.—And your petitioners will ever pray, &c.

WORCESTER.

Great exertions having been made by the Rev. J. Davies, rect. of St. Clement's, Worcester, for the religious instruction of the bargemen, fishermen, and others con- nected with the canals and the river Severn, the bishop has been induced to license the Rev. F. Hewson, B.A., of Trin. Coll., Dublin, and late curate of St. Mary's, Bir- mingham, to act as home missionary among this hitherto neglected and consequently ignorant class of our fellow- creatures. The Church Pastoral-Aid Society has gener- ously voted a grant from its funds in support of this Christian object. — [An excellent address by Mr. Davies, on the spiritual wants of this class of men, appeared in No. 82, vol. iii. of the "Church of England Magazine."—Ed.]

Church-building Society.—At a quarterly meeting held lately in the Guildhall, Worcester, a grant of 50*l.* was made for enlarging and repairing St. Andrew's church, Droitwich.—*Worcester Herald.*

Tributes of respect have recently been presented to the following Clergymen:—

Lord Bishop of Norwich, from parishioners of Alderley.
Rev. F. J. Blandy, Preston, Andover, Hants.
Rev. M. Carpendale, from parishioners of Mullavilly, near Tanderagee.
Rev. J. Crane, curate of Ribbesford and Bewdley, Wor- cestershire.
Rev. G. T. James, Trinity Church, Burnley.
Rev. J. N. Lombard, St. Nicholas, Cork.
Rev. J. Morton, from parishioners of Navan.
Rev. R. Ousby, curate of Kirton in Lindsey.
Rev. E. J. Todd, curate of Axminster.
Rev. W. Wales, vicar of All Saints, Northampton.
Rev. W. Hill, from parishioners of Holy Trinity, Cork.

Irish Education.—The fourth report of the Commissioners of National Education in Ireland, just laid before parliament, states 1300 schools to have been in operation last March, and the board had built one school-house. They have completed a normal establishment, consisting of two departments—one elementary, one scientific, including husbandry and handicraft—where the pupils are also to be boarded and lodged. They purpose having a school for industry near Dublin, with workhouses, and a farm of fifty acres attached. They intend dividing the whole country into twenty-five principal school districts, appointing a superintendent for each, and establishing in each a model-school; the superintendent to receive a salary of 125*l.*, and to be provided with a horse for his visits, and be allowed five shillings a-day travelling charges. The eight inspectors, who now receive 300*l.* each salary, are to be dispensed with. The head master of each model-school is to have 50*l.* salary, and the pupils are to contribute 1*s.* 6*d.* per quarter. The commissioners will henceforth allow the Scriptures to be read during school hours. In Munster the commissioners have 255 schools, 23,321 boys, and 16,673 girls under instruction; and 208 male, and 178 female teachers.

Income of the Church.—Total net yearly incomes of the bishops of England and Wales, subject to temporary charges, 160,292*l.*; total net yearly income of cathedrals, 208,239*l.*; separate revenues of the dignitaries therein, 66,465*l.*; total annual income of the archdeacons, 4,878*l.*: grand total, 439,874*l.*—Total net income of all the incum-

bents in England and Wales, 3,004,693*l.* Total number of livings is 10,719. Of these livings, there are—Under 50*l.* 297; 100*l.* 1629; 150*l.* 1602; 200*l.* 1356; 300*l.* 1978; 400*l.* 1326; 500*l.* 830; 750*l.* 954; 1000*l.* 323; 1500*l.* 134; 2000*l.* 32; 3000*l.* and upwards, 19.—Number of parishes in which there is no glebe-house, 2878. Number of parishes in which there is none fit, 1728. Number of parishes in which there are fit, 5947.—Livings in England exceeding 2000*l.* per annum, Doddington, Camb., 7306*l.*; Stanhope, Durh., 4813*l.*; Blaxhall, Suff., 4198*l.*; Upwell, Camb., 3865*l.*; Winwick, Lanc., 3616*l.*; Watsall, Lanc., 3051*l.*; Bishop Wearmouth, Durh., 2899*l.*; Hawarden, Ches., 2844*l.*; Stoke-on-Trent, Staff., 2717*l.*; Edgmond, Salop., 2600*l.*; St. Botolph, Bishopsgate, London, 2290*l.*; Lambeth, 2277*l.*; Wigan, Lanc., 2230*l.*; Houghton-le-Spring, Durh., 2157*l.*; Hatfield Bishops, Herts, 2097*l.*; Ashton Warw., 2075*l.*; Wrotham, Kent, 2061*l.*; Leverington, Camb., 2099*l.*; St. Giles, Cripplegate, London, 2018*l.*

Birmingham Royal School of Medicine.—The following thesis has been selected by the Rev. Vaughan Thomas, Oxford, as the subject of the Warneford prize-essay for the present session:—"The valves of the veins anatomically and physiologically described for the manifestation of the wisdom, power, and goodness of God as revealed in Scripture." The award is to be made in August next by the Hon. and Very Rev. the Dean of Lichfield, the Rev. Chancellor Law, Edward Johnstone, M.D., and W. Cox, F.R.S.

EPISCOPAL CHURCH IN SCOTLAND.

ABERDEEN.

The Right Rev. Dr. Patrick Torry, bishop of Dunkeld, and pastor of St. Peter's, Peterhead, having found his episcopal and congregational duties too much for his advanced age, resigned the charge of that congregation, after a ministry of nearly fifty years. The vestry, who, in accordance with the canons of the Church are patrons of the benefice, unanimously presented for institution to the Right Rev. Bishop Skinner, of Aberdeen, the diocesan, the Rev. C. Cole, late curate of Long Sutton, Lincoln, whose testimonials from some of the most distinguished prelates and clergy of the Church of England to his talents, faithfulness, and diligence, secured the bishop's cordial approbation of the choice of the vestry; and on Septuagesima Sunday he solemnly committed that portion of his flock to the charge and oversight of Mr. Cole. In the Scottish Episcopal Church this important duty is generally performed by the bishop in person; and the form is a modification of that in the American Prayer-book. In this case, the eloquence, fervour, and solemnity

of the bishop's address and charge to both flock and pastor, the earnest and deep feeling with which both parties received it, and the sacred and affecting nature of the service itself, were all calculated, and doubtless will produce a highly beneficial and enduring impression on all who had the privilege of being concerned in witnessing it. Deprived as the Scottish Episcopal Church has long been of all connexion with the state, and compelled to assume a protesting position as respects the national establishment, she has necessarily been more thrown back on her peculiar principles than the Church of England; and has realised and exhibited more efficient one essential character of an Episcopal Church, viz. that the bishop is the *pastor of the whole diocese*, which, it is to be feared, is much lost sight of, at least by the laity of the Church of England; and while the very important service we have just noticed tends especially to preserve this essential feature, one obvious effect of its being overlooked is to lead the people to view the Church more as an establishment than as a divinely instituted society.

NEW PUBLICATIONS.

Passing Thoughts, in Twenty-four Chapters. By Charlotte Elizabeth. Fep. 8vo, cloth, with Vignette, 3*s.* 6*d.* Burns; Edwards.

Young Men; or, an Appeal to the several Classes of Society in their behalf. By the Rev. S. Davies, B.C.L., Curate of Bow Brickhill. Fep. 8vo, 4*s.* 6*d.* Hatchard.

Universal Redemption the Doctrine of the Bible and of the Prayer-Book of the Church of England: two Sermons, preached in the Parish Church of St. Luke's, Chelsea. By the Rev. A. Badger, M.A. 1*s.* 6*d.* Rivington. The Life of Nicholas Lewis Count Zinzendorf. Translated from the German of Bishop Spangenberg, by Samuel Jackson, Esq.; with an Introductory Preface, by the Rev. P. La Trobe. Post 8vo, with a Portrait, 10*s.* 6*d.* Hildsworth.

Cudworth on Freewill: edited from the Original MS., with Notes. By John Allen, M.A., Chaplain of King's College, London, being the First Part of the Ethical Works of Ralph Cudworth, D.D., some time Master of Christ's College, Cambridge. 8vo, 3*s.* Parker.

The two Books of Common Prayer, set forth by authority of Parliament in the reign of King Edward the Sixth, compared with each other. To which is added, a Preface, by Ed. Cardwell, D.D., Principal of St. Alban's Hall. 8vo. 7*s.* 6*d.* Oxford Univ. Press.

The Preaching of the Cross the effectual Means for the Conversion of the Sinner and the Stability of the Church. By the Rev. T. Bissland, M.A. of Balliol College, Oxford; Rector of Hartley Maudyett, Hants. 2d edit. enlarged.

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Sermons on the Ministry and Ordinances of the Church of England. By the Right Rev. Father in God Wm. Beveridge, D.D., Bishop of St. Asaph. 12mo, 4*s.*—By the same Author. The Life of Mr. Ambrose Bonwicke. To which are added, Thoughts on Christian Education. 12mo, 2*s.* 6*d.* Rivington.

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MAY 1838.

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BP. OF ELY, June 3; BP. OF OXFORD, June 10; BP. OF SARUM, June 10, *Trin. Sunday*.

ORDAINED BY BP. OF WINCHESTER, at *Winchester Cathedral, Sunday, March 11*.

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Clergymen Deceased.

Allwood, P. at Wandsworth, 70.
Anderton, W. of Northowram, near Halifax, 77.
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Brown, H. mast.-keeper Gram. Sch. Houghton-le-Spring, Durham, 35.
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 White, Edmund, vic. of Newton Valence-cum-Hawkey, Hants, 80.
 Worthington, R. at Bowdon, Lanc. 46.

University Intelligence.

OXFORD.

March 20. — E. Huntingford admitted prob. fellow of New College.

The Rev. J. Walker, M.A., fellow of Brasen., appointed a public exam. "in Disciplinis Mathematicis et Physicis."

F. H. M. Blaydes of Ch. Ch. elected a scholar on the foundation established for the better cultivation of the Latin language.

CAMBRIDGE.

The Chancellor's medals for the two best proficients in classical learning among the commencing bachelors of arts were adjudged to Lord Lytton and Ds. C. J. Vaughan, both of Trinity, but without determining the order of the candidates; and at an additional meeting of the examiners those gentlemen were declared to be equal.

Bell's Scholarships.—The following have been elected scholars:—Ellicott, St. John's, Robinson, Trin., *æq.*

G. A. C. May, B.A., and W. W. Wilcock, B.A., of Magd., have been elected fellows of that society.

The following were elected fell. of St. John's:—Ds. Collison, Lane, Chapman, Brumell, and Main.

Osborne Reynolds, Esq., B.A., of Queen's College, elected a foundation fellow of that society.

Norrisian Prize.—The Norrisian prize has been adjudged to D. Moore, of Cath., for his essay on "the state of the Christian religion from its promulgation to the present time not inconsistent with the belief that it is a revelation from God."

There will be congregations on the following days of the ensuing Easter term:—Wednesday, May 2d, 16th, 30th, at eleven; Monday, June 11 (Stat. B.D. Comm.), at ten; Saturday, June 30, at eleven; Monday, July 2d, at eleven; and Friday, July 6 (end of term), at ten.

DUBLIN.

The junior fellows of Trinity College have drawn up a petition to the queen, praying that her majesty would be

graciously pleased to repeal the statute of celibacy, which prevents them from marrying.

Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.*

Amount of donations since last report, 518*l.* 10*s.* 8*d.*; parochial collections, 30*l.* 16*s.* 3*d.*; legacies, 2600*l.* 19*s.*; foreign translation fund, 109*l.* 18*s.* 8*d.*

At the general meeting in February, the twelve under-mentioned members of the society were appointed by the board to form the committee of general literature and education for the year ensuing, viz.:—The Very Rev. the Dean of Chichester; John Leycester Adolphus, Esq.; Rev. Dr. Burney; Rev. R. W. Browne; Rev. A. M. Campbell; Rev. T. G. Hall; Rev. J. Jennings; J. H. Markland, Esq.; John D. Powles, Esq.; Rev. Dr. Russell; Rev. J. E. Tyler; Dr. Thomas Watson.

At the general meeting in April, the standing committee proposed to the board the following names of members to form the tract committee for the year ensuing, viz.: Rev. R. G. Baker; Rev. Thomas Bowdler; Rev. Dr. D'Oyly; Rev. Dr. Dealtry; Rev. John Lonsdale; Rev. J. Endell Tyler; Rev. J. G. Ward.

The following report from the standing committee was read to the board at this meeting, and ordered to be taken into consideration on Tuesday the 1st of May:—

"The standing committee beg to report to the board, that having attentively considered the difficulties arising out of the present constitution of the tract committee, and of the mode of admitting books and tracts on the society's catalogue, they are unanimously of opinion, that in future the standing committee, in making their annual recommendation to the board of members proper to form the tract committee for the year ensuing, should not be restricted to the selection of members of their own body; that the ballot for the admission of books and tracts should

be abolished; and that the tract committee should be empowered, with the approbation of the episcopal referees, to place books and tracts on the society's catalogue. The standing committee therefore beg to recommend to the board, that instead of the twenty-fifth and twenty-sixth rules of the society, the following rules be adopted:—

1. That every book or paper so recommended be referred to a tract committee, appointed annually by the board, consisting of seven members of the society. 2. That the standing committee shall propose to the board, at the general meeting in April, a list of seven members of the society, to form the tract committee for the year ensuing; that at that meeting any member be at liberty to propose another list of seven members of the society, instead of that proposed by the standing committee; and that the election of the tract committee take place at the general meeting in May. 3. That his grace the president have the power to appoint a committee of reference for books and tracts, consisting of five of the bishops. 4. That the tract committee be empowered to place upon the society's catalogue any book or tract which shall have been approved by them, and shall afterwards have received the sanction of the episcopal referees. 5. That all subjects of doubt or difficulty arising in the tract committee be referred to the episcopal referees, whose decision shall be final.

The standing committee also recommend, that the twenty-seventh and twenty-eighth rules be placed immediately after the twenty-third; and that these, and all the subsequent rules, be numbered accordingly."

It was agreed, that a sufficient number of copies of this report be printed, and circulated among such of the members as may apply for them.

At this meeting it was agreed, "That no person be at liberty to publish, or to supply to any newspaper or

* From the April Quarterly Report.

other periodical work, reports of any discussions which take place at the meetings of this board; and that this be one of the general rules of the society, and be inserted after the tenth rule." It was also agreed, "That the standing committee be requested to take the necessary steps for having monthly reports of the proceedings of the society printed for the use of members."

The anniversary sermon before the society, at the cathedral church of St. Paul, on the occasion of the meeting of the charity-schools of London and Westminster, will be preached by the Lord Bishop of Rochester, on Thursday the 7th of June, 1838. Tickets will be delivered to members at the office of the society on the Tuesday previous, at one o'clock.

Various gratuitous grants of books were made by the Board at the general meetings held in February and March.

CHURCH MISSIONARY SOCIETY.

Meerut.—The catechist at this station, Mr. R. A. Richards, in his journal relates the following conversation held with the natives in one of his missionary tours. Arriving at a place called Anapshire, and having pitched his tent in the centre of the mela, or fair, he relates:—

I called the Christians who were with me, and had worship; and afterward ordered the books, &c., to be laid out, according to my custom, in sight of the people passing and repassing. As soon as the books were laid out, a mob began to collect at a little distance from the tent, gazing and talking to one another; while Bahadoor and myself were sitting by the books looking at the people. At last, one man came forward, and said, "Are these books for sale?" I answered that they were, to those who could pay; but to those who were poor they were to be given freely. At this answer, the man said, "Don't be angry, sir; for I am a Gowar, and know no better: my reason for asking was, that they are exposed as for sale: besides, never were books brought to this mela before, either for sale or distribution." "My good brother," I answered, "I am not angry with you, but am pleased at your simplicity; so, my friend, sit down, and look at the books, if you can read them." At this invitation the man took off his shoes, and sat down; and said to the others, who were standing and gazing, "What are you afraid of? Come! the gentleman is very good, and speaks our language very well; come, and hear him!" The whole crowd now rushed forward to the tent. When all was quiet, a man asked me who I was. I answered [in metaphor], "A mussalchy"—a lamp-lighter. The man said, "No, sir; tell us who you are?" I answered, "I have told you the truth; if you cannot understand what I have said, I will explain it to you. I said I was a mussalchy, and a sweeper. Well, a mussalchy's business is to shew you a light in a dark night. Now, you are in darkness, and do not know the way of salvation; so I am come to shew you a light: and the sweeper's business is to sweep clean; so I am come to sweep all the filth from your heart, through the grace of God." To this the man replied, "You are a blessed man." I then began again, saying, "I see you are all come to seek salvation in the Ganges; you must know that this Ganges can only wash your body, and not your hearts; so I will tell you of another Ganges, which flows from the blood of One without sin or blemish. In that river, if you bathe in spirit

and in truth, your hearts will be purified." The man again said, "You are a blessed man." I further said, "You must know that your shasters say that there is no salvation in idols, water, &c.; but in Christ. You must know that he is the Son of God, and came into the world to do the work of salvation, by giving his life for our sins: now believe on him, and you will have life. These books give you a full account of him, and what you are to do." The men now began taking the books, and reading them. In the evening, to my great astonishment, I was informed by Bahadoor that half a chest of books and tracts had been distributed.

Plantain Islands.—Mr. Collins and Mr. Croley, two of the society's labourers in Sierra Leone, having suffered much from illness, early in last year visited the Plantains for a change of air. These islands lie about sixty miles south-east of Freetown, a short distance from the coast. We collect from Mr. Collins's journal some reminiscences of the Rev. John Newton:—

Every one conversant with the writings and history of the Rev. J. Newton, remembers that it was on the Plantain Islands that he was fifteen months in captivity, an object of pity and commiseration to the meanest slave. Referring to Mr. Newton's narrative, it appears that the Bananas was the first place on which he was thrown, as one shipwrecked, with little more than the clothes on his back. The Bananas are represented, in Mr. Newton's narrative, as being in his time the centre of the white man's residence, who were then eagerly pursuing their traffic in slaves along the coast. From this place it was that he hired himself to a slave-dealer; by whom, no doubt, he was subsequently removed to the Plantains—the scenes of those grievous mortifications and sufferings which he was called to pass through, and which are so feelingly referred to in his narrative.

These islands are very small: the largest, which alone is inhabited, is not more than two miles in circumference. On this solitary spot it was that Mr. Newton passed many a solitary day, beguiling his hours with Barrow's Euclid: the only book in his possession. While walking along the shore, it afforded me peculiar pleasure to imagine that I had trodden the spot where Mr. Newton, in his captivity, lightened his sorrows by drawing diagrams with a stick upon the sand. Mr. Newton mentions his going in the night to wash his only shirt upon the rocks, and putting it on his back to dry: in so small a place, there can be little difficulty in fancying the spot he visited for the purpose; which, no doubt, was upon the rocks near the house. Every thing and every circumstance connected with John Newton, while a wanderer upon this island, is interesting; and particularly so upon a review of his subsequent history. Who but must admire the grace and mercy of God, in raising one sunk so low in the depths of wretchedness and guilt—dead in trespasses and sins—to a life of righteousness; in bringing one so fast bound in the bondage of Satan, to the glorious liberty of the sons of God; in making one so lost in the estimation of his fellow-creatures—a very outcast from society, despised by the meanest slave—hereafter to become an eminent preacher of the Gospel of his Son; and to have his memory embalmed in the hearts of millions—through many generations it may be—through his writings.

Diocesan Intelligence: England and Ireland.

ARMAGH.

Home-Mission.—On Wednesday, March 28, judgment was given by the surrogate, Dr. Miller, in the consistorial court of Armagh, in the case Ellis v. Nixon. This was a cause of discipline, in which the Rev. A. Ellis, incumbent of Ardee, in this diocese, was promovent, and the Rev. E. Nixon impugnant. The former complained that the latter, a beneficed clergyman in the diocese of Meath, came into the parish of Ardee, in the diocese of Armagh, and there, having posted a placard announcing his intention of preaching in the market-house of Ardee, under the direction of the Home-mission, did persist in preaching, notwithstanding that the promovent had protested against the proceeding in a personal interview with the impug-

nant. The judgment of the court was, that the impugnant was guilty of an offence against the 21st canon; but that as he had submitted himself, acknowledged the facts charged against him, and disclaimed any intention of offending against the discipline and government of the Church, a suspension of only three weeks was decreed, with an order, that in consideration of the submission of the impugnant, the sentence should not be certified to the Bishop of Meath, nor any requisition issued for enforcing the execution. The impugnant to pay the costs of the suit.

BATH AND WELLS.

Diocesan Church-Building Association.—At the quarterly meeting of the general committee held at the palace at

Wells, April 3d, the Archd. of Bath in the chair, among other business transacted, grants were voted of 150*l.* towards rebuilding the church at Chilcompton; of 100*l.* towards rebuilding the church in the parish of Haselbury Plucknett; 75*l.* towards building a new church for the hamlets of Coxley and Polsham, in the parish of St. Cuthbert, Wells; and 60*l.* towards rebuilding the chapel at Godney, in the parish of Meare. 50*l.* voted at the last quarterly meeting towards erecting a gallery in the new district church at Burrow Bridge was ordered to be paid; and an order for the repayment of the sums specifically received for the new church at Downside was also given. It is gratifying to us at all times to announce the proceedings of this society, which is steadily effecting the most substantial good; and when we state, that in little more than eighteen months it has contributed towards providing in the diocese 7022 additional sittings, of which 5197 are to be free and unappropriated, we think that we shall advance not only a powerful claim upon the public to regard it with approbation, but with support; especially when we add, that there yet remain thirty-nine places in the diocese having church-room, either at present, or about to be provided, for only 42,651 out of an aggregate population of 171,594. The number of sittings for which grants were voted was 843, of which 740 are to be free and unappropriated.—*Bath Chronicle*.

Sir R. H. Inglis.—An address has been presented by the Bath Church of England Lay Association to Sir R. H. Inglis, Bart. M.P. for the University of Oxford, signed by Major-General Sir W. Davy, the president, on behalf of that society, expressive of the respect and gratitude they entertain towards him for the singleness of purpose and integrity of feeling with which he has upheld the cause of the Established Church during a long parliamentary career.

Taunton.—The subscriptions for the new church about to be erected at Taunton at present amount to about 2500*l.* The lowest estimate for the building, including site, &c., is 3000*l.*, and 1000*l.* for the endowment; leaving a deficiency of 1500*l.* from the total sum required.

CHESTER.

Confirmation.—The bishop has given notice that he will confirm—*at Macclesfield*, May 27 and 28; *Wilmslow*, May 29; *Stockport*, May 29; *Ashton*, May 30; *Ardrwick*, May 30; *St. Ann's Church*, Manchester, June 1; *Oldham*, June 2; *Middleton*, June 2; *Stand*, June 3; *Eccles*, June 3; and *St. Philip's Church*, Salford, June 4.

Opening of St. Mary's Church, Rawtenstall.—The religious ceremony of opening the above church took place March 22, when divine service was performed, and a sermon preached on the occasion by the Rev. H. Stowell, M.A., of Manchester. On Sunday two sermons were preached by the Rev. W. K. Tatam, M.A. Nothing could exceed the anxiety of the congregation to obtain admission into the church on Sunday afternoon. Nearly 500 persons remained in the churchyard, and hundreds went away, not able to endure the pressure of the throng. It was a sight surpassingly interesting to witness the concourse of persons attracted by the opening of another temple raised to the worship of God, and devoted to the pure and holy doctrines of the establishment. The Rev. Mr. Grey, of Haslingden, addressed with great eloquence the multitude collected in the churchyard; and in the evening a sermon was preached, to a full congregation, by the Rev. J. Whitworth, the future incumbent. The amount of collections after the several sermons was 120*l.*—*Blackburn Standard*.

CLOGHER.

National Education.—At a meeting of the clergy of the diocese of Clogher, convened at Clogher on Tuesday, April 3, by command of the lord bishop, on the requisition of several clergymen of the diocese, a petition to parliament was agreed on, expressive of their dissatisfaction with the system of national education, and the modification of its rules lately adopted by the board of commissioners.

DUBLIN.

Irish Society.—The twentieth annual meeting of the Irish Society for promoting the Education of the Native

Irish through the medium of their own language, was held in the Rotunda, March 17, being the day usually celebrated as St. Patrick's day. The meeting attracted a most numerous assembly, which completely filled the great room of the building. On the platform, amongst others, were—the Very Rev. the Dean of St. Patrick's, Revs. L. Coddington, M. Boote, H. Nixon, T. D. Gregg, Wm. White, Dr. Martin, S. C. Foot, Dr. Urwick, T. Cuffe, T. Moriarty, L. J. Nolan, G. Hazlewood, C. Palmer, R. Wolfe, A. Thomas,—Frew, J. Maguire, Henry M. Mason, Esq., LL.D., honorary secretary to the society, Major Sir H. Courtney, Esq., Captain Banks, R.N., Robert A. Fleury, Esq., &c. &c. The upper tiers of benches were occupied by Irish teachers, about forty of whom, from various parts of Ireland, were collected on this occasion. The Earl of Roden was in the chair; and the Rev. Thomas Kingston commenced the proceedings of the day with prayer. The Rev. L. Paige read the report. The Archdeacon of Derry, Mr. Nixon, Mr. Irwin, and Mr. Daly, were the principal speakers. A collection was made at the conclusion of the meeting, which amounted to 60*l.*

New Church.—A new chapel is to be immediately erected in Dublin, in Lower Gardiner Street, near the Custom House, which is to accommodate 2000 people. This will be a great comfort to thousands in St. George's parish, who cannot be received in the parish church. It will cost 6000*l.*; nearly 3000*l.* have already been received by the treasurer. A third of the sittings at least will be free to the public. One individual (not named) has subscribed 2000*l.*; the Rev. R. Daly, 100*l.*; Mr. Hawkins, 50*l.*; the Dean of St. Patrick, 50*l.*; Baron Frelin, 50*l.*; Mr. A. Rogers, 50*l.*, &c.

DURHAM.

Darlington.—The new church at Darlington, built by subscription at an expense of about 3,000*l.*, is nearly complete; its appearance is plain and neat, and the interior is fitted up in a beautiful and commodious manner, and is calculated to afford sittings for 1,100 persons, between 600 and 700 of which are free.

EXETER.

Laying the Foundation-Stone of Bickleigh Church.—Sir Ralph Lopes, Bart. having determined to rebuild Bickleigh Church, the old fabric having fallen into a state of dilapidation, and been lately taken down, April 5 was fixed for laying the foundation-stone. In gratitude, and as a mark of respect, a splendid silver trowel was purchased by subscription by the parishioners, and presented to the hon. baronet to be used on this occasion. The design of the trowel is exceedingly chaste—the Lopes arms in the centre, and rich Gothic work on other parts of it; the whole surrounded with the following inscription, beautifully engraved in old English characters:—"The parishioners of Bickleigh to Sir Ralph Lopes, Bart., upon his rebuilding their church at his sole expense." About ten o'clock an imposing procession was formed at the school-room, and having arrived at the site, where a spacious booth had been erected for the accommodation of the company, the Rev. T. H. Walker, vicar of the parish, in a suitable address presented the trowel to Sir Ralph Lopes, who having replied, the 117th Psalm was sung. Sir Ralph then placed many coins, &c. and a scroll setting forth the act then about to be done, in a glass tube, which was deposited in a cavity in the stone, over which was placed a brass plate, with an inscription nearly similar to that on the scroll. The foundation-stone was then lowered into its position, and being adjusted by Sir Ralph, he delivered a short address to the large assemblage. The old hundredth Psalm, &c. having been sung, the procession was again formed, and returned to the school-room. Lady Lopes and her children, surrounded by a large party of ladies, were amongst the spectators. The clergy, amongst whom were the archdeacon, and most of the resident ministers of the neighbourhood, with a large party of gentry, retired to the residence of the Rev. Mr. Walker, Roberborough House; and the workmen, to the number of eighty, dined with the builders and their friends at the Lopes Arms Inn, Jump. The architect is Mr. C. Fowler, of London.

KILMORE.

The following is the petition, of which an abstract was given last month, of the bishop and clergy of the diocese of Kilmore, on the subject of Irish education.

"Humbly sheweth,—That your petitioners are members and ministers of the Established Church in Ireland, and as such are sincerely desirous to promote the extension of true religion and sound knowledge amongst the ignorant and indigent youth of the country. That it is our hearty desire to be enabled to extend the blessings of religious instruction to all, without respect of persons; and, for the sake of accomplishing that important object, there is no labour which we would decline, and no sacrifices which we would not make, consistently with our duty as clergymen and as Christians. That, as ministers of the Gospel of Christ, we cannot but shrink from the responsibility of withholding, or of countenancing any system of education which withholds, from any class of Christian children, that blessed book by which life and immortality are brought to light, it being our bounden duty to assert for all their inalienable right to read and to hear the holy word of God. That your petitioners are fully convinced that an education based upon the truths revealed in holy Scripture is the only education which can lead to that righteousness which exalteth a nation; and they are therefore constrained to declare, that in the schools which they are desirous of being enabled to establish, the reading of the holy Scriptures by all children of a suitable proficiency should be a rule without exceptions. That in all schools such as we contemplate, it would be indispensable that the master should be an individual in whom well-grounded confidence may be placed—as one who would not abuse his opportunities to the disparagement of the holy Scriptures, and the perversion of the youthful minds committed to his charge; and such confidence we do not feel with respect to the great body of the masters who are now administering the system of national education in Ireland. That the modifications of the national system of education, lately put forth by the board of commissioners, do not at all remove our objections to the practical working of that system, but rather increase them, by affording additional facilities for the propagation of erroneous doctrines, and by the increased exposure of Protestant children to insidious designs upon their faith. That as a body of men in immediate connexion with the religion of the state, we feel it not unreasonable to expect from the legislature the aid necessary to enable us to be useful in promoting the knowledge and practice of our Divine religion, and even justified in complaining, which we do with feelings of a profound and poignant sorrow, that the public revenues of a country predominantly Protestant should be allocated to the maintenance of a system which has been proved by evidence before committees of parliament to be subservient to the aggrandisement of the Church of Rome. That while we are desirous to abstain, on the one hand, from any aggression that could, in the remotest degree, deserve the name of persecution, we are bound also, on the other, to abstain from aiding or confederating in the maintenance of aught that we know to be opposed to the word of God; and as the present system of national education has a tendency not only to make light of that blessed word, but to foster and encourage errors that are contrary thereto,—while such continues to be its character, it can never meet with our approbation. That the board of commissioners, as we understand them, are themselves not satisfied with the vast privileges already conceded to them, but meditate aggressions upon other established institutions for education in Ireland, and aspire even to the power of taxing the people, and of interfering, in behalf of their system of education, with the rights of the Protestant proprietary of Ireland; and that the furtherance of such views by the legislature we should deplore as a great public calamity. That it is our fixed belief, founded upon long experience, that scriptural schools, under our own auspices, would be largely attended by children of every denomination; and that if there was secured for them that countenance from the state, to which, for every reason human and Divine, they are entitled, a very short time would witness the rapid disappearance of prejudices which would never have risen to their present height but for a persuasion sedu-

lously propagated by the enemies of the national religion, that, both with respect to its rights and with respect to its principles, the Established Church in Ireland does not meet that support from men in power which it is their duty to afford it. That in now coming forward to pray for aid to extend the blessings of scriptural education, and to offer this our solemn protest against a system by which the laws of God and true religion are injuriously compromised, we conceive that we are only acting in conformity with that character of guardians of the public morals and spiritual guides of the nation with which the clergy of the Established Church are publicly invested; and that if we were to hesitate or withhold our warning voice from the high councils of the realm on this momentous subject, we might be justly chargeable with the reproach of unfaithfulness in the discharge of our bounden duty.

LICHFIELD.

Stafford.—The first stone of a new church, to be erected at Tisston Green, in the county of Stafford, was laid on Tuesday, March 20th, by the Earl of Dartmouth, in the presence of an immense assemblage of persons.

On March 27th, the Right Hon. Lord Ward laid the first stone of a new church at Upper Gornal, Staffordshire, after which a large party of nobility, gentry, and clergy dined at Himley.

OXFORD.

Bargemen, &c.—We have observed paragraphs in some of our respectable contemporaries respecting a boat to be built for a chapel for the use of the boatmen and barge-men on the river and canal at this place. The subject being new to us, we have ascertained the real state of the case, and find that a person highly respected in trade here, in the coal and malt line, having long lamented that the people employed by himself and father, for upwards of half a century, never attended any place of worship, had offered to give a boat for a chapel, which would cost him not less than 300*l.*, and give 100*l.* to keep it in repair; and had requested the dean and chapter of Christ Church, as patrons of St. Thomas's curacy, where the boatmen all accumulate on Sundays, to act as patrons of the plan. Such a munificent and pious offer was met as it ought to be, and encouraged; and time only requested to ascertain the probability of such a plan being practicable to good effect. Inquiries have been set on foot to know how such plans have succeeded in other places; in which inquiry the principal of Magdalene Hall, ever foremost in acts of benevolence, has communicated with some distant friends, and so Mr. Ward's name has been lost in supposing that the plan originated with Dr. Macbride. We trust in such hands the object will be carried on to perfection. The poor boatmen, when asked why they do not go to church, look on their dress, and say, "What a pretty figure I should make in a church!" and so they never will mix with the stationary inhabitants in attending divine worship. The Oxford canal is the only company which keep their gates locked on a Sunday: we hope that the measures in progress in parliament for the better observance of the Sabbath will establish this practice as a law universally, and chapels be provided in all places where there is such an accumulation as at Oxford—the water-carriage of Staffordshire and Birmingham merchandise ending here, goods being dispersed through Berkshire, Hampshire, and Wiltshire by land-carriage afterwards. We shall observe the progress of this most excellent attempt towards the improvement of this most uninstructed class on the subject of religion, and report with pleasure the pious assistance given by the university and city.—*Oxford University Herald.*

RAPHOE.

National Education.—The clergy of the diocese of Raphoe met March 20th, to take into consideration the fourth report of the commissioners of national education. Petitions to parliament were adopted against the national system.

RIPON.

Stonyhurst.—On the 22d March, the new church at Stonyhurst was opened for public worship, by license from the Bishop of Ripon. The prayers were read by the Rev. E. Hearne, the clergyman appointed to the church; and

the sermon preached by the Rev. W. C. Wilson, from Neh. iv. 17—"Every one with one of his hands wrought in the work, and with the other hand held a weapon." The beautiful little church was exceedingly crowded, and several Roman Catholics were present. Nearly 27*l*. was collected after the sermon. The parsonage-house, which is prettily situated close to the church, with a spacious garden, &c., will be completed in a few weeks, and the schools are in progress. About 2000*l*. has been received for the accomplishment of these important undertakings; 500*l*. more is still wanting to complete the necessary endowment of 1000*l*. The Bishop of Ripon has promised to consecrate the church this summer, against which time it will be necessary to have this sum forthcoming. It is scarcely possible to conceive a more important sphere of pastoral labour. Its proximity to the Jesuit college of Stonyhurst, *the proselyting influence of which has been extensively felt all around*, and the eagerness which the Protestants have manifested for the erection of this church, all conspire to render this work deserving of the support of Protestants throughout the kingdom. The Church Pastoral-Aid Society has liberally granted 100*l*. a-year for the support of the valuable clergyman now commencing his labours.

Leeds.—Grants have been made by the society for promoting the employment of additional curates in populous places, for curates in Hunslet, Holbeck, and Wortley, townships in the parish of Leeds.

Bradford.—It is in contemplation to erect a new church in some suitable part of this town. Measures to promote this good work have been resolved upon by a committee, and are already in active operation. It is hoped that those who have plenty will contribute liberally when called upon; and the churchmen of Bradford ought to remember that it is more to their shame than their credit that there are not twice as many churches in their town as there are. The number of sittings is intended to be not less than 1200.—*Leeds Intelligencer*.

Wakefield.—We understand that very little short of 3000*l*. has been collected towards the erection of the projected new church in Wakefield.

SALISBURY.

A public meeting was held in the vestry-room at Stalbridge, a few days since, to take into consideration the inadequacy of accommodation afforded by the parish church, which provides only 540 sittings for a population of 2000. The Rev. H. F. Yeatman was delegated to make an application to the Church-Building Diocesan Society for assistance; and it was resolved to hold another public meeting on the 1st of May, in order to institute a general subscription in the neighbourhood.

WINCHESTER.

Re-opening of Kew Church.—This church, beautified and enlarged at the expense of his late Majesty William IV., was on Sunday, March 18, re-opened for divine service; their Royal Highnesses the Duke and Duchess of Cambridge, Prince George, and Princess Augusta, attended by Baron Knesebeck, Colonel Cornwall, Hon. Miss Kerr, &c., being present. The sermon in the morning was preached, by her majesty's command, by the Very Rev. the Dean of Chester, from Matt. xi. 28, who, in the course of his eloquent discourse, alluded in a most affecting manner to the earnest desire of his late majesty for the spiritual instruction of his people, as evidenced by his bounty in regard to that church. The sermon in the afternoon was preached by the Ven. Dr. Aubrey Spencer, archdeacon of Bermuda, from Matt. xvii. 4. On both occasions the church was crowded.

The Dean of Jersey.—We are indebted to a correspondent for the following account of the proceedings on the reception of the new Dean of Jersey, Dr. Jeune, on his arrival in that Island. The dean's speech on the occasion will be read with lively interest by his Oxford friends: it was received by the clergy with the most marked attention, and gave universal satisfaction.

On Monday, March 19th, at one o'clock, all the clergy in the Island assembled at the British hotel, to con-

gratulate the very rev. the dean on his appointment; when, at their request, the Rev. Ph. Aubin, vice-dean, delivered the following address:—

Mr. Dean,—Having been deputed by my reverend brethren now around me—the rectors and the other officiating clergy in this island—to express to you our sentiments, very rev. sir, on the happy occasion of your arrival amongst us; it is my pleasing duty to offer you, in their name and in my own, our cordial congratulations upon your recent appointment as dean of Jersey. Entrusted by the honourable choice of her gracious majesty, and by his lordship the bishop of the diocese, with the spiritual superintendence of this portion of the Church of Christ, you will doubtless, sir, in so important and responsible a situation, desire the co-operation of all the clergy, as one of the best means (under God) of strengthening your hands in every good word and work: we therefore feel sincere gratification in respectfully assuring you of our united support and hearty assistance in the fulfilment of the duties of your sacred office. The known eminence to which you have attained in the paths of classical learning cannot fail to have excited in the public mind expectations that equal ability and success will distinguish you in the dignified ecclesiastical station to which God's providence has raised you. We fervently anticipate that these expectations will be amply realised; and, with this animating hope, we earnestly beseech the Giver of every good gift, for the sake of his blessed Son our Saviour, and for the benefit of his redeemed Church, that it may please him to bestow upon you abundantly, in the discharge of your arduous duties, the spirit of wisdom and counsel, and all the other needful helps of his grace.

The very rev. the dean then replied:

Mr. Vice-Dean, and Gentlemen of the Clergy,—My reverend brethren, while I return my grateful thanks for your kind congratulations on my elevation to the deanery of this island, and on my arrival among you, I must add that I do not regard your address merely as an act of courtesy, or a token of personal regard. Your object in meeting me as a body, which is, I understand, an unusual proceeding, is evidently of a higher character. You feel that it is indispensable to the efficient discharge of our sacred duties, that we should act with one heart and with united strength. To this feeling I must chiefly attribute the compliment with which you now honour me. Happy indeed shall I be, my reverend brethren, if I can become a centre of unity and a means of connecting you closely with each other. This is one of the great ends for which my office has been instituted in our Church, and I shall gladly avail myself of the opportunities which it will give me of frequent communication with you, both in my official visitations and the exercise of that Christian hospitality which St. Paul represents as one of the essential attributes of a chief minister. If the external means of union are afforded, I know not what should prevent the formation of sincere and lasting friendship among men refined by education, and of congenial tastes, and above all, of men engaged in the service of one common Master. I cannot think that the political differences which make a wide breach between the factions which so often divide our beloved island will ever be sufficient to disjoin us, anxious as we are to unite in our great work, and to give to our individual acts the authority of our whole body. It is not, indeed, to be expected that we should think or act alike in our legislative capacities; it is not even to be desired that we should systematically vote together at the sacrifice of independent judgments, and at the risk of giving offence to the other bodies which compose with us the public council of the island. But if we carefully bear these considerations in mind, there is no fear that we shall give way to vulgar resentment, or form uncharitable opinions of each other, when we shall happen to take opposite views of political questions. Let us also remember that our duties in the states, however important, are very inferior and must give place to those of our ministerial office. For my part, it will be my earnest desire to be the spiritual pastor of an undivided flock, and not merely the leader of a faction. But if I do not apprehend that political questions will prevent our cordial co-operation, neither do I think that religious controversies will interrupt our union. In the former there must, from their

very nature, be much uncertainty; as to the latter, we follow an infallible guide, the book of God, and we recognise a revered interpreter, the Church, in her articles and her formularies. On the pillars and grounds of truth let us make a firm stand, and in the minor differences which may arise we shall find only a field for the exercise of candour and Christian charity. I cannot leave unnoticed the peculiar difficulties in which we are placed with regard to those who do not worship by our side in the Church of their fathers. Our dissenting brethren will be the first to allow that it is our duty to endeavour with gentleness to rally our sheep around their pastor, and to gather the living stones which are scattered far and wide in order to complete that temple, founded on the foundation of apostles, prophets, and martyrs, Jesus Christ himself being the chief corner-stone, as a dwelling-place for the eternal Spirit. But while we seek to restore the visible unity of the Church, let us not forget that we may, even if we do not succeed, still be in real and spiritual union with almost all around us; for we have one hope of our calling, one Lord, one faith, one God and Father of all. Let us not exaggerate to ourselves or to others the number or the importance of points of difference, or make straiter than God will make it, the strait way that leadeth unto life. Let us not lose charity in defence of faith, or be unwilling to love as brethren on earth those whom we shall love as brethren in heaven. In return for your prayers in my behalf, suffer me also to beseech our heavenly Father to shed on you the abundance of his grace, and the dew of his blessing, that you may be fellow-workers with him in his own greatest work, the salvation of souls. Also, since God has placed me over others, I will pray to him for the sake of all, to grant me a double portion of his Spirit, and to enable me "to feed the flock of God, which is among us, not by constraint but willingly, not for filthy lucre, but of a ready mind, neither as being a lord over God's heritage, but being an example to the flock." To you, Mr. Vice-Dean, individually, I beg leave to return my best thanks for the many kind offices which you have performed in my behalf, at much inconvenience to yourself; and for the valuable suggestions which I have already received from you; and to express my conviction, that I shall derive from your judgment and experience great assistance in encountering the difficulties of a new and arduous office.—*Oxford Herald*.

Chapel of St. Mary, Portsmouth.—Wednesday, March 21, being the day appointed for laying in due form the foundation-stone of this intended structure, after divine service at the parish church in the morning, by the Rev. J. P. McGhie, curate, a procession was formed in the aisles, which proceeded to the site prepared, being a portion of ground taken from the south side of the Coleworth Garden parochial burial-ground, behind St. Mary's Street. When the procession arrived at the north-eastern corner of the intended building, the Rev. Charles Brune Henville, A.M., vicar of the parish, shortly addressed the assembled parishioners on the occasion which had brought them together, and then in solemn prayer invoked the Divine blessing on the undertaking,—that it might be a place set apart for the glory of almighty God, and for the furtherance of the true faith. He prayed for the Divine influence to shed blessings on the head of our youthful queen, beneath whose benign sceptre the edifice was begun, and also on the bishop of the diocese, and the chief magistrate of the borough, as the respective heads of the local authorities. The Rev. J. P. McGhie then read aloud the inscription on the plate inserted in the stone, as follows: "The foundation-stone of this parochial chapel, dedicated to the blessed Virgin Mary, was laid by the Rev. Charles Brune Henville, A.M., vicar of Portsmouth, on the 21st day of March, 1838, in the first year of the reign of her Majesty Queen Victoria"—with the names of the architect and builder. The structure is to be 72 feet, by 51 feet 9 in., in exterior dimensions, besides an altar-place at the east end, and an entrance-porch at each corner of the front at the west, one of which is to be surmounted by a castellated tower 65 feet high. A gallery with four lines of seats will be carried round three sides of the building, of which the front line only will be divided into pews. The chapel is calculated to contain 1200 sittings, of which 700 are to be free. The expense, as per contract, will be 2780*l.*

which will be augmented, by architect's per-centage and contingencies, to 3000*l.* The college of Winchester, as patron of the living, has subscribed 250*l.*; the vicar, who has the right of appointing to the curacy (which he will in this instance place at the bishop's disposal), has given the like sum; the bishop has added 50*l.* The commissioners for building and enlarging churches and chapels, and administering the parliamentary grant of one million, have advanced 1600*l.*, on condition that the whole funds should be placed at their entire disposal, and the building be subjected to all the provisions of their act of parliament. The remainder of the sum required was all subscribed and paid into their hands before they would permit the work to be commenced.

Southampton.—Thursday, March 31, a meeting took place relative to the building of a new church (or episcopal chapel) in the neighbourhood of Fourposts. It is understood the spot of ground at present marked out for the proposed edifice is situate on the right of the Fourpost Road, and in front of the Polygon. The Rev. J. Langley, late curate of All Saints' in this town is proposed to be the incumbent.

Consecration.—On March 22, the Lord Bishop of Winchester reconsecrated the chapel of St. John the Baptist, Winchester, it having been for several centuries applied to secular purposes. The chapel, which is for the use of the inmates of the newly erected hospital of St. John, and also for those of Lamb's Charity, has been fitted up in a neat and appropriate manner, and will accommodate 200 persons. Soon after eleven o'clock, the bishop, preceded by the organist and deputy-organist, a portion of the lay-vicars and choristers of the cathedral, and the Rev. Dr. Williams (who officiated as chancellor in the absence of the Rev. Dr. Dealtry), the chaplain and trustees of the hospital, and followed by a large body of the clergy, left the hospital, and proceeded up the High Street to the chapel; where, after the usual forms had been observed, and the service proper for the occasion gone through, his lordship delivered a discourse suited for the occasion, taking for his text Ps. xxvi. 8: "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." It is unnecessary to add that the chapel was crowded: parties were admitted by tickets, distributed by the trustees. In the evening his lordship entertained at dinner the mayor (J. V. Earle, Esq.), the trustees, the chaplain, and the solicitor to the hospital.

Winchester Diocesan Church-Building Society.—At the quarterly meeting of the committee of this society, April 3d, the following grants were made, and have since been confirmed by the lord bishop of the diocese, viz.:—400*l.* towards building a church at Sway, in the New Forest, for a population of nearly 1000 persons, 700 of whom are distant five miles from the parish church; 300*l.* towards a chapel of ease in the parish of Milford, for a hamlet called Pennington, containing 700 persons, who are more than three miles from the parish church; 435*l.* towards erecting a new district church at Burley Ville, in the New Forest, which is five miles from any church, and contains a population of 418 persons; 70*l.* towards enlarging the parish church of Steep, by which 117 free sittings will be gained; and 30*l.* towards renewing Stockbridge Church, where 80 new sittings will be added, of which 50 will be free.

St. Lawrence Church, in the High Street, in Southampton, being in a very bad state of repair, is likely to be rebuilt. The Rev. Mr. Horne, rector, has come forward in a most liberal manner, and not only given up a small house and garden to enlarge the site, but offered 200*l.* subscription, in addition to his own zealous and active exertions to bring about the object. The expense will be about 2000*l.*, and will no doubt be assisted by the town and neighbourhood, the parish being very small.

WORCESTER.

We find that the statement in last month's Register respecting the appointment of the Rev. F. Hewson as a home missionary among watermen was incorrect. Mr. H. has, we are informed, simply been licensed as assistant-curate in St. Clement's parish.—*ED.*

YORK.

Kelbrook.—On March 28 was laid the foundation-stone

of St. Mary's Church, Kelbrook, in the parish of Thornton, in Craven. Matthew Wilson, jun. Esq., of Eshton Hall, performed the honourable office of laying the foundation-stone, after which, the Rev. J. A. Busfield, D.D. addressed the assemblage. The inhabitants of this district are chiefly poor hand-loom weavers, hitherto living in almost heathen ignorance, spending the Sabbath-day in idleness, and in neglect of all religious duties.

Tributes of respect have recently been presented to the following Clergymen:—
Blacow, R., from cong. St. Mark's, Liverpool.
Menzies, J. R., Wyke Regis, from parish. of Farnham, Surrey; also from poor parishioners.
Paddon, H., from par. Alverstoke, Hants.
Wilkins, W., from par. of Swanlinbar, Cavan.

Miscellaneous.

Vestries in Churches.—The Bishop of London has brought a bill into the House of Lords, to prevent parish vestries being held in churches. The bill has been read a first time, and we trust will become law. Edifices consecrated to the service of God, and set apart for religious devotion, should never have the sanctity of their use desecrated by merely secular affairs. The practice is unseemly in itself, and has a direct tendency to weaken those solemn impressions which should attend upon us in the house of God. Let a man be one of a tumultuous vestry meeting, held in

the church, and when he enters that same church the following Sunday, his first thoughts, and probably his continued ones, will be about the meeting, the speeches, the resolutions, and the triumph or defeat of his own party. The reason of this lies in the constitution of the human mind. Our lives pass in a continued succession of sensitive and reflective ideas; those of both sorts will run together in clusters, and whenever any one of the bundle happens to be excited, the rest will follow in train mechanically.—*Kentish Observer.*

EPISCOPAL CHURCH IN SCOTLAND.

EDINBURGH.

Trinity Chapel.—It is expected that the elegant and commodious chapel now erecting at the Dean Bridge, Edinburgh, will be opened for divine service about Whitsuntide, under the pastoral care of the Rev. G. Coventry, formerly one of the ministers of St. George's chapel, and the Rev. D. T. K. Drummond, who has lately resigned the ministry of St. Paul's, Carrubber's Close. Trinity chapel will afford accommodation to numerous families in its more immediate neighbourhood, who were almost necessarily debarred from attendance at an episcopal place of worship. It is earnestly to be hoped that the building committee will provide a considerable portion of *free sittings* for the poor, of which there is a lamentable deficiency in most of the chapels.

GLASGOW.

An earnest appeal has again been made in behalf of the funds of Christ's Episcopal Chapel, which was erected

within the last two years, in a great measure to supply the opportunity of attending divine service, according to the rites of the episcopal Church, to a vast multitude of poor members. The poor episcopalians of Glasgow and its neighbourhood compose a very numerous body; and it can scarcely be doubted that the erection of Christ's Chapel will, by God's blessing, be instrumental in proclaiming divine truth to vast numbers who are living in little better than heathen ignorance.

Gaelic Episcopal Society.—Through the instrumentality of this society several young men are now preparing for orders in the Scottish Episcopal Church. Grants have been made towards the exigencies of some poor clergymen, and the education of youth. The depressed state of the Highlands, and also of the manufacturing districts, during the last two years, has tended materially to diminish the resources of the society, while it has rendered appeals to its bounty more pressing.

NEW PUBLICATIONS.

Pietas Londinensis; an Abridgment of Paterson's Ecclesiastical State of London in 1714; shewing the set times of Public Prayers and Sacraments in all the Churches and Chapels of Ease in and about the Cities of London and Westminster at that time. With the Postscript, recommending the Duty of Public Prayer, and a Preface by the Editor. 4d., or 2s. per 100. Burns.

Aphorisms and Maxims for the Young; containing also Religious Biography and Anecdotes: adapted as a Rule of Life. 18mo, cloth, 1s. 6d. Groombridge.

Maternal Instructions on the Rite of Confirmation. 12mo, 3s. 6d. Simpkin.

On Education and Self-Formation, from the German of Dr. J. C. A. Heinroth, Professor at the University of Leipsic. 12mo, 7s. 6d. Schloss.

A Series of Discourses on Six Subjects from the Cartoons of Raphael; preached in the Chapel of Bowood. By the Rev. William Lisle Bowles, Canon Residentiary of Sarum. Illustrated (by permission of the publisher) with a beautiful Frontispiece from the "Book of the Cartoons." 2d edition, 8vo, 9s. 6d. Murray.

The Responsibilities of Medical Students: a Sermon, preached in the Chapel of Guy's Hospital on Sunday, March 4, 1838, by the Rev. F. Maurice, A.M., Chaplain of the Hospital. 8vo, 1s. Darton and Clark.

Plain Parochial Sermons. By the Rev. Daniel Parsons, M.A. of Oriel College, Oxford; and Curate of St. James's, Longton, Staffordshire. 12mo, 6s. 6d. Rivington.

A Treatise on the Church of Christ; designed chiefly for the Use of Students in Theology. By the Rev. William Palmer, M.A. of Worcester College, Oxford; and Author of "Origines Liturgicæ." 2 vols. 8vo, 17. 8s. Rivington.

Disce Mori—Learn to Dye. By Christopher Sutton, D.D. Reprinted from the edition of 1618. 18mo, 3s. cloth. Burns, London; and Parker, Oxford.

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Original Maxims for the Young. By the celebrated Lavater. Translated by the Daughter of a Clergyman; and dedicated, by permission, to Mrs. Thomas Bell. 1s. Wertheim.

Sunday Afternoon Lectures; or, Sermons preached in the District Church of St. Mark, Pentonville. By Rev. Jos. Jowett, M.A., Rector of Little Witley, Sunday Afternoon Lecturer of St. Mark's, and Domestic Chaplain to the Right Hon. Lord Barham. 12mo, 5s. Seeley and Burnside.

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REGISTER

OF

Ecclesiastical Intelligence.

JUNE 1838.

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ORDAINED BY BP. OF EXETER, at Exeter Cathedral, Sunday, April 22.

Of Cambridge.—R. H. K. Buck, B.A. Sid. Suss.; G. Martin, B.A. St. John's; E. Polwhele, B.A. Trin.; P. P. Smith, B.A. St. John's.

By BP. OF ELPHIN, at Elphin Cathedral, April 25.

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Poole, W. vic. Moulton, Northampt.
Prescott, C. vic. Downton and Bur-
rington, Hereford. Pat., Ld. Chanc.
Preston, G. vic. of Christ Church, New-
gate Street, at Great Dean's Yard,
Westminster, 63.
Richards, D. vic. Aberavon, Glamorg.,
30. Pat., J. Richards, Esq.

Shipton, J., D.D., rec. Portishead,
Som., and vic. of Stanton Bury,
Bucks, 81. Pat., Earl Spencer.
Story, J. rec. Cavan, 50, at Binglefield
Cavan.
Tucker, W. C. rec. Washford Payne,
Devon. Pat., W. Comyns, Esq.

Vawdry, W. cur. of Gwinear, 68.
Vigor, H. S. rec. Eaton Bishop, Here-
fordsh. Pat., Bp. of Hereford.
Wiglesworth, H. rec. Slaidburn, York,
81.

University Intelligence.

OXFORD.

On April 25, being the day appointed by the statute for the resignation of the old, and the admission of the new proctors, a convocation was holden at two o'clock, when the proctors of the last year resigned office; the senior proctor, the Rev. W. J. Butler, M.A. and fellow of Magd. Coll., having first recapitulated the events of the past year in a Latin oration. The new proctors, having been previously elected by their respective societies, were then presented for admission to the pro-vice-chancellor:

Senior proctor, the Rev. W. Ricketts, M.A., fellow of Merton.

Junior proctor, the Rev. T. T. Bazely, M.A., fellow of Brasenose.

The former was presented by R. Marsham, Esq. D.C.L., warden of Merton; the latter by the Rev. J. Smith, M.A.,

vice-princ. of Brasenose. After making the parliamentary declaration, taking the usual oaths, and being admitted, by the pro-vice-chancellor, with the accustomed ceremonies, to the office of senior and junior proctor, the new proctors nominated as their pro-proctors, Rev. W. K. Hamilton, M.A., fell. of Merton; Rev. W. F. Fortescue, M.A., fell. of New Coll.; Rev. J. Walker, M.A., fellow of Brasenose; Rev. G. Casson, M.A., fellow of Brasenose.

The Denyer theological prizes have been awarded as follow:—

"On the divinity of the Holy Ghost"—Rev. R. Scott, M.A., fell. of Ball. "On the influence of practical piety in promoting the temporal and eternal happiness of mankind"—Rev. T. W. Allies, M.A., fell. of Wad.

CAMBRIDGE.

The Rev. J. H. Pratt, M.A. of Gonville and Caius Coll. elected a Frankland fellow; and W. J. Johnson, B.A., elected to a Wortley fellowship of that society.

On Wednesday, April 25, the Rev. E. T. Vaughan, M.A. of Christ Coll., was elected a foundation fell. of that society; and on the following Tuesday A. H. Darley, M.A. of the same coll., was elected a fell. upon the Finch and Baines' foundation.

J. F. Stanford, B.A. of Christ's, elected a travelling bachelor on the Worts' foundation.

Rev. G. E. Corrie, B.D., fell. and tutor of Cath. Hall, elected Norrisian professor of divinity in the room of the Ven. Archdn. Hollingworth, resigned.

Rev. W. Hodgson, B.D., fell. and tutor of St. Peter's coll., appointed to the mastership of that society.

DUBLIN.

Subjects for vice-chancellor's prizes at summer commencement:—For graduates, in Greek, Latin, or English prose, "A comparative view of the science of the Asiatics, the Europeans, and the native tribes of America." For

undergraduates, in Greek, Latin, or English verse, "Cicero discovering the tomb of Archimedes." Exercises to be sent to the senior lecturer on or before June 20.

DURHAM.

May 3.—At a convocation, April 25, the following were nominated by the warden, and approved by convocation:—The Rev. H. Jenkyns, M.A., prof. of Greek; the Rev. T. Chevallier, B.D., prof. of mathematics; the Rev. E. Churton, M.A., Ch. Ch. Oxford—to be examiners at the public examination in theology in the present year.

The Rev. C. T. Whitley, M.A., junior proctor; Rev. W. Palmer, M.A., Magd. Coll., Oxford; J. Thomas, B.C.L.; Rev. T. L. Cloughton, Trinity College, Oxford—to be examiners at the ensuing examination for the degrees of B.A. and M.A.

Proceedings of Societies.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

At a meeting of this society, held at St. Martin's Place, April 23, the Bishop of Durham in the chair, grants were voted—for repairing the church at Steep, near Southampton; building a church at Greenwich; repewing the church at Barnet, Herts; enlarging the church at Windlesham, Surrey; rebuilding the church at Hanham, Bitton, Gloucester; rebuilding the chapel at Rosedale, York; enlarging the church of St. David's, Exeter; building a church at Brighton; rebuilding the church at Lanvihangle, Radnorshire; rebuilding the church at Raskelf, York; building a chapel at Briercliffe, Burnley, Lancashire; repewing the church at Astley, Worc.; rebuilding the chapel at Godney, Mead, Somersetshire; enlarging the church at Upway, Dorset; building a gallery in the church at Cuxton, Kent; enlarging the chancel in the chapel at Haverthwaite, Lancas.; increasing the accommodation in the church at Hale's Owen, Shropshire; rebuilding the church at Hessebury, Somersetshire; increasing the accommodation in Doddington Chapel, Northumberland; increasing the accommodation in the church at Ewhurst, Surrey; rebuilding the church at Chilcompton, Somerset; increasing the accommodation in the church at Carew, Pembroke;

rebuilding the church at Palton, Somerset:—making, for the last month only, 23 grants.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The thirtieth anniversary meeting of this society was held on Friday, at the great room, Exeter Hall. At twelve o'clock the chair was taken by the Right Hon. G. H. Rose, M.P.; and prayers were read by the Rev. J. R. Cartwright. The assistant-secretary read the report for the last year, from which it appeared that 19,054*l.* 4*s.* 8*d.* had been subscribed to the funds of the society for the year; being an increase of 4517*l.* 17*s.* 9*d.* over the year preceding; the largest portion of which arose from the auxiliary societies. From Ireland the sum subscribed was 1259*l.* 2*s.* 11*d.* towards the funds of the society, and 214*l.* towards building a church at Jerusalem; being an increase of 436*l.* from the preceding year's subscription.

We are compelled, from want of room, to omit extracts from the reports of other societies, as read at their anniversary meetings; but these will appear in due course.

N.B. A report of the meeting of the Church Pastoral-Aid Society will be found stitched up with this Part. We direct our readers' attention to it.

Diocesan Intelligence : England and Ireland.

ARMAUGH.

National Education.—A petition has been agreed to by the archbishop and clergy of the diocese, expressive of their dissatisfaction with the plans of the National Board.

BATH AND WELLS.

The consecration of the new church in the parish of Weston, near Bath, took place May 3, by the lord bishop. The church will accommodate nearly 500, and 300 of the sittings are free. At the conclusion of the ceremony the bishop delivered an impressive sermon from Gen. xxviii. 17. A collection was made for the augmentation of the endowment, when the handsome sum of 100*l.* was collected.

The Venerable the Archdeacon of Bath held a visitation at the Abbey Church, Bath, on Wednesday, April 25. The sermon was preached by the Very Rev. the Dean of York, from Matt. xi. 5. There was a numerous attendance of the clergy.

Trinity Church, Tewkesbury.—Through the zeal of the Rev. E. W. Foley, this church, opened in August last, has already been found insufficient to afford accommodation to the inhabitants of the populous district in which it is situated; it has therefore been deemed expedient to erect as soon as possible two galleries at the western end of the church, which will give an increased accommodation of nearly 300 sittings. An urgent appeal to the friends of the Established Church is consequently again made to effect so desirable an object.

Edington.—On Tuesday, May 1, the first stone of a chapel was laid at Edington Burke, to be erected at the sole expense of Miss Field, of Edington, for the benefit of three populous districts attached to the parish of Edington, Chilton Polden, and Catcott, and distant at least three miles from their respective churches. The sixty-seventh Psalm was first read, and prayers offered by the Rev. R. J. Luscombe, vicar of Moorlinch, who adjusted the stone, praying the Lord to prosper the work. Afterwards a suitable address was delivered to the assembled people by the Rev. R. J. Luscombe, jun., perpetual curate of Chilton and Edington. The Earl Waldegrave kindly gave the site.

CANTERBURY.

Church in Australia.—A public meeting of the friends of the Church in Australia was held at Canterbury, on April 19; the Right Hon. S. R. Lushington in the chair. The object of the meeting was to give pecuniary aid to the Right Rev. the Bishop of Australia, in his endeavours to provide Christian instruction for the descendants of convicts, and for convicts themselves. The cause was ably advocated by Mr. Lushington, who presented the society with 25*l.*, as also by Sir Brook Bridges, Rev. Mr. Bartlett, Dr. Carter, the Rev. W. H. Lushington, Dr. Chisholm, Rev. Mr. Molesworth, &c. A subscription amounting to 178*l.* 19*s.* was raised, to which additions have been subsequently made.—*Kentish Gazette.*

CORK.

Tithe Resolutions.—At a meeting of the clergy held in the chapter-room of the cathedral, Cork, April 12, the lord bishop of the diocese in the chair, petitions were unanimously adopted against the proposed tithe resolutions, as founded on a principle subversive of the honour, character, independence, stability, and existence, of the Established Church of England and Ireland.

EXETER.

Reverstoke.—A Dissenting place of worship having been lately purchased in the village of Noss Mayo, in the parish of Reverstoke, Devon, with the concurrence of the bishop of the diocese, and with a view of annexing it as a chapel of ease to the parish church, the parishioners have appealed to the liberality of the public to enable them to forward so good a work. The estimated cost of the undertaking, including the purchase, is about 600*l.*

Honiton.—The new church was consecrated May 1. The sermon was preached by the bishop. The church contains 500 free sittings.

GLOUCESTER AND BRISTOL.

Converted Jews.—Sunday, April 15, at the parish of Cheltenham, two converted Jews, David Samuel Margeschis and Jacob Wolfberg, natives of Austrian Poland, were admitted by baptism members of the Church. The Rev. J. Browne, of Trinity Church, officiated; and the Rev. F. Close, Major Salmon, Lady Bernard, and Miss Cole, stood sponsors. The converts were baptised Thomas and James; the former has for the last ten or twelve years been well known in this town as an honest dealer; and we are informed that they have for a considerable time past given the most convincing testimony of the sincerity of their profession in the belief of Christianity. We understand that four other converted Jews were baptised in London on the same day, and two in Liverpool.—*Cheltenham Chronicle.*

KILLALOE.

At a meeting of the clergy of the united dioceses of Killaloe and Kilfenora, held at Nenagh, on Wednesday, April 18, the Rev. William Higgin, the vicar-general of Killaloe in the chair, it was resolved unanimously to petition parliament against the government tithe resolutions.

HEREFORD.

The Bishop of Hereford has signified his intention not in future to ordain any gentleman seeking to enter into holy orders after he shall have attained thirty years of age.

LONDON.

Wellington Chapel, St. James's Park.—On Sunday morning, May 6, this chapel, lately erected in the barrack-yard of the Wellington Barracks, St. James's Park, as a chapel for the regiment that may be stationed there, was opened for Divine service. The queen having been expected, the crowd in the park was very great; but her majesty did not attend. There were present nearly 2000 of the household troops, consisting of three regiments of Foot Guards and the Blues. The boys of the Military School delivered the responses to the different prayers in a manner that shewed they had not been badly taught; and the beautiful band of the Fusilier Guards played at intervals several pieces of sacred music. The sermon was preached by the Rev. Dr. Dakins, Chaplain-General of the army. Lord F. Somerset, Sir W. Gordon, Sir C. Dalbiac, Lord Hill, and other general officers attended.

MEATH.

Consecration.—On Sunday, April 22, the chapel of ease of Collinstown was consecrated by his Grace the Archbishop of Tuam, the Bishop of Meath being prevented by indisposition. The Rev. C. J. Bayley has been appointed to the chaplaincy, with his lordship's approbation, by the patron, Mr. Smythe of Barbavilla house.—*Irish Paper.*

OXFORD.

The congregation of St. Ebbe's, Oxford, has commenced a subscription for the purpose of erecting, in the chancel of the church, a monument to the memory of the late Rev. John Garnier, M.A., the respected and much-lamented minister of that parish.—*Oxford Herald.*

Church of St. Mary Magdalene.—It is proposed, if sufficient funds can be raised, to repair the north and south fronts of the church of St. Mary Magdalene. The position of the church, and the extreme architectural beauty of a portion of it, seem to afford a reasonable ground for bringing this statement before the public. The south front of St. Mary Magdalene is a structure well known to lovers of ecclesiastical architecture; and such as no person, it is conceived, however little conversant with this style of art, would willingly see destroyed. To prevent the total and otherwise inevitable decay of so pure and valuable a specimen of its period, it is proposed to make an exact

restoration of this portion of the church, under the superintendence of Mr. Blore. The north front, which, since the removal of the houses formerly adjoining it, has presented so incongruous and unsightly an appearance, is to be rebuilt, after a design by Mr. Blore, in some degree to harmonise with the other. There is a strong feeling on the part of the parishioners in favour of the work, and many of them have promised individually to contribute thereto; but, in consequence of a heavy debt incurred some years ago in refitting the inside of the church, they are ill able to defray the whole expense. Under these circumstances, it is hoped that those persons in the city and University, who are of opinion that our sacred edifices ought to be kept up in the same spirit in which the piety of our ancestors manifested its zeal for the honour of God's house, may be willing to lend their aid to this good work. The expense it is calculated will be about 800*l.* or 900*l.*

PETERBOROUGH.

Peterborough Diocesan Church-Building Association.—A general meeting for the formation of an association in the diocese for the building and enlargement of churches and chapels was held on April 18, at Northampton. Upwards of 200 of the nobility, gentry, and clergy of the county attended, the Marquess of Northampton in the chair. The aim of the association is to provide, as far as possible, for all persons in the communion of the Church of England, the means of attending public worship, and to effectuate this object by forming a diocesan association, in union with and in aid of the Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels, but limited, as regards its own expenditure, within the archdeaconry, to promoting the enlargement and building (not the repairing) of churches and chapels. Several resolutions were passed, and laws and regulations agreed to for the government of the society. An account of the funds of the association was laid before the meeting, from which it appeared that the sum of 797*l.* 18*s.* had been received as donations, and annual subscriptions entered to the amount of 114*l.* 6*s.*

SARUM.

Melksham.—The new chapel and chapel-yard of Shaw and Whitley were consecrated April 19.

Charlton.—On April 24 the lord bishop laid the first stone of the new chapel of Charlton, in the parish of Donhead, St. Mary, Wilts. Though the day was far from auspicious, so great was the interest excited by the event in the neighbourhood, that the assembled multitude exceeded 2000 persons. From cards distributed on the ground, it appears that the estimated expense of the new edifice is 1359*l.* (exclusive of the churchyard fence); the subscriptions hitherto received only 1110*l.*: deficiency 249*l.* Surely an appeal to the Christian community for so comparatively small a sum as this will not be made in vain, when it is remembered that the work is great—the palace is not for man, but for the Lord God.

WINCHESTER.

Rotherhithe.—The first stone of a second new church in the parish of Rotherhithe was laid in Paradise Row, April 19, by Maj.-Gen. Sir W. Gomm, K.C.B. The church is to be built at the expense of the trustees of the late Miss Hyndman, and the site is given by Sir W. Gomm, who has also given ground for the site of a third church. On this occasion a neat silver trowel was presented to Sir William by the builder, Mr. Kelsey, in the name of the inhabitants of Rotherhithe, as a small token of gratitude for his liberality in having given sites for two churches, as well as 100*l.* towards the new churches, and 50*l.* towards the new school-room lately erected in the parish. The church is to be called Christ's Church, and will be built according to a design of Mr. L. Vulliamy, architect.

Lymington.—On April 25 the corner-stones of two new churches, about to be erected in the hamlets of Pennington and Sway, were laid, in the presence of an immense concourse of spectators, whom the fineness of the day had attracted to the respective spots.

Tributes of respect have recently been presented to the following Clergymen:—

Ainslie, G., from parish. St. Mary, Newington.
Bateman, R., from parish. Selton, Dorset.
Buckle, M. G. H., King's Schol., Durham Sch.
Finch, T., ass. cur. of Morpeth, from parish. of Bothal.
Siree, O., from parish. of Wicklow.
Swann, C. H., from parish. of Barnack.

EPISCOPAL CHURCH IN SCOTLAND.

EDINBURGH.

April 5.—A confirmation was held in St. John's chapel, Edinburgh, by Bp. Russell, officiating for Bp. Walker. One hundred and twelve persons were confirmed.

Preferred.—T. G. T. Anderson, to be minister of St. Paul's chapel, Carrubber's Close.

GLASGOW.

An eligible situation, immediately to the west of Blytheswood Square, having been procured, the erec-

tion of the new episcopal church will commence forthwith. The necessity of a place of worship in that neighbourhood has been long felt; and from what we have heard, the proposed building will add considerably to the architectural beauty of our city.—*Glasgow Courier.*

ROSS AND ARGYLE.

Rev. Wm. Greig, M.A., of King's College, Aberdeen, has been ordained deacon by Bishop Low.

NEW PUBLICATIONS.

Prasca Loupouloff; a Russian Narrative, in Five Chapters (for Village Libraries, &c.): with View of St. Petersburg. 1*s.*; or 10*s.* 6*d.* per dozen. Burns.

The State of Popery and Jesuitism in England. By the Rev. Thomas Labbury. 12mo, 5*s.* Leslie.

A Sermon, preached at Lutterworth, at the Wickliffe Commemoration. By the Rev. J. H. Gurney. 8vo, 1*s.* Hamilton.

Practical Discourses. By the Rev. James M'Lean. 8vo, 8*s.* Smith and Elder.

Sermons. By the Rev. John Mansfield, M.A., late Rector of Rowner, Haunts, and Patrington, Yorkshire; and formerly Fellow of Clare Hall, Cambridge. 12mo, 2*s.* 6*d.* bds. Rivington.

Horæ Sacre; a Manual of Prayers and Meditations for Private Use; to which is added, Devotional Poetry. 32mo, 2*s.* cloth, gilt edges. Burns.

History of the Church of England to the Revolution in 1688: embracing copious Histories of the Thirty-nine Articles, the Translation of the Bible, and the Compilation of the Book of Common Prayer. By T. Vowler Short, D.D., late Student of Christ Church, Oxford, and Rector of St. George's, Bloomsbury. New and improved edit., 1 vol. 8vo, 1*l.* 6*s.* Parker.

The Church and her Ministrations: in a Series of Discourses. By Richard Mant, D.D., Lord Bishop of Down and Connor. 8vo, 1*l.* 3*s.* Rivington.

Lectures on Church Establishments. By Thomas Chalmers, D.D. 8vo, 6*s.* Hamilton.
The Doctrine of the Sacraments, as exhibited in the Remains of Alexander Knox, Esq. 12mo, 5*s.* Duncan.

Practical Piety. By Hannah More. New edition, 12mo, 4*s.* 6*d.* Cadell.

Sermons. By the Rev. W. J. E. Bennett, M.A. Vol. I. 12mo, 6*s.* 6*d.* Cleaver.

Memoirs of Mrs. Hannah More. In 1 vol. fcp. 6*s.* cloth.

The Family Sanctuary; a Form of Domestic Devotion for every Sabbath in the Year: containing the Collect for the Day, a Portion of Scripture, an Original Prayer and Sermon, and the Benediction. 8vo, 1*l.* 5*s.* Smith and Elder.

